CITY OF THE REDEEMED.

REV. DR. TALMAGE'S SERMON

If the Wall of Heaven is so Dazzlingly Perfect How Much More so What is Behind?

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TEXT: "The foundations of the wall of the city were garnished with all manner of precious stones."—Revelation xxi., 19.

precious stones."—Revelation xxi., 19.

Shall I be frank and tell you what are my designs on you to-day? They are to make you homesick for heaven; to console you concerning your departed Christian friends by giving you some idea of the brilliancy of the scenes in which they now commingle; to give all who love the Lord a more clovated idea as to where they are going to pass the most of the years of their existence, and to set all the indifferent and noglected to quick and immediate preparatios, that they may have it likewise.

and immediate preparation, that they may have it likewise.

Yea, it is to induce many of our young people to study a volume of God that few ever open, but without some acquaintance with which it is impossible to understand the Bible—I mean the precious stones, their crystalization, their powers of refraction, their cienvage, their fracture, their luster, their phosphoresence, their transparancy, their infinity of color and shape, and what they had to do with the welfare and doom of families and the destiny of nations—aye, the positive reveation they make of God Himself.

Himself.

My text stands us in the presence of the most stupendous spien for of the universe, and that is the wall of heaven, and says of its foundations that they are garnished with all manner of precious stones. All the ancient cities had walls for safety, and heaven has a wall for overlasting safety. You may say that a wall made up of all manner of precious stones is figurative, but you cannot understand the force and significance of the figure unless you know something about the real structure and color and value of the precious stones mentioned.

value of the precious stones mentioned.

Now, I propose this morning, so far as the Lord may help me, to attempt to climb not the wall of heaven, but the foundations not the wall of heaven, but the foundations of the wall, and I ask you to join me in the attempt to scale some of the heights. We shall only get part of the way up, but better that than to stay down on the stupid level where the most of us have all our lives been standing. We begin clear down at the bottom and where the wall begins.

The first layer of the foundation, reaching all around the city and for 1500 miles in

all around the city and for 1500 miles, is a layer of jasper. Indeed there is more of jasper in the wall of heaven than of any other brilliant, because it not only composes a part of the foundation, but makes up the chief part of the superstructure. The jasper is a congregation of many colors. It is brown, it is yellow, it is green, it is vermil-ion, it is red, it is purple, it is black, and is so striped with colors that much of it is

so striped with colors that much of it is called ribbon jusper.

It is found in Siberia and Egypt, but it is rare in most lands and of great value, for it is so hard the ordinary processes cannot break it off from the places where it has been deposited. The workmen bore holes into the rock of jasper, then drive into these holes sticks of dry birch wood, and then saturate the sticks and keep them saturated will they swell enough to split the rock, and until they swell enough to split the rock, and the fregments are brought out and polished and transported and cut into cameos and put behind the glass doors of museums.

The portraits of Roman emperors were

cut into it. The finest intaglio ever seen is in the Vatican museum, the head of Minerva By divine arrangement jaspe in jasper. By divine arrangement jasper adorned the breastplate of the high priest in the ancient temple. But its most significant position is where it glows and burns and darkens and brightens and preaches from the lowest stratum of the wall of heaven. Glad am I that the very first row of stones in the wall of heaven is jasper of many colors, and if you like purple it is purple, and if you like brown it is brown, and if you like if you like brown it is brown, and if you like green it is green, and if you like other yellow it is other yellow, and if you like vermillion it is vermillion, and if you like black it is black. It suggests to me that heaven is a place of all colors—colors of opinion, colors of creed, colors of skin, colors of taste.

But we must pass up in this inspection of the foundations of the great wall of heaven, and after leaving the jasper the next pre-cious stone reached is sapphire, and it sweeps around the city 1500 miles. All lapi-daries agree in saving that the sapphire of the Bible is what we now call lapis lazuli. Job speaks with emotion of "The place of sapphires," and God thought so much of this thought so much of this precious stone that He put it in the breast-plate of the high priest commanding, "The second row shall be an emerald, a sapphire

and a diamond.1 The sapphire is a blue, but varies from faintest hue to deepest ultramarine. It is found a pebble in the rivers of Ceylon. It is elsewhere in compact masses. Persia and Thibet and Burman and New South Wales and North Carolina yield exquisite specimens. Its blue eye is seen in the valley of the Ithine. After a burial of thousands of years it has been brought to sight in Egyp-tian monuments and Assyrian cylinders.

At Moscow and Sr. Petersburg and Constantinope I have seen great masses of this sapphire, commonly called lapis legali. The closer you study its veins the more enchanting, and I do not wonder that the sapphire is called into the foun lation of the wall of heaven. It makes a strong stone for the foundation, for it is the hardest of all min-

erals except the diamend.

