B. H. Nadal, D. D.

constitute "the things not known now, but which the redeemed shall know hereafter That glory, the "seat with Jesus in His throne the "power over the nations," "the white stone in which a new name is written," which no man knoweth, saving him that receiveth it," the "clothing in white raiment," promised to him that overcometh;" all which is the accom-paniment of being "like Jesus," because seeing Him as He is." This is saivation. Of course, from all this the soul shuts out forever and over. Again, to lose the soul, is to be left to the full control of sin and sinful passions. In this the control of sin and sinite passions. In this life, and within range of soiritual agencies, a check is upon the evil forces which trouble and corrupt man. And even now the contemplative mind shudders, as it looks upon sin's ravages and the work of the passions it fosters. Ave, the sinner himself abnors himself and his kind, at the slightest view afforded by the light of Divine truth upon his or her ways, Look, how souls sluk into debauchery! Behold how souls sink into debauehery! Behold the murderous hand raised against a brother's life! See the peace of households broken, the prospects of communities ruined; misery and descisations brought upon people. This is sin's work, while bridied by the influences which Heaven keeps alive and employed to resist its action! But, when "lost," is finally said of the soul, the reins are thrown upon sin's neck. And like a maddened courser. It rushes the being on, from degree to higher degree of reckless wickedness, until blasphemy and shameless riot in corruption foul become its fiendish plensure, its diabolical pastime.

lical pastime.

Again, to lose the soul is to be consigned to Again, to lose the soul is to be consigned to the eternal companionship of devils and wicked men. "Depart, ye cursed into everlasting fire, prepared for the devil and his angels!" is the sentence the righteous Judge will pronounce. What a spectacle does this present! Capacities that might adorn an angel's sphere, eternally to be engaged in consorting with deviis! On! degradation, how deep! On! shame, how debased! And yet, this is what "lost" means when sucken of the soul.

degradation, how deep! Only mains, now the based! And yet, this is what "lost" means when spoken of the soul.

And lastly, all this is named "eternal punishment!" Ay, this brings up to our view a holy Almighty rendering, "according to deeds," unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil!" The rich man, in hele's forments, pleading in value for the relief a single drop of water could afford, is the pleture our Lord gives us of a lost soul. Those torments, that remsal of relief are not accidents. That grief is "fixed!" They are the penalties of which all men are warned as attached to disobedience! They are the 'condemnation" carried into effect which is adjudged upon those who "believe not on the name of the only begotten Son of God!" They are "the wrath of God abiding," which is the declared portion of unbelievers! They are all written in the great statute book as the determined wages of sin, which must be rendered by a holy Lawgiver in vindication of His own truth, authority, power, and righteousness! They are the staple of the warnings to men to "flee for refuge to lay hold upon the hope set "flee for refuge to lay hold upon the hope set before us" in the Gospel. Deliverance from them, and from the sins which countitute the transgressions that make them necessary, is the salvation of the soul, which Jesus secures to believers in Him, "Lost," then, spoken of the soul, is condemnation, in full effect, in the

Here is the gain and the loss. The former not underestimated; the latter not magnified! Here is the lap of the flesh filled with the things that gratify sense; the immortal soul, starved and thrown into perdition! The treasuries of this world open to full possession for twenty, forty, seventy years. The brilliant faculties of the soul given to an eternity to the adversary, whose fiendish joy will be to gloat over the magnificent ruins at his feet! The enjoy-ment of the pompous paraphernalla of time's rich equipage; of the gay round of time's ex-pensive pleasures; of the glowing pageantry of ime's weighty honors; and the endurance of the debasing corruptions, the despicable shame, the agonizing remorse of hell, forever! "What shall it profit a man, if he shall gain the whole world and lose his own soul?" What is the world and lose his own soul?" What is the verdict of this assembly? Does any profit ap-pear? Is it not, with all the gain, all loss? What, that the world can give, will compensate for that mountain pile of godless associations, corrupting employments, shameful relations, corrupting employments, shameful relations, tormenting experiences, which shall, at the instance of Divine righteous, oppress the whole being, forever and forever? Who would share a murderer's cell, wear a murderer's character, before beloved friends, a single day, at the price a world can afford? What, then, will compensate for an eternal residence and identification with murderers, and Hars, and blasphemers, and whoremongers, and drunkards, and thieves, and devils? Yet, this is the inevitable portion of the lost soul! Now, our subject presses the question, "The world, or your own soul, which? Which shall be made your first, your urgent care, and engage your life's energies?" I address some already some distance on in life's pursuits; some just some distance on in life's pursuits; some just entering life's toilsome and momentous career; some, perhaps, no farther gone than meditating what to pursue. Has our question come with any of its proper force before your mind? Has it wrought any effective influence in determining who shall especially claim your regard, and engage your powers as life's ultimate aim? If it has, give its solemn admonition heed, and let nothing stand between you and your soul's salvation. If it has not, now give it place in your heart, never to be driven away. And listen to me while I strive to urge you to the business of securing your soul's blessedness, as the first that should engage your attention.

