WITH AN ANGELIC GUIDE. DR. TALMAGE SEES THE HEAVENLY

REALM.

In a Masterly Discourse He Tells of Dream and What He Saw in the Celestial City-Comforting Words to the Oppress-

Brooklyn, N. Y., Feb. 4—In the Brooklyn Tabernacle this forenoon the Brooklyn Tabernacle this forenoon the Rest," and celebrated their Gospel tri-

have, seated on the banks of the Hudson, or Alabama, or Oregon, or Thames, or Tiber, or Danube.

But we all have had memorable half asleep and half awake, so that we did not know whether they were born of shadow or sunlight; whether they this morning. It was about 5.30 and the ago, and they tell us how the place look- die brance of the scene is that I stood on laughter and light, that I knew not they came down and to conduct me from street to street, and from mansion to mansion, and from temple to temple, and from wall to wall. I said to the angel, "How long hast

came. "Thirty-two years, according to the earthly calendar." There was a secret about this angel's name that was not given me, but from the tenderness, dence, and I could know only in part. I looked for a few moments at the great temple. Our brilliant and lovely Scotch essayist, Mr. Drummond, says

Saint John wasright when in his Patmosic vision, recorded in the third chapter of what a multitude! I had never seen so of the churches of all the earth put together would make a poor attendance compared with that assemblage. There of all souls, whether young or old. was a fashion in attire and head-dress that immediately took my attention. The fashion was white. All in white, save One. And the head-dress was a ette, mingled with green leaves culltogether with bands of gold.

But I said there was one exception to The chiefest, the mightest, the loveliest ty, and His forehead was a morning sky, and His lips were eloquence omnipotent. But His attire was of deep colors. They suggested the carnage through which He had passed, and I said to my attending angel, "What is that crimson robe that He wears?" and I was told: "They are dyed garments from Bozrah," and "He trod the wine-press alone."

Soon after I entered this Temple they began to chant the Celestial litany. It was unlike anything I had ever heard most of the great oratories. I said to my accompanying angel, "Who is that standing yonder with the harp?" and the answer was, "David." And I said, "Who is that sounding that trumpet?" and the answer was "Gabriel." And I said, music rolled on till it came to a doxology extolling Christ himself, when all the worshipers lower down and higher up, a thousand galieries of them, suddenly dropped on their knees and chanted: Worthy is the Lamb that was slain." Under the overpowering harmony I fell angel: "That is fair; that is right back. I said: "Let us go. This is too The harder the struggle, the more glormuch for mortal ears. I cannot bear the lous the reward."

overwhelming symphony."
As I was coming out of the Temple 1 saw all along the pictured walls there dences in all the city, and said, "Who were shelves, and golden vials were lives there?" and the answer was, "The being set up on all those shelves. And I wildow who gave two mites," and said. "Why the setting up of those vials 'Who lives there?" and the answer was, at this time? They seem just now to The penitent thief to whom Christ said. have been filled," and the attending angel 'This day shalt thou be with me in Para said, "The Week of Prayer all around dise." "And who lives there?" I said, the earth has just closed, and more supplications have been made than have been made for a long while, and these be opened."

The blind begand the answer was, "The blind begand who prayed, 'Lord, that my eyes may be opened." new vials, newly set up, are what the Bible speaks of as 'golden vials full of who were famous on earth I asked about, odors, which are the prayers of saints." butno one could tell me anything con-And I said to the accompanying angel, "Can it be possible that the prayers of earth are worthy of being kept in such heavenly shape?" "Why," said the some of them had not got there at all. angel, "there is nothing that so moves | Many who had ten talents were living Heaven as the prayers of earth, and they on the back streets of Heaven, while are set up in sight of these infinite multitudes, and, more than all, in the sight fronting on the King's Park, and a back