Sapphire based on jusper, a blue sky over a flery sunset. St. John points to it in Revelation and says, "The second, sapphire," and this suggests to me that though our earth and all its turniture of mountains and seas and atmospheres are to collapse and vanish we will throughout all etern ty have in some way kept the most beautiful of carthiy appearances, whether you take this sapphire of the second layer as literal or figurative. The deep idue of our skies and the deep blue of our seas must not, will not, be forgotten. If a thousand years after the world has gone to as es you or 1 want to recall how the earthly skies looked in a summer noon or the miliocean in a calm, we will have only to look at the second row of the foundation of the wall of heaven.

On, I am so giad that St. John told us bout it! "The second, supphire!" While we are living in sight of that wall spirits who have come from other worlds and who never saw our earth will visit us and we will visit them, and some time we will be in conversation about this earth when it was yet affort and aswing, and we shall want to tell them about now it loosed at certain times, and then it will be a great object lesson for all eternity, and we will say to our visitor from some other world, as we point toward the wall of heaven, "It looked like that stratum of foundation next to the lowest." John, twenty-first chapter and nineteenth verse, "I'ne second supphire."

A step higher and you come to chalcedony, another layer in the foundation of the wall and the running 1500 miles around the heavenly city. Chalcedony! Translucent, A divine mix are of agates and opais and cornelians. Striped with white and gray. Dassed of pailor blushing into red and darkening into purple. Ice and and

the Hebrides hold forth ocautiful specimens of chalcedony. But now we must make a swift ascent to the top of the foundation wall, for we can-not minutely examine all the layers, and so, putting one foot on the chalcedony of which we have been speaking, we spring to the emerald, and we are one-third of the way to the top of the foundation, for the fourth row is emerald. That, I would judge, is God's favor te among ge us, occause it holds what seems evident is this favorite color on earth, the green, since that is the color most widely diffused across all the earth's contiwholey diffused acts the foliage, the everyday dress of nature. The emerald! Kings use it as a seal to stamp pronunciamentos. The it as a seal to stamp pronunciamentos. The rainbow around the throne of God is by

their hammers! Emeralds have had much to do with the destiny of Maxico. Five of them were presented by Cories to his bride, one of them cut into the shape of a rose, another into the shape of a trumpet, another into the shape of a trumpet, another into the shape of a bell, with tongue of pearl, and this presentation aroused the jeal-ously of the throne and caused the consequent fall of Cortes. But the depths of the sea were decorated with those emeralds, for in a shipwreck they went down off the coast of Barbary. Napoleon were an emerald at Austerlitz.

Austerlitz.

In the Kremin museum at Moscow there are crowns and scepters and outspread miracles of emerald. Ireland is called the Emerald Isle not because of its verdure, but because it was presented to Henry II of England with an emerald ring. Nero had a magnifying glass of emerald through which he looked at the gladiatorial contests at Rome. But here are 1500 miles of emerald sweeping around the heavenly city in one layer.

layer.

But upward still and you put your foot on a stratum of sardonyx, white and rel, a seeming comminging of snow and fire, the snow cooling the fire, the fire melting the

snow cooling the fire, the fire melting the snow.

Another climb and you reach the sardius, named after the city of Sardius. Another climb and you reach the chrysolite. A specimen of this, belonging to Epideanus, in the Fourth Century, was said to be so brilliant that whatever was put over to conceal it was shone through, and the emperor of China has a specimen that is described as having such penetrating radiance that it makes the night as bright as the day.

A higher climb and you reach the beryl. Two thousand years ago the Greeks used this precious stone for engraving purposes. It was accounted among the royal treasures of Tyre. The hilt of Murat's sword was adorned with it. It glows in the imperial crown of Great Britain. Luther thought the beryls of the heavenly wall was turquoise. Kalisch thought it was chrysolite. Josephus thought it a golden colored jewel. The wheels of Ezekiel's vision flamed with beryl and were a revolving fire.

jewel. The wheels of Exestel's vision flamed with beryl and were a revolving fire.

The beryl appears in six sided prisms, and is set in seals and intaglios, in necklaces and coronets. It was the joy of ancient jewelry. It ornamented the affluent with eardrops. It ornamented the affluent with eardrops. Charlemagne presented it to his favorite. Beautiful beryl! Exquisitely shaped beryl! Divinely colored beryl! It seems like congaled color. It looks like frozen fire.

But stop not here. Climb higher and you come to topaz, a bewilderment of beauty and named after an island of the Red Sea.

Climb higher and you come to chrys

Climb higher and you reach the jacinth, named after the flower hyacinth and of red-

dish blue.

Take one more step and you reach the top, not of the wall, but the top of the foundation of the wall, and St. John cries out, "The twelfth an amethyst!" This precious stone when found in Australia or In-dia or Europe stands in columns and pyramids. For color it is a violet blooming in stone. For its play of light, for its deep mysteries of color, for its unseen Egyptians, in Etruscan, in Roman art it has been hon-ored. The Greeks thought this stone a preventive of drunkenness. The Hebrews thought it a source of pleasant dreams.