I will ask you only to note that our Lord im-

Inst that should engage your attention.

I will ask you only to note that our Lord implies here, that to make the world and its gains your especial pursuit, is to lose your own soul! This world is styled the realm of the great adversary. Friendship of it is styled enmity with God. All who are styled "Children of wrath," and "Dead in tresoasses and sins." are said to God. All who are styled "Children of Wrath, and "Dead in trespasses and sins," are said to "Walk according to the course of this world." And our blessed Saviour, besides saying, "My kingdom is not of this world, declared that His redeemed ones "Are not of this world, even as He is not of this world." Now, it is easy to see that, to make this world the special object to see that, to make this world the special object of pursuit, is to put the affections and apply the energies just where lies the ban of the Alaighty; because it is to cultivate friendship with His enemies, and to take the course of antagonism to His Beloved Son; not to speak of the alieg ance to the "Prince of the power of the air, the spirit that now worketh in the children of disobedience," which must be rendered. Besides, the soul is naturally lost, and it can be saved only by strictly following the Divine prescription. But the pursuit of the world is the neglect of that prescription, and the soul is left thereby in its condemnation. What now does the pursuit of the world become but the patient, energetic strife to make Almighty God your enemy? What but labor to fasten more and more securely that condemnation. to fasten more and more securely that condem-nation which lies against every man in his natural state? Nay, what but toil to provoke God, to hasten the imposition of His penalty? Nay, what is it but faithfully spending this life in forging chains, building a prison, and "treasuring up wrath" for your eternity; every day's labor adding to the darkness and shame and pain of your miserable future? Oh, there is no safety in seeking this world, there is no safety in seeking this world, save in full subserviency to the interests of the soul, which, by-the-way, are indissolubly linked with the glory of the Redeemer's kingdom. For all the world can give is of no real worth, save as it is sanctified by the accompanying smile of Him whose grace gives the only substantial possession in its provisions for the eternal wellars of the con! visions for the eternal welfare of the soul.

gives the only substantial possession in its provisions for the eternal welfare of the soul.

What, then, is your decision? Will you spend this life in attaining that which will "perish with the using," and so have nothing to take with you when you enter that eternity where mistakes cannot be rectified and needs cannot be supplied? Can you deliberately labor to feed and ciothe andamuse the fiesh for a limited time, and send your spirit, starved, maked, distressed, into an eternity of destiny only? Can you consent to barter your immertal spirit, and those splendid provisions made by a gracious Redeemer for its eternal honor and dignity and happiness, for that which goes into dust when the soni feels its poverty most? Who regards not Esau with disdain, as he sells his birthright for a mess of potage? Yet what was that transaction besides his, who forfeits a title to eternal g ory with Jesus Christ for a mess of worldly show and parade and indulgence? What, then, is the only truly wise decision? What but that the soul's salvation shall be first secured? The Redeemer's kingdom and His righteousness be made the first, the chiefest care? This, on the authority of that Redeemer Himself, is the only way of wisdom not mercy, but This, on the authority of that Redeemer Himself, is the only way of wisdom non mercy, but of safety. We say, first secured. For the intention at some future time to seek the soul's salvation, only makes the matter worse. This involves preference for the world, superior valuation of its gifts, and an underestimate of spiritual good. It is being willing to risk the loss of your soul, while you are bent on that which you cannot keep, when you most need something. For, oh! how many opportunities to die and go to your account lie between this and that promised future! Ah! a fire is raging! It has reached the oremises next, you. vation, only makes the matter worse. This inreached the premises next you. Already your own roof is smoking. You go deliberately to youder saloon, first, to enjoy

