

THE WALLS OF HEAVEN.

DR. TALMAGE CONTINUES HIS SERMONS ON GOD EVERYWHERE.

The Foundation of the Wall of the City
Were Garnished With Precious Stones.
Heaven a Place of All Colors—The Place
of Sapphires.

BROOKLYN, January 22.—Dr. Talmage returned from his Southern tour of preaching and lecturing for ten days in Kentucky, Tennessee, Alabama, Georgia and South Carolina, and resumed his course of sermons on "God Everywhere." Having preached on "The Astronomy of the Bible, or God Among the Stars," The Chronology of the Bible, or God Among the Centuries, "The Ornithology of the Bible, or God Among the Birds," he to-day speaks of "The Precious Stones of the Bible, or God Among the Amethysts." Subject: "The Wall of Heaven." Text: Revelation 21:19: "The foundations of the wall of the city were garnished with all manner of precious stones."

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 elevated idea as to where they are going to pass the most of their years; to exist and to set all the indifferent and neglectful to quick and immediate preparation, that they may have it likewise. Yes, 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 crystallization, their powers of refraction, their cleavage, their fracture, their lustre, their phosphorescence, their transparency, 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 revelation they make of God himself.

My text stands us in the presence of the most stupendous splendor 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 everlasting security. 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 the color and 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 of the wall, and I ask you to join me in the attempt to scale some of its 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 fifteen hundred 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 vermilion; it is red; it is purple; it is black; and so strong are the colors that much of it is called ribbon-jasper. 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 until they swell enough to split the rock, and the fragments 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 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 strata 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 green it is green, and if you like ochre-yellow it is ochre-yellow, and if you like vermilion it is vermilion, 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 foundation of the great wall of heaven, and after leaving the jasper, the next precious stone reached is sapphire, and it sweeps around the city fifteen hundred miles. All lapidaries agree in saying that the sapphire of the Bible is what we call lapis lazuli. Job speaks with emotion of "The Place of Sapphires," and God thought so much of this precious stone that he put it in the breast plate of the high priest, commending, "The second row shall be an emerald, a sapphire, and a diamond." 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 Burma, and New South Wales, and North Carolina yielded exquisite specimens. Its blue eye is seen in the valley of the Rhine. After a burial of thousands of years it has been brought to sight in Egyptian monuments and Assyrian cylinders. At Moscow and St. Petersburg Constantine I have seen the great masses of this sapphire commonly called lapis lazuli. The closer you study its veins, the more enchanting, and I do not wonder that the sapphire is called into the foundation of the wall of heaven. It was a strong stone for the foundation, for it is the hardest of all materials except the diamond. Sapphire based on jasper; a blue sky over a fiery 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 furniture of mountains and seas and atmosphere is to collapse and vanish, we will throughout all eternity have in some way kept the most beautiful of earthly appearances, whether you take this sapphire of the second layer as literal or figurative. The deep blue of our skies and the deep blue of our sea must not, will not, be forgotten. If a thousand years after the world has gone to ashes, you or I want to recall how the earthly skies looked in a summer noon, or the mid-ocean in a calm, we will have only to look at the second row of the foundation of the wall of heaven. Oh, I am so glad that St. John told us about it! "The second sapphire." 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 sometimes we will be in converse about this earth when it was yet a float and a-swing, and we shall want to tell them about how it looked at certain times, and then about how 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, 21st chapter and 19th verse: "The second, sapphire."

A step higher and you come to chalcedony, another layer in the foundation of the wall, and running fifteen hundred miles around the heavenly city. Chalcedony! Translucent. A diving mixture of agate and opals and cornelians. Striped with white and gray. Dashed of pailor, blinding into red and amethystine into purple. Island and the Hebrides hold forth beautiful specimens of chalcedony.