hour and others at other hours, we passed down the streets amid the throngs earthly conditions! All social life in coming to and going from the Great Heaven graded according to earthly Temple. And we passed along through struggle and usefulness as proportioned a street called Martyr place, and we met | to talents given! there, or saw sitting at the windows, the souls of those who on earth went must go now. It is Sabbath morning on through fire and flood, and under sword earth, and I must preach to-day and be through fire and flood, and under sword and rack. We saw John Wickliffe, whose ashes were by decree of the Council of Constance thrown into the river; and Rogers, who bathed his hands in the fire as though it had been water; and Bishop Hoopel, and McKail, and Latimer, and Ridley, and Polycarp, whom the flames refused to destroy as they bent outward till a spear did the work, and some of the Albigenses, and Huguenots, and consecrated Quakers, who were slain for their religion. They

Chebar had a more wonderful dream Christmas hymn, "When Marshaled on than you or I ever have had, or ever will the Nightly Plain." And William

Cowper came up, now entirely recover-ed from his religious melancholy, and not looking as if he had ever in dementia attempted suicide, and we talked over the wide earthly celebrity and heavenly dreams, some of them when we were power of his old hymns, "When 1 Can half relean and half awake so that we Read My Title Clear," and "There Is a Fountain Filled With Blood."

And there we met George W. Bethune of wondrous Brooklyn pastorate, and I were thoughts let loose and disarranged told him of how his comforting hymn as in slumber, or the imagination of had been sung at obscquies all around faculties awake. Such a dream I had the world-'It is Not Death to Die.' And Toplady came up and asked about this morning. It was about 5.30 and the whether the church was still making day was breaking. It was a dream of use of his old hymn, "Rock of Ages, God, a dream of Heaven. Ezekiel had Cleft for Me." And we met also on his dream on the banks of the Chebar; Song Row, Newton, and Hastings, and I had my dream not far from the banks of the Hudson. The most of the stories dow snatches of the old hymns which of Heaven were written many centuries they started on earth, and started never

ed then, or how it will look centuries "But," say some of my hearers, "did ahead. Would you not like to know you see anything of our friends in lleaven?" Oh! yes, I did." Did you see morning. I have just got back. How I got into that city of the san I know but there was no pallor, no cough, no not. Which of the 12 gates I entered is fever, no languor about them. They are to me uncertain. But my first remember all well, and rucdy, and songful, and bounding with eternal mirth. They told me to give their love to you; that they one of the main avenues, looking this thought of you hour by hour, way and that, lost in raptures, and the air so full of music and redolence, and cused from the heavenly play-grounds which street to take, when an angel of over you, and kissed your cheek, and filled God accosted me and offered to show that they would be at the gate to greet me the objects of greatest interest, and you when you ascended to be with them

"But," say other voices, "did you see our glorified friends?" Yes, I saw them, and they are well in the land across which no pneumonias, or palsies, or thou been in Heaven?" and the answer dropsies, or typhoids ever sweep. The aroma blows over from orchards with trees bearing 12 manner of fruits, and gardens, compared with which Chatsminging of an earthly June or October; when Rev. Mr. Cook, who for 22 years and sweetness, and affection, and inter-est taken in my walk through Heaven, other. The social life in that realm door meeting, told me that last winter, and more than all in the fact of 32 years' where they are is superb and perfect. going through a hospital in London, he No controversies, or lealousies, or hates: but love, universal love, everlasting love ascended, I think it was my mother. And they told me to tell you not to weep Old age, and decrepitude, and the tired for them, for their happiness knows no look were all gone, but I think it was bound; and it is only a question of time she. You see I was only on a visit to when you shall reign with them in the the city and had not yet taken up resi- same place, and join them in the same exploration of plants, and the same tour of worlds.