the festivities there, and then you will come to rescue your effects and your family. What! do you stare, and say, absurd? Aye, traly accord! you stare, and say, absurd? Aye, truly absurd! Your first care is to save what belongs to you, and what is your affection's life. Yet, is not this the English of the intention in the future to seek your soul's salvation? Look! Does not Jesus say, "Condemned already?" and does He not say, "To-day, if ye will hear His voice, harden not your hearts?" Your "intention," however, says, "After an insatiate desire is satisfied with the unsubstantial, nay, desire begetting gewgaws of this fading world. tention," however, says, "After an insatiate desire is satisfied with the unsubstantial, nay, desire begetting gewgaws of this fading world, I'il seek to remove the danger from my, soul, through the propitiation for sin. Your house you will seek to save from burning first, Your dear ones you will rescue from danger first. You are wise! You are human! But what of "Mansions in the Father's house," offered, but s iding farther and farther from your grasp? What of heavenly society, and heavenly home comforts, and reigring with Jeaus, all promised on immediate seeking only! The how this, your intention, pieuses your deadly foe! It is proof to him that his delusion is a success and your poor soul his surest prey! Yes, it is proof that you are willing to reject thim who 'gave His life a ransom' that he might offer you salvation! It is proof that you will risk putting. Him to the necessity of His only other alternative, which is to keep to Himself the life He would give you, and allot to you the death you choose! My dear friends: the soul saved by faith in Jesus, and all is safe. You then are in the keeping of Him who has said "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." And the soul lost all is, lost! Then you are "fallen into the hands of the living God!" And you know, then, it is true, "Fur God is a consuming fire!" Then Jesus sustains the only relation of "Righteous Judge!" and he has but one thing to do, pass the irrevocable sentence of the law, that never releases! And no period affords any security of saving the soul but now. To-morrow has no promises. The

tence of the law, that never releases! And no period affords any security of saving the soul but now. To-morrow has no promises. The future is full of contingencies. No one can turn them to your eternal account but Jesus, made your surety and your advocate by your own act. What, then, is your decision? "The world of your own soul, which?"

I cannot conclude without admonishing this association that our subject presents to you the work which should be made your specialty. And that is to promote the spiritual and eternal interests of your membership, and to strive after the spiritual benefit of this community. Your name is "Christian" Your chosen sphere of labor and influence, "young men." I then impose nothing strange upon you. I ask you only to fulfil your mission. Your immediate sphere is one promising rich results. You work upon the future hope of Church and State. Success will advance the interests most valuable to the souls of men. As you build up the ble to the souls of men. As you build up the Church of God, you enlarge the area of "peace, good will to men." And it will work largely our country's peace, and integrity, and greatness. Fulfil your mission, and you farnish men of stable principles to take the helm of the ship of state. Only make the Master's will your authority, His doctrines your wisdom, His example your model, and then His blessing, in its varied influence and its bounteous bestow-ments to body and spirit, will be your reward.

INSTALLATION OF REV. R. H. ALLEN.

SERMON BY REV. FRANK B, ROBBINS-IMPRES-SIVE EXERCISES IN THE OLD PINE STREET

[SPECIAL REPORT FOR THE EVENING TELEGRAPH.] Last evening Old Pine Street Church was filled to overflowing, the occasion being the installation of the new pastor, Rev. R. H. Allen. The services throughout were solemn and impressive, and will long be remembered by those who participated. The exercises were opened by the reading of a portion of the Scriptures, by Rev. Dr. Shepherd. The hymn was sung commencing:-

"Go, preach my Gospel," saith the Lord,—
"Bid the whole earth my grace receive;
He shall be saved who trusts my word; He shall be damned wno don't believe. Rev. Robert Adair then offered a prayer. SERMON BY REV. FRANK L. ROBBINS. Mr. Robbins delivered a sermon from the text:-

"The truth as it is in Jesus."-Ephesians iv, 31. The human mind is organized with reference to truth. The soul is formed for truth, as the eye is formed for light. God has made us with faculties of knowing, believing, discovering, investigating, and combining truth. Absolute, universal truth is to the soul what water is to the organization of fishes, what air is to the what food is to the hungry, or light to the eye, or sound to the sense of hearing. The absolute comprehensible truth is in each. Truth is from comprehensible truth is in each. God; He is the source of all truth. science, of political institutions and laws of constitutions, of theologies, and, indeed, all truths, are in their essence only one universal

