impossible for me and possible only have been inside where the door was in the experience of your own hearts | shut." emphasize the difference between this command, as it comes to us loaded found. I wonder, sometimes, when I with infinite love, and the commands try to have a secret moment in my that come out of recollections of our own life, if there might not have Allah Temple, No. 6, childhood, that might give us some been a second meaning in the word dea of the different texture of life, when He said: "I am the door." For the life from which the heart is al- surely there is nothing in this uniways moving into the infinite ranges verse responsive enough, great of God's life, into which we are in- c-ough to shut everything else out vited day by day. "Shut the Door." and to shut the soul in—great enough cially upon American life, with its touch of an infant soul will "shut the Ora Temple, No. 9, wollen veins and arteries, its various door." Here is the authority of Jesus confusions and starry look and stum- | Christ. No one knew the world outbling feet, is to get out of the whirl side as He knew it; no one knows | Mecca Temple, No. 10, and hear a voice speaking with deep, the world inside as He knows it; no fine authority, saying to us as we go one else will take my thoughts, my through life, with its cares, duties, feelings, my soul; no one else can Mecca Temple No. 11, amusements and "Shut the door." This is the voice | Here is a man who has been trying to of Jesus. He is telling us the secret pray and shut the door as Jesus told Arabia Temple, No. 12, of prayer, in the closet—secret pray- him to do. It takes more intellect er in which the human soul comes to shut that door than to write Hin- | Marriac Temple, No. 13, alone into the presence of God; pray- dustance or Shakespeare; more charer in which man finds his true alti- acter than to marshall an army and tude and attitude; prayer in which lead it to battle. No muscular power | Constantine Temple, No. 14, alone a man is able to look into mo- will do it; no intellectual refinement tives, perceiving the values of life, in or process of philosophical investigawhich he gains his spiritual heredity tion, no wealth. Ah, you will have to Platta Temple, No. 15, and in which he assumes his sonship leave your wealth outside. "Shut anto God through God's grace.

He has behalf of he Legis amount

diers are

been aug-sentatives

card the English he cable

and a force. The world of the Him: how infinite He is when He Medina Temple, No. 19, New York. dealist is here. The scientists of to- How about that past? There it is. Grean Western Temple, No. 20, pray alone. We see Him at Gethsemane, at the very crisis of His life, leaving Peter and James and John Do you know anything that is interbehind, and going alone to pray. think the most significant announcement with regard to Saul, who was to become Paul, and his experience on the road to Damascus was made unconsciously by the one who said: Behold, he prayeth." What an en-

How this passion for publicity has linked itself to our willingness to rere thinking - how our neighbors teel about things. How we want the braver heart. "Shut the door." door just a little way open in order that we may hear the sounds of the laims of good causes, in which we s church, my family, my relatives, ranged for the very best. s dear friends." O, poor soul! it | ems such ordinary talk, does it not, the presence of the great, sweet eing, Who is saying, "Shut the

emy is myself. This is the one II

ed to conquer. Here are passions,

ejudices, hates, lusts. Oh, my

dend, whatever your gain or loss,

ness, it will be because you neglected "Shut the door."

are serious are the limitations that come to us through loved ones. there is one thing that a man needs, a it is in some holy and grand way to be separated from these friends. know of no other right, gentle and New York City.—The Rev. Frank loving way but the way of prayer, . Gunsaulus, D. D., LL.D., of Chi- and as I shut the door. Inside of filling Dr. Donald Sage that door I will never lose my power Pyramid Temple, No. 1, Mackay's pulpit in the Collegiate of friendship, my soul's friendship is Church of St. Nicholas, and Sunday real, lighting her altar fires for her

morning, to a very large congrega- friend, and when the prayer is over Stion, he preached on "The Shut and the door open my friendship will Door." His text was Matthew vi: 4, be tenderer and deeper and I shall say, "My own, dear friend, I come Magnus Temple, No. 3. back to you with a friendship that is I wish I could by some contrast all divine. Thou art my friend. I Jerusalem Temple, No. 4,

