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ING DISCOURSE.

D. D., gave a running commentary on the hymn of Paul Gerhart, beginning:

Give to the winds thy fears,

The mathematics of the Bible is noticeable: which the Arabians got from India and all following ages have taken from the Arabians. It stands between the figure six and the figals bow to it. Some three hundred times it mentioned in the Scriptures, either alone or compounded with other words. In Genesis the week is rounded into seven days, and I use my text because there this numeral is for the first introduced in a journey which halts not until in the close of the Book of Revelations its monument is built into the wall of heaven in crysolite which in the strata of precious stones is the seventh. In Rachel, but she was and foretelling the years famine in Pharach's wisdom is said to be built on seven pillars; and the ark was left with the Philistines seven years; and Naaman for the cure of his leprosy plunged in the Jordan seven times; the dead child, when Elisha breathed into its mouth, signaled its arrival back into consciousness by sneezing seven times; to the house that Ezekiel saw in vision there were seven steps; the walls of Jericho before they fell down were compassed seven days; Zachariah describes a stone with seven eyes; to cleanse a leprous house the door must be sprinkled with pigeon's blood seven times; in Canaan were overthrown seven nations; on one occasion Christ cast out seven devils; on on a mountain he fed a multitude of people with seven loaves, the fragments left filling seven baskets; and the closing passages of the Bible are magnificent and overwhelming with the imagery made up of seven churches, seven stars, seven candlesticks, seven seals, seven angels, and seven heads, and seven crowns, and seven horns, and seven spirits, and seven vials, and seven plagues, and seven

thunders. Yea, this numerical seven seems a favorite with the divine mind outside as well as inside the Bible, for are there not seven prismatic colors! And when God with the rainbow wrote the comforting thought that the world would never have another deluge, he wrote it on the scroll of the sky in ink of seven colors. He grouped into the Pleiades seven stars. Rome, the capital of the world, sat on seven hills. When God would make the most intelligent thing on earth, the human countenance, he fashions it with seven features-the two ears, the two eyes, the two nostrils and the mouth. Yea, our body lasts only seven years, and we gradually shed it for another body after another seven years, and so on, for we are, as to our bodies, septennial animals. So the numeral seven ranges through nature and through revelation. It is the number of perfection, and so I use it while I speak of the seven candlesticks, the seven stars, the seven seals and the seven thunders.

The seven golden candlesticks were and are the churches. Mark you, the churches never were, and never can be, candles. They are only candlesticks. They are not the light, but they are to hold the light. A room in the night might have in it five hundred candiesticks, and yet you could not see your hand before your face. The only use of a candlestick, and the only use of a church, is to hold up the light. You see it is a dark world, the night of sin, the night of trouble, the night of superstition, the night of persecution, the night of poverty, the night of sickness, the night of death; aye, about fifty nights have interlocked their shadows. The whole race goes stumbling over prostrated hopes and fallen fortunes, and empty flour barrels, and desolated cradles, and death beds. Oh, how much we have use for all the seven candlesticks, with lights blazing from the top of each one of them! Light of pardon for all sin! Light of comfort for all trouble! Light of encouragement for all despondency! Light of eternal riches for all poverty! Light of rescue for all persecution! Light of reunion for all the bereft! Light of heaven for all the dying! And that light is Christ who is the Light that shall yet irradiate the hemispheres. But mark you, when I say churches are not candles but candlesticks, I cast no slur on candlesticks. I believe in beautiful candlesticks. The candlesticks that God ordered for the ancient tabenacle were something exquisite. They were a dream of beauty carved out of loveliness. They were made of hammered gold, stood in a foot of gold and had six branches of gold blooming all along in six lilies of gold each, and lips of gold from which the candles lifted their holy fire. And the best houses in any city ought to be the churches-the best built, the best ventilated, the best swept, the best windowed and the best chandeliered. Log cabins may do in neighborhoods where most of the people live in log cabins; but let there be palatial churches for regions where many of the people live in palaces. Do not have a better place for yourself than for your Lord and King. Do not live in a parlor and put your Christ in a kitchen. These seven candlesticks of which I speak were not made out of pewter or iron; they were golden candlesticks, and gold is not only a valuable but a bright metal. Have everything about your church bright-your ushers with smiling faces, your music jubilant, your hand-shaking cordial, your entire service attractive. Many people feel that in church they must look dull in order to be reverential, and many whose faces in other kinds of assemblage show all the different phases of emotion, have in church no more expression than the back wheel of a hearse. Brighten