History crystalizes around the fact of the History crystalizes around the fact of the atonement of Jesus. Ancient prophecies and sacrifices are nothing, except as they stand related to this centre of the religious drama of the world. Ancient history converges to this centre. Modern history receives from this its organizing law through the medium of the atonement. Statesmen must legislate from this standpoint; prophets predict from this standpoint; and the world's history must be interpreted and written, if truth is to be reached and expressed, from this standpoint. All truth, then, stands related to the redemptive idea. hen, stands related to the redemptive idea. Unrelated to this, other truths are nothing in

He who would enter the kingdom of knowledge and interpret and expound wisely, must take in his hand as a guide the redemptive take in his hand as a squide the redemptive idea. The entire domain of science is pervaded with the light of the central idea of redemption. Thus interpreted, science will advance the cause of revealed relikion, and prove ablessing to the race; but otherwise interpreted, the advocates will not unlikely array themselves in hostility to the Bibie, and take the footprints and finger-posts on the highway to skepticism and infidelity.

Christianity does not undertake to teach natural or physical science. It teaches the sublime science of God; it teaches the science of morality, truth, and ethics; it teaches the duty

ime science of God; it teaches the science of morality, truth, and ethics; it teaches the duty of man included therein; it teaches the science of the soul in relation to truth and virtue, or the science of psychology; it teaches the science of law and government. Ethics and psychology and civil jurisprudence are taught and enforced by Christianity, or, at least, the best materials are furnished them from the Christian Scriptures. If Christianity does not directly, it certainly does indirectly, contribute to are furnished them from the Christian Scriptures. If Christianity does not directly, it certainly does indirectly, contribute to advance the triumphs of modern physical science. Science, during the last hundred years, has penetrated every nook and corner in the universe, and gathered her triumphs, her wisdom, her knowledge, from heaven and earth, from rocks and mountains, and air and sea, and yet no geology, nor chemistry, nor astronomy, nor medicine, nor any other of the special sciences, connect the Christian Scriptures with absurdity or error, whenever or wherever they have spoken, as in ten thousand instances they have, of facts and data purely scientific in their character. All this is exceedingly remarkable; and if it be true, then we may conclude the strong probability, at least, of error and shallowness on the part of any disciple of science who affirms that there is a question of conflict between revealed religion and science, Road the works of Locke, Hersonel, and the renowned Agassiz, and you will find them not only paying homage to Christianity, but gratefully acknowledging their indebtedness to its inspiration for guidance, and you will find them substantially affirming that to enter the kingdom of science the grand prerequisite is the submissive, childlike character of our Saviour. The equality of human rights has no foundation, except as related to this relienter the kingdom of science the grand prerequisite is the submissive, childlike character of our Saviour. The equality of human rights has no foundation, except as related to this religious centre. Rulers must be taught that God alone is the governor of all things, and that all men have equal obligation to Him and are subjects of His government. All are on probation; all are redeemed by a common Saviour; destined to a common end; equals in the sight of Heaven; that Christ died to redeem all men's souls; that God is no respecter of persons; human distinctions in His sight are nothing; the ruling classes must be imbued with the teachings and principles of the Bible, and constrained to give a cordial support to the doctrine of human rights. Without a pervading evangelical influence of the Gospel on them, there cannot be a just administration of the laws of God. It will take away that adamantine foundation of political freedom and the equal rights of men, and society resolves itself at once into despotsm; but, on the other hand, connect it with the idea of religion, and make rulers understand their obligations to administer the lawswith equal justice, and their voice is even as the voice of God.