But now we must make a swift ascent to the top of the foundation wall, for we cannot minutely examine all the layers, as 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 favorite among the Bible, or God Among the Emeralds, is his favorite color on earth, the green, since that is the color most widely diffused across all the earth's continents—the grass, the foliage, the every day dress of nature. The emerald! Kings used it as a seal to stamp their pronouncements, and it was around the Throne of God is by St. John compared to it. Conquerors have considered it the greatest prize to capture. What ruthless when the soldiers of Pizarro found it with the treasure of the Incas, they had much to do with the destiny of Mexico. Five of them were presented by Cortez 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 bell, with tongue of pearl and silver, and the country has been able to duplicate since the war. Cotton was indeed king, but it was not such an absolute monarch as it has been since 1845, nor as grain has been in the west, instead of being the main crop of the south, it was largely a summer crop. The south did not then have its "smokehouse and corn crib in the west"—this was one of the disasters of the war—but it produced its own corn, wheat and buckwheat, and raised its own sugar. It left such universal poverty that men were compelled to grow cotton alone, because the crop could be mortgaged before it was planted for enough at least to secure a bare living for the planter while he waited for it to mature. On no other crop could advances be secured in this way. When the crop had been gathered and turned over to the merchant who had been "carrying" him, and out of its proceeds the debt for goods bought on credit—including interest and commissions—had been paid, the farmer had nothing left. As the next season came around he was again compelled to mortgage his crop in advance to the man to whom he was already in debt. It was "a condition and not a theory" that the cottoned farmers of the south and necessarily it has taken years for them to gradually work out of it. Moreover, the negroes, "intoxicated with freedom," had many hard lessons to learn, and they had nothing in the world on which to rely, they were financially about as well off as their late masters, for, at least, they had no debts to encumber them for years to come. Cotton was the safest crop for them to cultivate, and so they all began to grow cotton, buying western corn and bacon on credit from the merchant who had a mortgage on their cotton before the ground was plowed for its planting. Working on shares—that is, paying a part of the crop for the rent of the land they cultivated—and moving about frequently; they had no inducement to try to improve the soil. So, while the aggregate acreage annually increased, the total production of the south's crops fell far short of the yield per capita between 1850 and 1890.

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

Climb higher and you come to chrysoprasus, of greenish-golden hue and hard as flint.

Climb higher and you reach the jacinth, named after the flower hyacinth, and of reddish blue.

Take one more step and you reach the top of the wall, but the top of the foundations of the wall, and St. John cries out: "The twelfth, an amethyst!" This precious stone, when found in Australia or India or Europe, stands in columns and pyramids. For color it is a violet blooming in stone. For its play of light, for its deep mystery of color, for its uses in Egyptian, or Etruscan, or Roman art it has been honored. The Greeks thought this stone a preventative of drunkenness. The Hebrews thought it a source of pleasant dreams. For all lovers of gems, it is the most admired of gemstones, and its name, yes, the word amethyst means a prevention of drunkenness. Long before the New Testament made reference to the amethyst in the wall of heaven, the Persians thought the cups made out of amethyst would hinder any kind of liquor contained therein from becoming intoxicating. But of all the amethystine cups from which the ancients drank, not one had any such result of prevention. For thousands of years the world has been looking in vain for such a preventative amethystine cup. Staggering Noah could not find it. Convivial Ahasuerus driving Vashti from the gates could not find it. Nabal breaking the heart of the beautiful Abigail could not find it. Balaazar, the kingly reveller, 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 depths of the sea could find it. It is no such cup. Strong drink from hollowed amethyst imbrutes the same as strong drink from pewter 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 beverage.

REIGN OF KING COTTON.

Why It Became Supreme in the South Immediately After the War.

Promising as was the industrial advance of the south prior to the war, it was in its agriculture that the chief interests of the people were centered, and the Engineering Magazine. Here was displayed an energy as great as that which opened up to civilization the vast prairies of the west; here was a well-ordered growth which neither the soil, with tongue of pearl and silver, nor the country has been able to duplicate since the war. Cotton was indeed king, but it was not such an absolute monarch as it has been since 1845, nor as grain has been in the west, instead of being the main crop of the south, it was largely a summer crop. The south did not then have its "smokehouse and corn crib in the west"—this was one of the disasters of the war—but it produced its own corn, wheat and buckwheat, and raised its own sugar. It left such universal poverty that men were compelled to grow cotton alone, because the crop could be mortgaged before it was planted for enough at least to secure a bare living for the planter while he waited for it to mature. On no other crop could advances be secured in this way. When the crop had been gathered and turned over to the merchant who had been "carrying" him, and out of its proceeds the debt for goods bought on credit—including interest and commissions—had been paid, the farmer had nothing left. As the next season came around he was again compelled to mortgage his crop in advance to the man to whom he was already in debt. It was "a condition and not a theory" that the cottoned farmers of the south and necessarily it has taken years for them to gradually work out of it. Moreover, the negroes, "intoxicated with freedom," had many hard lessons to learn, and they had nothing in the world on which to rely, they were financially about as well off as their late masters, for, at least, they had no debts to encumber them for years to come. Cotton was the safest crop for them to cultivate, and so they all began to grow cotton, buying western corn and bacon on credit from the merchant who had a mortgage on their cotton before the ground was plowed for its planting. Working on shares—that is, paying a part of the crop for the rent of the land they cultivated—and moving about frequently; they had no inducement to try to improve the soil. So, while the aggregate acreage annually increased, the total production of the south's crops fell far short of the yield per capita between 1850 and 1890.