For all lovers of gems it is a subject of ad-niration and suggestiveness. Yes, the miration and suggestiveness. Yes, the word amethyst means a prevention of drunkenness. Long before the New Testa-ment made reference to the amethyst in the wall of heaven the Persians thought that cups made out of amethyst would hinder any kind of liquor contained therein from becoming intoxicating. But of all the ame-thystine cups from which the ancients drank not one had any such result of pre-

For thousands of years the world has been For thousands of years the world has been looking in vain for such a preventive amethystine cup. Staggering Noah could not find it. Convivial Ahasuerus driving Vashti from the gates could not find it. Nabal breaking the heart of beautiful Abigail could not find it. Belshazzar, the kingly reveler, on the night that the Chaldeans took Babylon could not find it. Not one of the millions of inebriates whose skulls pave the continents and pave the dooths of the the continents and pave the depths of the sea could find it. There is no such eng. Strong druis from bollowed ametayst imbrutes the same as strong druis from pewer ter mug. It is not the style of cup we drink out of, but that which the cup contains, which decides the helpful or damning result of the beyerses.

life and the next. Ab, it is the amethystine cups that do the wildest and worst slaugh-ter! The smash of the fifthy goblets of the rummeries would long ago have taken place by law, but the amethystine chalices prevent—the chalices out of which legislatures, congresses drink before and after they make the laws. Amethystine chalices have the friends of intoxication instead of its foes. Over the flery lips of the amethystine chalices is thrust the tongue of that which biteth like a serpent and stingeth like an

Drunkenness is a combination of apoplexy and dementia. The 400,000,000 victims of opium come out to meet the 150,000,000 vic-tims of alcohol, and the two agents take the contract for tumbling the buman race into perdition, but whether they will succeed in fulfilling the contract depends on the action of the amethystine cups, the amethystine demijohns, the amethystine ale pitchers, the amethystine flagons, the amethystine wine cellars. Oh, Persians! Oh, Assyrians! Oh, Greeks! Oh, Egyptians! you were wrong in thinking that a cup of amethyst would prevent inebriation.

But standing on the top of this amethystine layer of the foundation of the wall of heaven I bethink myself of the mistake that many of the aucient Hebrews made when thought that the amethyst was a producer of pleasant dreams. Just wear a of amethyst over your heart or put it under your pillow, and you would have your dreams filled with everything beautiful and entrancing. No, no. The style of pillow decide the character of the dream. The style of pillow will not recipe for pleasant dreams is to do right and think right when you are wide awate. Con-ditions of physical disease may give a good man nightmare, but a man physically well, if he behave himself aright, will not be

troubled with bad dreams. Nebuchadnezzar, with eagle's down under his head and Tyrian purple over it, struggled with a bad dream that made him shriek out for the soothsayers and astrologers to come and interpret it. Pharaon, amid the marble palaces of Memphis, was confounded by a palaces of Memphis, was confounded by a dream in which lean cows ate up the fat cows and the small cars of corn devoured the seven large ears, and awful famine was prefigured. Pilate's wife, amul clouds of rienest uphoistery, had a starting dream, because of which she sent a message in hot haste to a courtroom to keep her husband from enacting a judicisl outrage. But Jacob, at Bathel, with a pillow of mountain rock, had a blissful dream of the ladder

Angel blossoming.
Bunyan, with his head on a hard plank of Batford's jail, saw the gates of the Celes-tial city. St. John, on the barrenest island of the Ægean Sea, in his dream heard trumpets and saw cavalry men on waite horses and a new heaven and a new earth. No amount of rough pillow can disturb the night vision of a saint, an i no amount of amethystine coarm can delectate the dream

But, some one will say, why have you brought us to this amethyst, the top row of the foundation of the heavenly wall, if you are not able to accept the theory of the aucient Greeks, who said that the amethyst was a charm against interjection on of a miscreant. was a charm against intoxication, or if was a charm against intoxication, or if you are not willing to accept the theory of the ancient Hebrews that the amethyst was a producer of pleasant dreams? My answer is, I have brought you to the top row, the twelfth layer of the foundation of the heav-enly wall of 1590 miles of circling amethyst, rainbow around the throne of God is by St. John compared to it.

Conquerors have considered it the greatest prize to capture. What ruthlessness when the soldiers of Fizarro pounded it with

ment of soul, look far down and look far up and to force upon you the conclusion that if all our climbing has only shown up the foundations of this wall, what must the wall itself be; and if this is the outside of heaven, what must the inside be; and if all this is figurative, what must the reality be; Oh, this piled up magnificence of the heavenly wall! Oh, this opalescent, florescent, prismatic miracle of architecture! What enthronement of all colors! A mingling of the blue of skies, and the surf of seas, and the green of meadows, and the upholstery of autumnal forests, and the fire of August sunsets. All the splendors of earth and heaven dashed into those twelve rows of foundation wall. All that, mark you, only typical of the spiritual glories that roll over heaven like the Atlantic and Pacific Oceans swing in one billow.