The theories of government, the principles

The theories of government, the principles of practical science, are incomplete and insumplent unless they are related to Christ. The

whole truth of history is Christ in Bistory. Around this centre crystallizes the historic light of the world. All great events which distory has recorded in the progress of time are capable of interpretation. All historic problems are capable of solution, only as they are related to the Kingdom of Christ. Men now find a source of better and purer and more refined spiritual equalities, which makes the modern so superior to ancient civilization. Would you find the secret interpretation of modern civilization, so grand, so vast, so farmodern so superior to ancient civilization. Would you find the secret interpretation of modern civilization, so grand, so vast, so farreaching in its scope, so peculiar to modern times—would you know the cause which has made civil freedom the desire of modern nations, the goal towards which they are tending on the swift foot of progress, you must look to the religion of Jesus Christ and its influence. The law of Christianity requires you to love man and do what you can for him. It built the first hospitals and founded the first institution of charity; and has it not redeemed woman from her degraded state, and almost annihilated infanticide? Has it not elevated their morality and given to the world Christian homes—homes of purity and domestic happiness, which now exist? So, to, with respect to civil freedom. Has civil freedom ever sprung up in this world except in cor nection with the religious element in man, except as the result of resistance for conscience sake? But for the teachings of Christ there would be no certainty of the soul's immortality, no deep conviction of human accountability. See how different, it is when the light tality, no deep conviction of human accountability. See how different it is when the light of revealed revelation, and of the truth as it is in Jesus, falls upon them. At once the soul is felt to be lost in apostacy and in sin and in ruin. What you before called its misfortunes or its fraillies are now considered as the effects or its frailties are now considered as the effects of soul-destroying sin. The punishment of sin is certain and terrible. In the teachings of natural theology it is asked, "What shall man's future condition be?" What shall become of us in the illimitable future? No man can primarily pronounce that he is immortal. The very foundations of natural morality must ever be unstable and insecure. The greatest bonor a man can have is an infinite and joying Father, before whom he may or its frailties are now considered as the effects nite and toving Father, before whom he may come and pour out his soul in thanksgiving, adoration, and love. Reconciliation may be effected between God and man, the sinner. effected between God and man, the sinner. The burdened sinner may be changed by the washing of regeneration into the likeness of the saint. The love of God in Christ is manifest in the sweet wonders of the cross. God in Christ reconciles the world to Himself. On no other foundation can men safely build upon than the truth as it is in Jesus. Be persuaded to yield and accept it, we entreat you. Come to the cross! Come and behold Jesus crucified!

INSTALLATION OF THE PASTOR.

Rev. T. J. Shepherd said:—All that are here present doubtless know that the design of this meeting is the installation of Rev. Richard H. Allen into the pastorate of this church. At the Allen into the pastorate of this church. At the recent meeting of the Philadelphia (fourth) Presbytery, the Rev. Mr. Allen was received as a member on letters from the Presbytery of Nashville. At the same meeting of the Presbytery, a call from the Philadelphia Third Church and Congregation for the pastoral services of Mr. Allen was presented, and being found in order, was placed in his hands, and he signified his acceptance of the call. Whereupon it was arranged that his installation as pastor of this church be effected on this, the evening of our church be effected on this, the evening of our assembling according to the order. As presiding minister, and as the organ of the Presbytery, I now proceed to propose to the Rev. Hichard H. Allen the questions to which our form of gov-

rnment requires an affirmative response. Mr. Allen was then asked a number of ques-ions relative to looking to the welfare of the

thous relative to looking to the welfare of the Church and the converting of souls, to which he responded in the affirmative.

The congregation were also asked a number of questions, and by giving an affirmative answer subscribed to sustain the pastor in his endeavors to promote the welfare of the Church of God.

of God.

Rev.Dr. Shepherd then proceeded:—And now, in the name and by the authority of the Philadelphia Fourth Presbytery, I solemnly pronounce and declare the Rev. Richard H. Allen to be the regular constituted pastor of the Philadelphia Third Church and Congregation. To impress this people with the solemn relation which has just been effected, the Presbytery have directed that the charge to the pastor shall be made by the Rev. Albert Barnes, and the charge to the people by the Rev. Robert Adalr.

CHARGE TO THE PASTOR.

Rev. Mr. Barnes delivered the charge to the Rev. Mr. Barnes delivered the charge to the pastor substantially as follows:—My brother, you have had experience in the pastoral office, and in preaching the Gospel. I do not come to you to-night to instruct you in relation to its duties. There is nothing in my pastoral life, which has been much larger than yours, that can furnish any very important suggestions in shall make very brief reference to the field of labor which you are called here in the provi-dence of God to occupy. It is a very honorable position which you are called to occupy. Your redecessors in this office, for a number years, have been men whom it would be an honor to successfully imitate.