I wonder where this door is to be Egyptian Temple, No. 5, think the instant demand, espe- in tenderness—so that the slightest contradictions, shut the world out and the soul in. the door." It is only the man in the St. Joseph Temple, No. 16. The one thing that Jesus seems grandeur of his solitude, in the presmost intent about, that you and I ence of God, when he means more to should enjoy the privilege of prayer God than ever before, it is only then Mecea Temple, No. 17, and receive its benefits, is all ex- that finally he gets the door shutplained and emphasized in these just because Jesus is our entrance. words, "Shut the door." We are liv- He is the door. I realize, day by Palestine Temple, No. 18, ing at a time when prayer is a fact day, how finite He is when I touch

day are telling us, "Let us pray." It Nothing rankles more than man's s not strange that we should begin past, that will !if. its head up and to realize the unifying and exalted say: "An, here I am. Look at me. Influence of prayer upon man's men- I know you. I have heard you pray tal life. What, after all, is there to- before. Those hands, I know where day in life, when life's issues are so they have been. That heart. I know profound and even tragic, that will how dark it is." Have you ever tried unify all one's powers—the powers to shut the door against a past like of the mind and of the affections—as that? Have you ever known what it will prayer? When I pray in secret is to have the past hiss and sting? am unified as a man. If man is to Sometimes you think you have the be re-made, if he is to be made whole door shut, but oh, how that past, so that his various parts shall be no that seem a giant, fully armed, too longer fragments, each afar from the big to get into the door, suddenly other, he must be divinely unified. transforms, flattens itself out, lies But, my brother, if that is to be your like a serpent, and by and by you experience, "Let us pray." Here is hear it wiggling at the door, hissing. the Master coming quietly from the Oh, I must have a door accurately melds of Galilee into your heart and fitting, that whether the past slithers mine, urging upon us, as the old, like a serpent or comes like a giant, deep harmonies of the religions of I can shut that door. Oh, how at last all ages sweep into His soul, urging the soul takes hold of one thing and ns, not only that we should pray, but severs all from the past, and that one thing is Jesus Christ.

I am interested in men's problems. esting enough in this world to keep the past out, except Jesus Christ? there anything that so appeals to your interest that you actually turn your back upon the past and say: have a present. Thank God. I have tire transformation! What a pro- says, 'Follow Me.' He has never Do you think that Christ is calling far. Since He says that, and as long ou to an easy task when He says: as my heart pulses and as long as the pathway back to the old closet of early days? The road is now all doors; your present and your future overgrown. But since that day there here, simply because you have "shut have grown up brambles over the the door." I tell you, brethren, the pathway. First of all, we must find manliest the grandest the greatest this path, if we are to find our man-thing you can do this morning is simhood and womanhood. Is it not an ply to accept Jesus Christ as the door stounding fact how little secret into the communion. The door moves upon such hinges of love that you need but to say: "I am a sinner: J main away from the secret place.
True, a while ago, when we were in trouble, we found our way back.

The trouble, we found our way back.

The trouble it moving—to get in, with the past outside. My friends I will look for them by and by. And my enemies? want to be alone with God," to start How sweet it was! But that was not I want to conquer only one of them. the door." It was prayer with the I want to be alone. I will "shut the door wide open, through which we were looking back at the things from which we were trying to escape. You ay, "I can get back to that place." Are you quite sure that you can? If so, "shut the door." How we like the world will lose anything. You will be a better man when you go out with a whiter face. door." May God's holy Spirit, who o peek out and see what the majority cleaner hands, a more loving and a

Dependence on God.

Our heavenly Father keeps us conare interested! Surely, there is noth-stantly in the condition of uttermost ag wrong about that. "Shut the dependence on Him. Were it otherloor." Let us take the words of wise with us how wanton would we esus into our hearts to-day as sim- become. Therefore, He writes the Ay as we can and sincerely accept sentence of death upon ourselves, and mem. "Shut the door." "Why, also upon our choicest temporal merurely," you say, "that is something cies—not that He always means to can do with one hand, while I remove them, but to hold them as a rasp other things with the other special gift from Him; and, despair-No, both hands must be in- ing of all succor but His own, that we There must be no effort to should place our trust not on self rasp things without. "Well," you not on valued fellow-creatures, but "what shall I shut the door on God, who can raise up to help us gainst, there are so many things even the very dead (2 Cor. 1:8-10) with which I must keep in touch?" He is considering our weakness, and don't know; He says, "Shut the our need, and our work; and in percor." "But," you reply, "there is fect wisdom and love has already ar-

The Only Hindrance. What hinders that you should be | Va. I must be alone with God: I a child of God? Is not salvation just feel again my personal rela- free? Is no: the invitation to it onship to my Father; I must realize hung out to you on every page of gain that if there were only one the New Testament? Is not Christ Washington, D. C. ling in the world, and I were that offered to you in all His offices, and ling, while the moral universe sub- are you not welcome to all His benested, still there must be a cross, fits it you want them? Is not the address, 414 Bridge street, Jackson-Ill a Christ, still :. Gethsemane, still Holy Spirit Fromized to them that ville, Fla. morning of the ascension, still ask Him? Nothing can hinder you e open sepulcher. The only way to from being a Christian, but your own rid of our enemies is to "shut the worldly selfish, proud, obstinate, un- dreess, Tallahasse, Fla. or." The real truth is that, when worthy and self-righteous heart. a real crises of life come, my only Ichabod Spencer.