Do you not see that it was impossible that you understand a hundredth part of the suggestiveness of that twenty-first chapter of Paraletton with the supposition of the suggestiveness of that twenty-first chapter

that you understand a hundredth part of the suggestiveness of that twenty-first chapter of Revelation without going into some of the particulars of the wall of beaven and dipping up some of its dripping colors, and running your eye along some of its wondrous crystallizations, and examining some of the frozen light in its turquoise, and fealing with your own facer the hardness of the frozen light in its turquoise, and feeling with your own finger the hardness of its sapphire, and shielding your eyes against the shimmering brilliance in its beryl, and studying the 1500 miles of emerald without a flaw? Yet all this only the outside of heaven, and the poorest part of the outside; not the wall itself, but only the foot of the wall, for my text says, "The foundations of the wall of the city were garnished with all manner of precious stones." one to the ward the city were gar-nished with all manner of precious stones." Oh, get down your harp if you can play one! Get down a paim branch if you can reach one! Why, it makes us all fee! like crying out with James Montgomery:

When shall these eyes thy heaven built walls And pearly gates behold?

Oh, my soul! If my text shows us only he outside, what must the inside be? While the outside, what must the inside by? While riding last summer through the emperor's park near St. Petersburg, I was captivated with graves, transplanted from all zones, and the flower beds—miles this way and miles that way—incarnadined with beauty, and the fountains bounding in such revel with the sunlight as nowhere elss is seen, I said: "This is beautiful. I never saw anything like this before."

But when I entered the palace and saw the pictured walls, and the long line of statuary, and aquariums affoat with all bright scales, and aviaries a-chant, with bird voices, and the inner doors of the palaces were

and the inner doors of the palaces were swung back by the chamberlain, and I saw the emperor and empress and princes and princesses, and they greated me with a cor-diality of old acquaintanceship, i forget all the groves and floral bewitchment I had seen outside before entrance. And now I ask, if the outside of heaven attracts our ouls to-day, how much more will be the up lifting when we get inside and see the King

in His beauty and all the princes and princesses of the palaces of amethyst?

Are you not giad that we did not stop in our ascent this morning until we got to the top round of the foundation wall of heaven, the twelfth row, the amethyst! Perhaps the ancient Hebrews were not, after all, so far ant of the way when they then with that the out of the way when they thou int that the touch of the amethyst gave pleasant dreams, for the touch of it this hour gives me a very pleasant dream. Standing on this amethyst dream a dream. I closs my eyes and I see it all. We are there. This is heaven! Not the outside, but the inside of heaven.

With what warmth of welcome our long ago departed loved ones have kissed us. My! How they have changed in looks! They How they have changed in looks. They were so sick when they went away, and now they are so well. Look! Yonder is the place of our Lord the King. Not kept a moment outside we are unshered into the throneroom. Stretching out His scarred hand He says, "I have loved thes with an everlasting love," and we respond, "Whom love I is heaven but Thee?"

have I in heaven but Thee?"

But, look! Yonder is the playground of the children, Children do you want a throne. A throne would not lit a child. There they A throne would not fit a child. There they are on the playgrounds of heaven—the children. Out of the sick cradle of earth they came into this romping mirth of the eternal playgrounds. I clap my hands to cheer them in the glee. Yonder are the palaces of the martyrs, and before the planes of the martyrs, and before the planes of the martyrs, and before the planes of the martyrs, and before the flowers, crimson as the bloody martyrdoms through which they waded up into glory. Yonder is Apostolic row, and the highest turrets is over the home of Paul. Here is Evangelist place. Yonder are the concert All around the world last night and today, out of cups costlier than amethyst, men
and women have been drinking their own
doom and the doom of their children for this
trumpet, and four and twenty elders with

And an augel of God says: "Where shall And an angel of code says: Who dees shall take you? On what street of heaven would you like to live? What celestial habitation would you like to occupy?" And I answer: "Now that I have got inside the wall made up of all manner of precious stones I do not care where you put me. Just show me where my departed loved ones are, I have seen the Lord, and next I want to see them.
"But here are those with whom I toiled in

the kingdom of God on earth. They are from my old parishes at Belleville and Syra-cuse and Philadelphia and Brooklyn, and from many places on both sides the sea where I have been permitted to work with them and for them. Give them the best places you can find, I will help steady them as they mount the thrones. I will help you burnish their coronets. "Take these, my old friends, to as good

rooms as you can get for them in the house of many mausions, and with windows looking out upon the palace of the great King, As for myself, anywhere in heaven is good enough for me. fialleluiah to the Lamb that was siain." But I awake. In the ecstasy of the momont my foot slipped from the layer of amethyst, that so called producer of dreams, and in the effort to catch myself the vision vanished. And, lo, it was but a

Lunatics Do Not Shed Tears.