A WRONG CALCULATION.



Johnnie—Hello! pop's asleep—



I'll wind him up—



I never had such fun—



I never had such fun—

New Chinese Minister.

TREASURER'S SALE OF LANDS.

County of Victoria,
For Arrears of Taxes, to be held at the Court House, Lindsay, on
TUESDAY, 14TH FEBRUARY, 1893.
At 11 o'clock a.m.

TOWNSHIP OF BEKLEY.									
Street or Part of Lot.	Lot.	Area.	Arrears.	Cost of advertising & Commission.	Total.	Pat'd.	Not pat'd.	Pat'd.	Not pat'd.
South-west part 16	N.W.B.	1	33 08	\$1 15	\$10 13	pat'd.			
East half 5		1	100 36 08	1 30	37 38	pat'd.			
East part 7		3	100 36 40	1 31	38 30	pat'd.			
East part 8		6	100 14 11	1 25	15 36	pat'd.			
East part 9		6	200 33 55	2 21	54 76	pat'd.			
East part 10		8	400 42 38	3 24	112 45	pat'd.			
East part 11		9	110 9 15	1 15	10 30	pat'd.			

VILLAGE OF COBOCONE IN BEKLEY.									
N of Albert Street 13		1/4	9 13	1 15	10 28	pat'd.			
" " 14		1/4	9 13	1 15	10 28	pat'd.			
" " 15		1/4	9 13	1 15	10 28	pat'd.			
Mill property (Joseph McArthur) N.E. of Main St.		3/4	80 09	2 90	82 99	pat'd.			

VILLAGE OF BOBAYGEON.									
E of Bolton St., E 28 feet 3		1/4	12 10	1 20	13 30	pat'd.			
E of Bolton St., S 11 4		1/4	17 22	1 33	18 55	pat'd.			
E of Bolton St., N 11 5		1/4	17 22	1 33	18 55	pat'd.			
W of Bobaygeon St., S of North St.		1/2	4 02	1 15	6 07	pat'd.			
E of Bobaygeon St. 3		1/2	8 32	1 15	9 37	pat'd.			
E of Anne St., E 1/2 6		1/2	2 40	1 15	3 61	pat'd.			

TOWNSHIP OF GARDEN.									
East half 8		5	100 14 20	1 25	15 45	pat'd.			
East half 4		6	93 1/2 11 78	1 19	12 97	Not pat'd.			
East half 9		6	100 23 24	1 48	24 72	pat'd.			
West half 10		6	100 10 34	1 18	11 52	pat'd.			
West half 13		8	200 33 55	2 21	54 76	pat'd.			
S.W. qr 13		8	200 33 55	2 21	54 76	pat'd.			
S.W. qr 13		8	200 33 55	2 21	54 76	pat'd.			

TOWNSHIP OF DALTON.									
South half 11		3	50 10 18	1 15	11 33	not pat'd.			
South half 12		3	50 10 18	1 15	11 33	not pat'd.			
South half 13		3	50 10 18	1 15	11 33	not pat'd.			
South half 14		3	50 10 18	1 15	11 33	not pat'd.			

TOWNSHIP OF ELDON.									
East half 28		1	100 45 90	2 05	48 04	pat'd.			

TOWNSHIP OF EMILY.									
South part 21		10	7 5 21	1 15	6 36	pat'd.			
South part of North half 13		14	6 11 13	1 17	12 30	pat'd.			

VILLAGE OF FENELON FALLS.									
N of Francis St., E of Colborne St., South part 1		12/100	06 03	2 55	08 58	pat'd.			
S of Francis St., E of Colborne St., Block D		2	06 08	2 55	08 63	pat'd.			

TOWNSHIP OF FENELON FALLS.									
F. Falls west 78		1/2	4 00	1 15	5 15	pat'd.			
" " 122		1/2	1 13	1 15	2 28	pat'd.			
" " 151		1/2	3 03	1 15	4 18	pat'd.			
" " 182		1/2	2 31	1 15	3 46	pat'd.			
" " 184		1/2	1 51	1 15	2 66	pat'd.			
" " 185		1/2	1 51	1 15	2 66	pat'd.			
" " 186		1/2	1 51	1 15	2 66	pat'd.			
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" " 227		1/2	1 51	1 15	2 66	pat'd.			
" " 228		1/2	1 51	1 15	2 66	pat'd.			