Take God With Us. To enjoy God and heaven it does alize this, that never until you shut not require that we wait till the last God; nevez until in secret prayer the light of eternity. We may take are alogo, with your enemies. God and heaven along with us every at can after an do to harm me, day, and carry their peace and glory tossed a will upon seas of dark of earth—Thomas Lathron.

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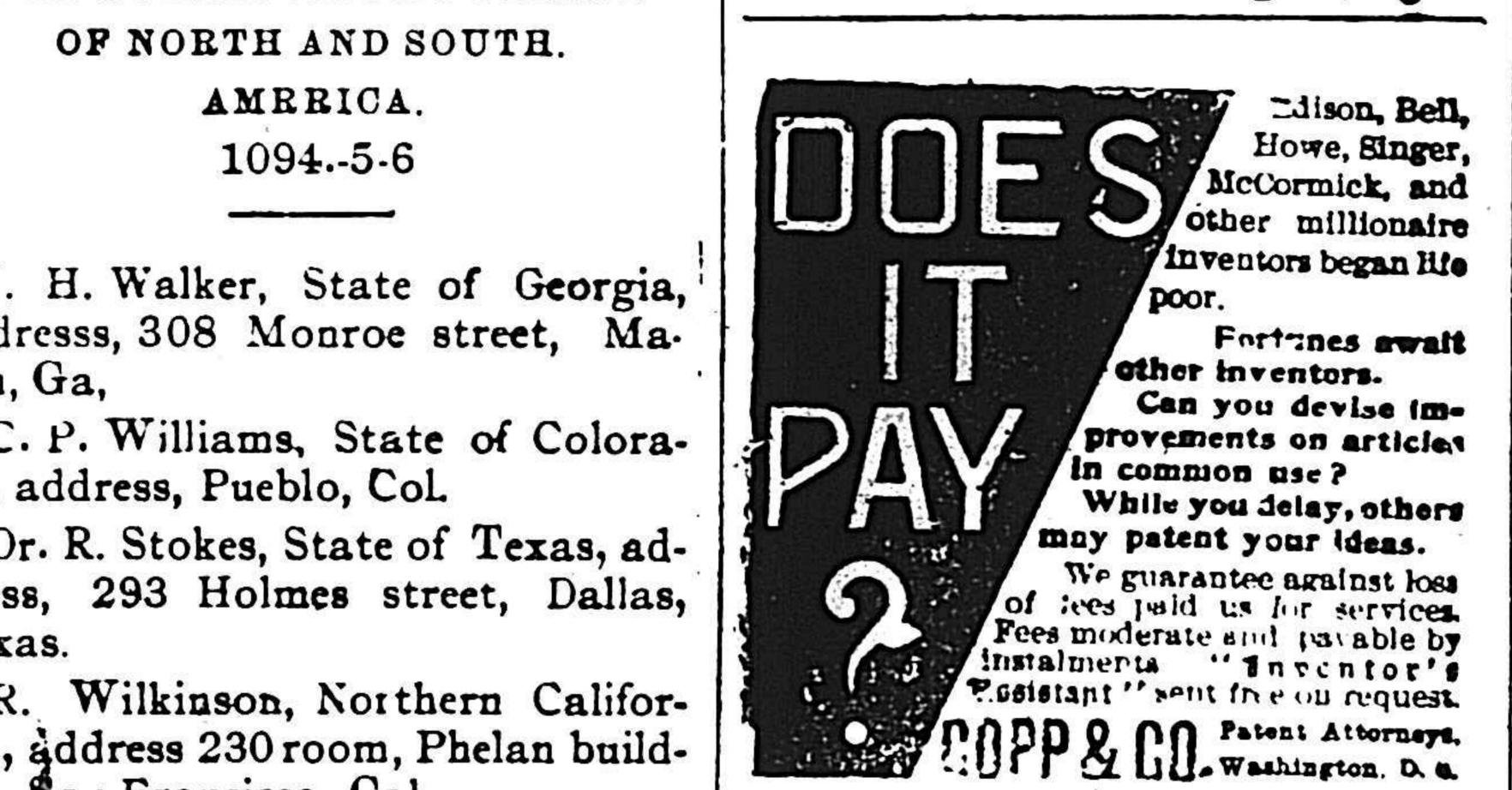
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