One of the most curious facts connected with madness is the utter absence of tears amid the insane. Whatever the form of the madness, tears are conspicuous by their absence, as much in the depression of melancholy or excitement of mania as in the utter spathy of dementia.

If a patient in a lunatic asylum be discovered in tears it will be found that it is one beginning to recover or an emotional outbreak in an epileptic who is scarcely truly insane; while actual insane persons appear to have lost the power of weeping, it is only returning reason which can once more unloose the fountains of their tears.

Even when a lunatic is telling one in fervid language how she had been depaved of her children, or the outrages that have been perpetrated on herself, her eye is never even moist. The ready gush of tears which accompanies the plaint of the same woman contrasts strangely with the dry-eyed appeal of the talkative lunatic. It would indeed seem that tears give relief to feelings which, when pent up, lead to madness. It is one of the privileges of reason to be able to weep. Amid all the misery of the insane they find no relief in tears.

Our boldest bridge jumpers were outdone by a "Sam" Patch of the Middle Ages, the Austrian Knight Harras, who survived a leap from the top of a cliff to the valley of the Zohoppan River, a vertical distance of 400 feet.

The Berlin Telephone exchange has 7000 wires in connection.

SUNDAY SCHOOL .

LESSON FOR SUNDAY, JAN. 29.

"The Spirit of The Lord", Zech . 1-10. iv. Golden Text: Zech, iv. 6. Com-

1. "And the angel that talked with me came again and wake I me, as a man that is wakened out of his sleen." The mortal body can stand out little of joy or sorrow without refreshing sleep. Even on the mount of transfiguration and in the garden of Gethesemane, the most joyful and the most sorrowful events of Scripture, we see how men asleep. As to an angel's touch see I Kings Xix. 5, 7; Acts xii, 7; Dan. x., 10, and remember that they minister unto you if you are an heir of salvation (Heb. 1., 14). A spiritual sleep or inability to grasso or even become interested very much in the things of God is greatly to be declared, but is very common even among Christians. Cares and common even among Christians. Cares and riches and pleasures of this life choice the word (Lube viii., 14). Following men inword (Luke viii., 14). Following men in-stead of THE MAN, or demending upon ordi-nances instead of upon Him, tend to sorrit-ual sleep (I Cor. iii., 1; xi., 50). But see Rom., xiii., 11; Eph. v., 14, and set us ask God by His Spirit to awasen us at any cost. 2. "And said unto me, What seest thour And I said. I have looked, and, behold, a candistics all of gold." The prophet would think of the yolden candiestick of the taber-nacle and those of the temple. They gave nacle and those of the temple. They gave light in the holy place and were daily trimmed and replemished with oit. Israel had been chosen and crought out of Egypt to be a light for God among the nations. Their sin and captivity had obscured the light, which was tood, in their miles. The prophet is now being taught that God will yet make Israel a light notwithstan in z her present desolate condition. Not only shall she be cleaned and clothed as in the previcus v sion, but it shail be said to her:
"Arise, shine, for thy light is come, and the
glory of the Lorf is risen upon thee." "The
Lord shall be unto thee an ever-asting light,
and thy God thy grory" (iss. ix., 1, 19, 20). 3. "And two olive trees by it, one upon the right side of the bowl and the ether upon

the right side of the how and the ether upon the left side thereof." By reading verse 12 with verses 2 and 3 it would seem that the prophet saw a lampstand bearing seven tamps; a great central bowl having either one or seven pipes leading to each lamp; then on the other side an olive tree, with a golden pipe from each tree to the central towl—in other words, a self-supplying lamp stand spart from any help of man.

4. "So I answered and spake to the angel that talked with me saying. What are these, my Lord?" This question is repeated in verses II and 12 and answered in verse 14, and as those verses are not includ-ed in the lesson this is the place to consider them. As without the oil there could be no light and without the trees no oil, we see the importance of this question and answer. What then is meant by the two anominal ones? The only class of people anomated in Scripture are priests and kings in prophet once. Jesus is the great Priest-King. He

was typelled in these offices by Aaron and Mosts, but at the time of the lesson by Joshua of the prevous chapter and Zerub-baeblof this chapter. If you would be a light in this world for Him, you must know Him not only as your prest, having put away your sins and living to make intercession for you, but also your personal king or lord or proprietor, you being ready to do whatever He may appoint.

5. "Then the angel that talked with me answers; and said unto me, Knowest thou not what these be! And I said, No, my Lord." See also verse 13. Confession of ignorance, combined with willingness to be taught, is a good attitude of soul, an I where this is found God will send a tacher - an angel if need be-to show us that which is noted in the Scripture of Truth (Dan. x., 21). See the story of Cornelius and Peter

and the angel in Acts x.