But yonder in this assembly is an upturned face that seems to ask how about there is no church in Heaven, but he the ages of those in Heaven. "Do my did not look for it on the right street. departed children remain children, or have they lost their childish vivacity? Do my departed parents remain aged, or Revelations, he speaks of "The Temple have they lost the venerable out of their of God." I saw in this morning, the nature?" Well, from what I saw I think largest church I ever saw; as big as all childhood had advanced to full maturthe churches and cathedrals of the earth ity of faculty, retaining all the resiliput together, and it was througed. O. ence of childhood, and that the aged had retreated to mid-life, freed from all many people together. All the audiences | decadence, but still retaining the charm of the venerable. In other words, i was fully developed and complete life

Someone says, "Will you tell us what most impressed you in Heaven?" I will. I was most impressed with the reversal of earthly conditions. I knew, of course garland of rose, and lily, and mignon- that there would be differences of trire and residence in Heaven, for Paul had ed from the Royal gardens, and bound | declared long ago that souls would then differ "as one star differeth from another," as Mars from Mercury, as Saturn this fashion of white pervading all the from Jupiter. But at every step in my anditorium and clear up throughout the dream in Heaven I was amazed to see galleries. It was the attire of the One | that some who were expected to be high who presided in that immense Temple. In Heaven were low down, and some who were expected to be low down were person in all the place. His cheeks high up. You thought, for instance, seemed to be flushed with infinite beauthat those born of pious parentage, and that those born of pious parentage, and of naturally good disposition, and of brilliant faculties, and of all styles of attractiveness will move in the highest range of celestial splendor and pomp. No, no. I found the highest thrones, the brighest coronets, the richest mansions were occupied by those who had reprobate father or bad mother, and who inherited the twisted natures of 10 generations of miscreants, and who had compressed in their body all depraved appetities and all evil propensities, but they for sweetness or power, and I have heard | laid hold of God's arm, they cried for the most of the great organs and the especial mercy, they conquered seven devils within and seventy devils without and were washed in the blood of the Lamb, and by so much as their contest was terrific, and awful, and prolix, their victory was consummate and resplendent, and they have taken places im-measurably higher than those of good, "Who is that at the organ?" and the measurably higher than those of good, answer was," "Handel." And the parentage, who could hardly help being good, because they had 10 generations of preceding piety to aid them. The steps by which many have mounted to the highest place in Heaven were made ou

of the cradles of a corrupt parentage. When I saw that I said to my attending Then I pointed to one of the most colonaded and grandly-domed resi-

many with one talent had residences of Christ, and he cannot forget them. lawn sloping to the River Clear as and they are before Him world without Crystal, and the highest nobility of Then we came out, and as the Temple often the white horse of Him who "hath is always open, and some worship at one the moon under His feet" champed its

"But," I said to my angelic escort, "

had on them many sears, but their sears | tors. And as I came toward the walls were illumed, and they had on their with the gates, the walls flashed upon me faces a look of especial triumph. with emeralds and sapphires and chrywith emeralds and sapphires and chry-Then we passed along Song Row, and we met some of the old Gospel singers.
"That is Isaac Watts," said my attendant. As we came up to him he asked me if the churches on earth were still out leaded with raptures, and down by singing the hymns he composed at the worlds lower and lower, and lower still, house of Lord and Lady Abney, to whom | until I came within sight of the city of he paid a visit of 36 years, and I told my earthly residence, and until through cte., are due to derangement of the nerve him that many of the churches opened the window of my earthly home the sun centers which supply the brain with nerve

prayers, as well as the sermon, were about the future world more than about this world. Rev. Dr. Tahmage took for his subject: "A Vision of Heaven," the text being: Ezekief i, i: "Now, it came to pass as I was among the captives by the River Chebar that the heavens were opened and I saw visions of God."