and be responsive. If you feel

like weeping, weep. If you feel like

smiling, smile. If you feel indignant

at some wrong assailed from the pulpit,

frown. Do not leave your naturalness and

resiliency home because it is Sunday morn-

ing. If, as officers of a church, you meet

people at the church door with a black look,

and have the music black, and the minister

in black preach a black sermon, and from in-

vocation to benediction have the impression

the ceiling one great bewilderment of mosaic; galleries supported by eight columns of porusper; nine bronze doors with alto-relievowork fascinating to the eye of any artist; ner of precious stones. Four walls on fire with indescribable splendor. Though labor was cheap, the building cost one million five hundred thousand dollars. Ecclesiastical and majesty. But Mohammedanism tore the walls of that building all saintly and Christly images, and high up in the dome the figure of the cross stick, but no candle! Ten thousand such churches would not give the world as much light as one home made tallow candle by which last night some grandmother in the eighties put on her glasses and read the psalms of David in large type. Up with the churches by all means! Hundreds of them, thousands of them, and the more the better. But let each one be a blaze of heavenly light making the world brighter and brighter till the last shadow has disappeared, and the last of the suffering children of God shall have reached the land where they have no need of candlestick or "of candle, neither light of the sun, for the Lord God giveth them shall reign forever plete number of lights! "Let your light so shine before men that they seeing your good works may glorify your Father which is in heaven." THE SEVEN STARS.

Turn now in your Bible to the seven stars. We are distinctly told that they are the ministers of religion. Some of them are large stars, some of them small stars, some of them sweep a wide circuit and some of them a small circuit, but so far as they are genuine they get their light from the great central sun around whom they make revolution. Let each one keep in his own sphere. The solar system would be soon wrecked if the stars instead of keeping their own orbit should go to hunting down other stars. Ministers of religion should never clash. But in all the centuries of the Christian church some of these stars have been hunting an Edward Irving or a Horace Bushnell or an Albert Barnes; and the stars that were in pursuit of the other stars lost their own orbit and some of them could never again find it. Alas for the heresy hunters! The best way to destroy error is to preach the truth. The best way to scatter darkness is to strike a light. There is in immensity room enough for all the stars, and in the church room enough for all the ministers. The ministers who give up righteousness and the truth will get punishment enough anyhow, for they are "the wondering stars for whom is reserved the blackness of darkness forever." But I should like as a minister when I am dying to beable truthfully to say what a captain of the English army, fallen at the head of his oolumn and dying on the Egyptian battlefield, said to Gen. Wolesley who came to condole with him: "I have led them straight; did'nt I lead them straight, General?" God has put us ministers as captains in this battlefield of truth against error. Great at last will be our chagrin if we fall leading the people the wrong way; but great will be our gladness if, when the battle is over, we can hand our sword back to our great Commander, saying, "Lord Jesus! Wo led the people straight; didn't we lead them straight?" Those ministers who go off at a tangent and preach some other gospel are not stars but comets, and they flash across the heavens a little while and make people stare, and throw down a few meteoric stones, and then go out of sight if not out of existence. Oh, brethren in the ministry, let us remember that God calls us stars, and our business is to shine and to keep our own sphere, and then when we get done trying to light up the darkness of this world, we will wheel into higher spheres, and in us shall be fulfilled the promise "they that turn many to righteousness shall shine as the stars forever and ever." Ah! the ministers are not all Pecksniffs and canting hypocrites, as some would have you think! Forgive me, if having in your presence at other times glorifled the medical profession, and the legal profession, and the literary profession-I glorify my own. I have seen them in their homes and heard them in their pulpits, and a grander array of men never breathed, and the Bible figure is not strained when it calls them stars; and whole constellations of glorious ministers have already taken their places on high, where they shine even brighter than they shone on earth; Edward N. Kirk, of the Congregational church; Stephen H. Tyng, of the Episcopal church; Matthew Simpson, of the Methodist church; John Dowling, of the Baptist church; Samuel K. Talmage, of the Presbyterian church; Dr. De Witt, of the Reformed church; John Chambers, of the Independent church, and there I stop, for it so happens that I have mentioned the seven stars of the seven

churches. I pass on to another mighty Bible seven, and they are the seven seals. St. John in vision saw a scroll with seven seals, and he heard an angel cry: "Who is worthy to loose the seals thereof?' Take eight or ten sheets war. You unroll the scroll till you come to one of these seals, and then you can go no further until you break that seal; then unroll again until you come to another seal and you can no further until you break that seal; then you go on until all the seven seals are broken, and the contents of the entire scroll. is revealed. Now, that scroll with seven seals held by the angel was the prophecy of what was to come on the earth; it meant that the knowledge of the future the Roman empire, and so it really came to pass that for ninety years virtuous emperors succeeded each other, Nerva, Trajan and Antininus. Christ in the vision broke the second seal and unrolled again and there was a painting of a red horse, and that meant bloodshed, and so it really came to pass, and the next ninety years were red with assasinations and warz. Then Christ and there was a painting of a black horse, which in all literature means famine, oppres sion and taxation; and so it really came to

Continued on page three.

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of foolscap paper, paste them together and roll them into a scroll, and have the scroll at seven different places sealed with scaling wax. You unroll the scroll till you come to

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worthy to open it; but the Bible says Christ opened it and broke all the seven seals. He broke the first seal and unrolled the scroll, and there was a painting of a white horse, at that meant prosperity and triumph for Roman empire, and so it really came to

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