6. "This is the word of the Lord unto Zerubbated, saying Not by might nor by tower, but by My Spirit, saith the Lord of Hosts." Not the wisdom nor the might of Not the wisdom nor the might of mits, out may be to get of God out or your plish any work for God. We are not to glory in wisdom or riches or inight, but only in the Lord (Jer. ix., 23, 24). Jesus said, "Without Me ye can do nothing" (John xx., 5). And even the men who had been nearest to Him had to wait for the decent of the Spirit, that they might be ensured with power for service (Luke xxiv.,

"Who art thou, O great mountain? Before Zerubbabel thou shait become a plain." A mountain may represent any Before Zerubbabel thou shalt become a plain." A mountain may represent any great difficulty and is so netimes used to represent a kingdom (der. H., 24, 25). The kingdom of satan shall yet be thrown down. All the kingdoms of this world shall yet become the king ioms of our Lord and of His Christ (Rev. xi., 15). The true Zerubbabel (disperser of confusion) shall yet be manifest in Jesus of Nazireth as head of the church, Messiah of Isreal, King of Kings and Lord of Lords, and from ginning to end the work shall be seen to be

f grace, "Moreover, the Word of the Lor i came unto me, saying," while all else may pass away the Word of our God shall stand forever, and he that doeth the will of God abideth forever (Isa. xi., S; I John ii., 17). "Forever, O Lord, Thy word is settled in

Heaven (Ps. cxix., 89). 9, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." This was literally true of also finish it." This was literally true of that building. See Ez. vi., 14. It shall be true of Jesus and all that the Father has given Him to do. He finished the work of atonement (John xvii., 4). He will finish the building of His body, the church; He will put away the iniquity of Israel and bring in everlasting righteousness for her, and He will fill the whole earth with His giory. He will subdue all things uncompared self and give back to the Father a perfect earth without sin or stain (Eph. i. 32, 23, Dan. ix., 34; Isa. x'., 9; I Cor. xv., 28; For your own personal comfort eat, 11 Tim. i.,

10. "For who hath despised the day of small things?" It is not the seen but the unseen that moves the believer, who, like endures as seeing Him wno is invis-leb, xi., 27; Il Cor, iv., 17, 18). He, by the (Heb. xi., 27; II Cor. iv., 17, 18). He, by the grace of Got, is able to say with Asia, "Lord, it is nothing with Thee to help, whether with many or with them that have no power" (II Chron, xiv., II), and with Jonathan, "There is no restraint to the Lord to save by many or by few" (I Sam. xiv., 6. The Lord chooses the weak things of the world, and things which are not, to bring to naught things waich are, for He have no flesh to giory in His presence II Cor. i., 27, 28i.

Then see the comfort in the last clause of this verse of our lesson and put with it II Chron. xvi., 9, and take it home to yoursel', and be strong in the Lord and in the power of His might (Eph. vi., 10). Be strong and work, for the Lord is with you (Hag. ii., 4).—Lesson Helper.

"Boy Wanted Inside."

-Judge.

RELIGIOUS READING.

CAN HE CARE.

Among so many, can be care? Can special love be everywhere? A myriad homes, a myriad ways, And God's eye over every place, Over but in? The world is full, A grand omnipotence must rule; But is there life that doth abide With mine own living, side by side?

. From the great spaces, vague and dim, May one small household gather him? I saked; my soul bethought of this: In just that very place of his. Where he hath put and keepeth you, God bath no other thing to do. God bath no other thing to do.

—[A. D. T. Whitney.

MEN AS MIRRORS.

One of the aptest descriptions of a human being is that he is a mirror. As we sat at the table tonight, the world in which each of us lived and moved throughout this day was focussed in the room. What we saw as we looked at one another, was not one another, but one another's world. We were an arrangement of mirrors. The scenes we saw were all reproduced; the people we met walked to and fro; they spoke, they bowed, they passed us by, did everything over again as if it had been real. When we talked we were but looking at our own mirror and describing what flitted scross it; our listening MEN AS MIRRORS. scribing what flitted scross it; our listening was not hearing, but seeing—we but looked on our neighbor's mirror. All human intercourse is a seeing of reflections. I meet a

stranger in a railway carriage.

The cadence of his first word tells me he is English and comes from Yorkshire. Without knowing it he has reflected his highly place, his parents, and the long bistory of their race. Even physiologically he is a mirror. His second sentence records that he is a politician, and a faint inflexion in the way pronounces The Times reveals his party In his next remarks I see reflected a whole world of experiences. The books be has read, the people be has met, the influences that have placed upon him and made him the man he is these are all registered there by a pen which lets nothing pass, and writing can never be blotted out. am reading in him meantime he is also read-ing in me; and before the journey is over, we could half write each other's lives.