Expatriated and in far exile on the banks of the River Chebar, and affinence of the some church, the Temple of the Sanks of the River Chebar, and affinence of the some church, the Temple of the Sanks of the River Chebar, and affinence of the some church, the Temple of God and the Lamb." And I told Charles Wesley that almost every Sabbath we sheet of the same church, the Temple of God and the Lamb." And I told Charles Wesley that almost every Sabbath we sheet of the same church, the Temple of God and the Lamb." And I told Charles Wesley that almost every Sabbath we sheet of the same church, the Temple of God and the Lamb." And I told Charles Wesley that almost every Sabbath we were talking on that street called Song theorem of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar, and affinence the form of the Sanks of the River Chebar that the heavens were opened and I saw visions of God."

Expatriated and in far exile on the Euphrates, sat Ezekiel. It was there he had an immortal dream, and it is given to us in the Holy Seriptures. He dreamed of Tyre and Egypt. He dreamed of Christ and the coming the form of the Sanks eaten up of the gods. The native African heaven. A land of shadows, and in speaking of the departed they say, all is done forever. The American aborigines' heaven: Happy hunting-grounds, to which the sout goes on a bridge of snake. The Philosopher's heaven: Made out of a thick fog, or an ainfinite don't-know. But hearken! and behold our Heaven, which, though mostly described by figures of speech in the Bible and by parable of a dream in this discourse, has for its chief characteristics, separation from all that is vile; absence from all that can discomfort; presence of all that can gratulate. No mountain to climb, no chasms to bridge, no night to illume; no tears to wipe. Scandinavian heaven, Slav's heaven, Tasmanian heaven, Tahitian neaven, African heaven; aborigines' heaven, scattered into tameness and disgust by a glimpse of St. John's Heaven, of Paul's Heaven, of Christ's Heaven, of your Heaven, of my Heaven!

Reflection the second: You had better take patiently and cheerfully all pangs, affronts, hardships, persecutions and trials of earth, since, if rightly borne, they insure heavenly payments of ecstasy. Every twinge of physical distress, every lie told about you, every earthly subtraction, if meekly borne, will be heavenly addition. If you want to amount to anything in Heaven and move in its best society, you must be "perfected through suffering." The nly earthly currency worth anything at the gate of Heaven is the silver of tears. At the top of all Heaven sits the greatest sufferer, Christ of the Bethlehem caravansary and of Pilate's Over and Terminer, and of the Calvarean assassina-

Reflection the third and last: How desirable that we all get then! Start this moment with prayer and penitence and faith in Christ, who came from Heaven to earth to take us from earth to Heaven. Last summer a year ago preached one Sabbath afternoon in Hyde Park, London, to a great multitude that no man could number. But I heard worth is a desert. The climate is a nothing from it until a few weeks ago saw a dying man whose face brightened when he told him that his heart was changed that afternoon under my sermon in Hyde Park, and all was bright now- at his departure from earth to Heaven. Why may not the Lord bless this as well as that? Heaven, as I dreamed about it, and as I read about it, is so benign a realm you cannot any of you afford to miss it. Oh! will it not be transcendently glorious after the strug-gle of this life is over to stand in that eternal safety. Samuel Rutherford, though they vicicusly burned his books and unjustly arrested him for treason,

wrote of that celestial spectacle: The King there in his beauty,
Without a vail is seen;
It were a well-spent journey,
Though seven deaths lay between.
The Lamb with his fair army
Doth on Mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

Snake-Charmers. The secrets of snake-charming are much simpler than most people imagine. The snakes to be handled are gorged with food until they become drowsy, or else they are drugged so that their senses are dazed. Sometimes they are kept in ice-boxes, and the cold puts them in a semi-torpid condition. In either case the snakes are only half alive. In handling the reptile the hand must always grasp it at certain places where the head can be guided and held from the body. This is the hardest thing to learn, but like everything else, it comes with practice. By dint of dexterity and strengtl, the snake is easily passed from one hand to the other and is allowed to coil about the body. The snake-charmer, however, must always be on the alert. When the snake occomes too lively, it is put back into the ice-box. In handling a reptile with the fangs in,-which ought to be prohibited by law,-one requires great strength, as the strain on the system during the performance is very considerable. The grasp and movements must be precise and accurate. There is no room for

Horror Struck. A judge riding in the cars recently,

from a single glance at the contenance of a lady by his side, imagined he knew her and ventured to remark that the day was pleasant. She only answered:

"Why do you wear a veil?" "Lest I attract attention." "It is the province of gentlemen to dmire," replied the gallant man of law. "Not when they are married !" "But I am not."