Whether we like it or not, we live in glass houses. The mind, the memory, the soul is simply a vast chamber panelled with look-ing-glass. And upon this miraculous ar-rangement and endowment depends the ca-pacity of mortal souls to "reflect the characpacity of mortal ter of the Lord."

But this is not all. If all these varied re-But this is not all. If all these varied reflections from our so-called secret life are patent to the world, how close the writing, how complete the record, within the soulitself? For the influences we meet are not simply held for a moment on the polished surface, and thrown off again into space. Each is retained where first it fell, and stored up in the soul forever, — [The Changed Life,

DANGEROUS READING MATTER.

The evil of impure literature is one that assumes many forms and disguises, and appears at unlooked-for points. Its miasmatic influence is felt long after the original cause has disappeared. There is evidence that the grosser forms of literature have ceased to circulate as freely as formerly, but the poison is administered in a more unsuspected therefore in a more dangerous form. recently one of our promonent weeklies pub-lished a story in which the reader camstruptly upon a paragraph thoroughly bruta and repulsive in its suggestive incident. I was unfit to be read aloud in the family cir cle. Writers who steal the livery of heaven to serve the devil in obtrude their wares upon us, and we are powerless to avert the evil because it finds us so unprepared. Publishers, whose names have hitherto

Publishers, whose names have hitherto been a guarantee of purity and uprightness, accept a story from some noted author whose name is one to conjure with, and and out to the world the concoctions of an impure an accept the control of affairs, how quarantine our literature until it can come to us with a clean bill of health that we may welcome it to our combined to the control of come it to our families? There is but one way. Viligance is good, and indeed impera-tive. With the wide ragne of reading at our command, we must no more permit litera-ture with the faintest tinge of impurity to sully our houses than we would place a warmth of our fire-ide expecting it to remain there harmless. [Zion's Herald.

A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hard is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to teil what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth and be on the watch night and day, at work, at play, to get and keep a voice that shall speck at all times the thought of a kind heart. But this s the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snari, a

whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill wil in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life and stirs up ill will and grief, and falls like a drop gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls: "Use your guest voice at home." Watch it by day as a pearl of great price, for it will be worth to you in the days to come more than the best pearl hid in the sea kind voice is a lark's song to a hearth It is to the heart what light is to the eye. - [Jewish Messenger.

GOD GUIDES HIS CHILD.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is act-ing in a suicidal manner, the man himself is convinced by ways he can not define that he

has learned the will of God.
It may be that this relates to the giving up of a habit, taking a certain course or step-ping out in some unfredden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would ex-plain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known his will to us. God also works in a man 'to do.' you know what God wills, you know that

you have sufficient power to do what he purposes. You must not wait to feel it. Believe it is there.—[Rev. F. B. Meyer.

The total number of bodies received at the Morgue, New York City, during 1891, was 7871. Or these 4829 were adults. Friends buried 2491 adults and 191 children. Taers were buried in the City Cemetery (Potters Field) 2335 adults and 2851 children. There were 1934 Coroners' cases disposed of during There year. The bodies of 190 unknown person were received. Of these eighty-one were recognized and 109 were buried as unrecog-nized. The disinterments from the Citnized. The disinterments from the City Cemetery by friends numbered ninety-eight

TEMPERANCE.

THE RIVER OF BUM. The five or way.

The five or way.

The five or way.

Its banks are high and its current wide,
And its circling eddies are swift and strong,
Its constant roar is the siren's song.

The shores are all dark and mirey clay.

Strewn with life's hopes along the whole

way.
The father's pride has gone down its wave,
The man of great wealth as well as the slave.
The wise, the gifted, the brilliant and grand,
Have all been wrecked on its blighting

strand; She who but lately was a laughing bride Now mourns alone by the river side; The widows and orphans who cry for bread Meann for the father who was worse than

That river is made of many a rill, But the cause of all comes out of the still, The poison hid from the light of the sun, Forms the vast tide of the River of Rum.

DISTANT OF INCRESETY.

Statist coof persons arrested for inebriety, extending over long periods, will point to certain years in which a maximum in numers was reached, followed by a retrograde bers was reached, lonewar by a movement back to a minimum. This file-nike movement is sometimes clear, then obscure. Often it is marked by both epidemic and endemic waves and is traced in the prevalence of instricty in towns and cities, and in the reaction noted by temper-

ance revivais.

This psychological ebb and flow was pointed out by Dr. Westphai in Sweden pointed out by an interval of sevennany years ago, an i an interval of seveneen years was indicated as the time between the maximum and minimum perious of the soriety in that country. Shorter periods have been noted by other observers in differ-

INTERMITTENT DRINGERO.

There would be little use in my describing There would be little use in my describing what I believe to be the cause and the course of intermittent drinking unless I set forth my experience as to the various methods in use to check or cure the disease. It may be usked, "Has not a man a will power and an he not of his own volition abstain from what he knows to be simply self-destruction?" Mr answer, unhappily, must be that a man w that ones fairly fallen into the brink habit, whether constant or intermitent, has scarcely any will power while the tent, has scarcely any will power while the it is on him; and, as I have said, each fit caves his will feeder and less able to withdand the temptation of a selative of which he has proved the power and of which he is

as proved the power and of which he is too prone to forget the danger.

The intermittent drinker, as soon as he has abstained for a few weeks, forgets the lisastrous effects of his last attack. He believes himself as temperate and discreet a man as any of his friends who takes his pint bottle of claret at dinner and seldom takes here. more. He does not see why he should not for the does not see why he should not to likewise. It is the hardest thing to convince an intemperate drankard, who is able to abstain for a period, that he can never by any chance become a molerate drankar. Nevertheless, the principle of his drinking is distinct from that of a molerate man. If he tries to return to his two or three glasses of claret, he is acceptate variations. of claret, he is accolutely certain to go on to his secret "nip" of brandy or of whisby, and his "nips" will increase, and he will find himself oack again in the old road to rum. The patient, if he really wants to be cured, must clearly make up his mon! that it must be total abstinence or self-destruc-tion, granual, perhaps, but not the less sure. -National Review

ALCOHOL IN SUBGERT,

The Journal of Instructy invites attention to the "Manual of Operative Surgery," by the well known surgeon of the London Hos-pital, Dr. Frederick Treves, in which, re-terring to the risks attending operations of the bodies of drunkards, he says:

"A scarcely worse subject for an opera-tion can be found than is provided by the habitual drunkard. The condition contra-indicates any but the most necessary and urgent procedures, such as amputation for severe crush, berniotomy, and the like. The mortality of these operations among alco mortality of these operations among also holies is, it is needless to say, enormous Many individuals who state that they denot drick, and who, aith they denot drick, are yet always taxon. Stimulant in the form of hips and an asiona glass, are often as bad subjects for argics.

"Of the secret drinkers," continues Mr Treves, "the surgeon has to be indeed awars. In his account of "Calamities of Surgery, Sir James Paget mentions the case of a per son who was a drunkard on the sly, and ye not so much on the sly but that it was well known to his more intimate friends. Hi habits were not asked after, and one of his fingers was removed because joint disease had spone it. He died in a week or ter days with spreading cellular inflammation, such as was tar from unlikely to occur in at habitual drungar). Even abstinence from alcohol for a week or two before an opera-tion does not seem to greatly modify the resuit. Dwelling on the ranneass importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky han t may be developed by irregular modes of living, by the moderate use of all cohol, and by shoking

SOUTH CAROLINA'S NEW LAW. The iquor law which is to go into force in

court Caroline on the first of next July will be stringent. If will prohibit the manufacture, sale, barter or exchange, or the keep-mg and offering for sale, barter or exchange of any spirituous, malt, vinous ferment d, or other intoxicating liquors, or any compount or mixture thereof. State vinous, agents, however, will be empowered to sell liquor, but under such close restrictions as warrut; tou; of the nower of most people to buy it. Another clause in the law makes it a missemeanor, punishable by fine or imprisonment for any cup to have liquor in its possession, even if it is not sold or given away. The State Legislature tried to pass the most cast-iron liquor law in the world, and it appears to have done so, -Detroit

TEMPERANCE NEWS AND NOTES. A temperance society has been estab lished in flarvard College.

Frances Willard is to spend some time in Engined with Ludy Henry Somerset this winter talking of temperance.

There are 27,000 places for the sale of fiquor in Paris, and throughout the Ra public there is one saloon for every eightyreven people. The Chief of Police in Baltimore says that

he never found boys in the saloons until lager beer was introduced and games prepared to enties than in.

A law was passed in England in 1750 to the effect that at parties "ladies must not get orunk on any pretext whatever, and gentlemen not before 9 o'clock."

Since women have been appointed State incarrans in Kentucky and dissussippi, as absence of whisky and tobacco is notices and a reign of order and attention begun.

"Take something with me," remarked one taboring man to another, neading him to ward a saioon. "Take something from ward a saloon. "Fase something from your wife and children, you mean," replied the other, and the first man blushed and

looked asnamed. A friend to the Woman's Christian Temperance Union of Moline, Iil., was Mrs. Ann Atkinson, whose legacy of \$800 for the work of the union was accepted with deep thankfulness and appreciation by her sorrowing co-workers.

A gaalous missionary has carried the war from Africa into Medford, He delivered an impassioned address in that ancient Massachusetts town the other day and ap-pealed to the inhabitants not to ship any more rum to the East Indies.

San Stownson

The highest statistical authority in the the yearly waste in the United States through dring is at least \$500,000,000. In forty years \$10,000,000,000 have been thus wasted. This is count to the whole source. wasted. This is equal to the whole savings of the people from 1783 to 1837.