"Indeed!" "Oh, no! I'm a bachelor!" The lady quietly removed her veil, disclosing to the astonished magistrate the face of his mother-in-law. The judge

has been a raving maniac ever since. A gold strike which is considered to be the biggest ever made in the South-west was made near Vanderbilt, San Bernardino county, Cal., a few days ago. A blast in the fifty-foot level of a comparatively old mine opened a way into a big cave of white crystalized quartz which runs \$1,200 per ton in free gold, with an immense amount of the valuable



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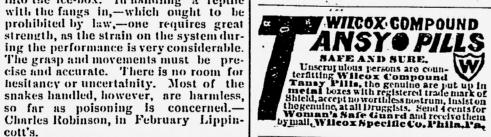
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9888 585 585 585 585 885 8 Daily. † Daily except Sunday. ‡ Sunday only a Stop to let off passengers.

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WESTERN MARY LAND RAILROAD SCHEDULE TAKING EFFECT SUNDAY, OCTOBER 22, 1893. Leave Hillen Station as follows:

DAILY. 1.39 A.M.—Fast Mail for Norfolk and Western R. R. the South and Southwest; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Edgemont, Hagerstown, and, except Sunday, Williamsport, Clear Spring and Cherry Run, Chambersburg, Waynesboro', B. and C. V. R. R., Martinsburg and Winchester, Va.

DAILY EXCEPT SUNDAY. 7.22 A. M.—Accommodation for York, Han-over, Gettysburg, Pa., and all B. and H. Div. points; also Exetern Extension and Main Line east of Emory Grove; also Carlisle and G. and H. Railroad. G. and H. Railroad.

8.00 A. M.—Mailfor Cherry Run, W. Va., Clear Spring, Williamsport, Hagerstown, Shippensburg and pointeon Main Line & B. & G. V. R. R.; also Frederick and Emmittsburg, also N. & W. R. R. to Shenandoah, Va. 10.65 A. M.—Accommodation for Union Bridge, York and Gettysburg, Carlisle and points on G. & H. R. R.

1 ork and detrysburg, Carrisie and points on G. & H. R. R.
2,25 p. M.—Accommodation for Emery Grove 3,20 p. M.—Express for Arlington, Howardville, Mt. Wilson, Owing's Mill. Glyndon, York. Hanover. Gettysburg and Harrisburg Railroad.
4.02 p. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikesville, Green Spring Junction, Owings' Mills, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Tannery, Westminster, Avondale, Medford, New Windsor and Stations West to Cherry Run; also Frederick, Emmitsburg, B. and C. V. R. R., Norfolk and Western R. R. and points South.
5.15 p. M.—Accon modation for Emory Grove.

points South.

5.15 p. M.—Accommodation for Emory Grove.

6.15 p. M.—Accommodation for Union Bridge.

11.25 p. M.-Accommodation for Emory Grove. BUNDAYS. 9.30 A. M.—Accommodation for Union Bridge and Hanover. 2.30 P. M.—Accommodation for Union Bridge. 4.00 P. M.—Accommodation for Emory Grove. 10.39 P. M.—Accommodation for Emory

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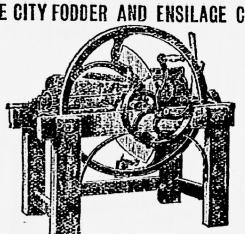
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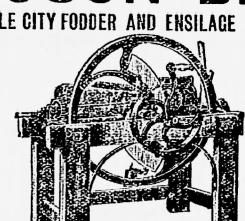
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