When I mention the names of Smith, Anderson, and Brainerd, and enumerate their virtues, you will consider it so. The speaker then went

on to culogize the former pastors of the church, and when reference was made to the late Dr. Brainerd many were moved to tears. The life of a city pastor is onerous. He has to attend to the mission work, work in the Sabbath Schools, and labor among the young men of the church. The speaker exhorted the new pastor to have the love of country in his heart; the people of the congregation look to him to be loyal to its flag. Dr. Barnes continued at some length, detail-ing the peculiar duties of a minister in a large city, and exhorting Dr. Allen to have the interests of the Presbyterian Church and his people

CHARGE TO THE PEOPLE.

Rev. Robert Adair then delivered the charge to the people. He spoke nearly as follows:— It is made my duty to give you a few words of counsel on this occasion. The instalment of a pastor is an interesting service, and it is well on pastor is an interesting service, and it is well on such an occasion to impress on the mind of the minister and people their respective duties in this important relation. It is the only time when the minister is officially reminded of his responsibility as a servant of Christ, and when he is publicly charged, in view of his final account, to be faithful as a watchman and continual as a shepherd, and earnest in the proclamation of the law and counsel of God. This, too, is likely to be the only occasion when the congregation shall be instructed in regard to their duties towards their minister. Brethren of this church, love your minister, be interested in him.

be interested in him.

This duty is enforced by the fact that he labor among you. The minister is a laborer and a workman. If he make full proof of his minis-try his mind and his heart will always be fully exercised, and his anxiety for your spiritual good will sometimes be a burden almost insupportable. He is to labor among you and for you. He is to instruct you in the great things of God's law. He is to work for the advancement of the Gospel. He is to be zealous for the glory of God, diligent in promoting the purity, and harmony, and efficiency of the church, and carnest in his efforts for the salvation of the perishing. He is to eyince affection on all occaearnest in his efforts for the salvation of the perishing. He is to evince affection on all occasions, and perform various kind offices. Never act toward your minister as a man. It gives him the impression that you care not whether he is hopeful or despondent in his work. Never allow him to think that you undervalue his labors among you, and that you think him well compensated for his services. If you do, you cannot prosper by his ministry. If you do, you will place a burden on him that will be insupportable. He takes this office because you nave voluntarily called him to it, and because God's spirit and providence clearly indicated this to be his duty. He does not presume by any right of his own to occupy this position. God has called him to it, for in your call he recognizes the call of God; and the Presbytery has constituted him your pastor at your instance. You are never to forget that he is a mediator for Christ, and he is placed here to beseech men to be reconciled. pastor at your instance. To are never forget that he is a mediator for Christ, and he is placed here to be seech men to be reconciled to God. The minister may have brilliant gifts and attractive social qualities; he may be learned and eloquent, and for this he will be esteemed; but the Apostie exhorts you to esteem a minister for his works. He who has charge of the temporal welfare of the populace may be engaged in a work of great magnitude, and while he receives his commission from the people, the minister of the Gospel, whose work aurpasses his comprehension, receives it from the King of Kings. When he succeeds in redialming one soul from sin, there is joy among the angels in heaven. The coronation of an earthly menarch affords angels no special interest. The chief success of your pastor among you will depend, in a great measure, upon the spirit of brotherly love among you. Cultivate this affection. Love one another with pure hearts forwardly. Be pure, be good, be of one mind, and the God of love and peace will be with you. with you.

A prayer was then offered by the Rev. Dr.
Shepherd, after which the benediction was pronounced by Rev. R. H. Allen.

EASTER JOY. A Discourse Delivered on Easter Sunday, in Trinity M. E. Church, by the Pastor,

SPECIAL REPORT FOR THE EVENING TELEGRAPH.

"The Lord is risen indeed,"—Luke xxiv, 34.

What a morning for the disciples of Jesus was that of the first Easter! Death had come down like a blight on all their prospects, if e whom they had followed and honored as the Messiah had fallen by the hand of treachery and violence, sided by judicias authority. The King of Israel had been accused and put to death as a malefactor. The womec of his train had seen Him perish like a criminal on the cross—they had followed Him with hopeless sorrow to the sepulchre to embalm Him. The men of His sepu chre to embalm Him. The men of His ompany were scattered like frightened sheep. They were ignorant of the nature of their They were Ignorant of the nature of their Lord's kingdom. They supposed it had been his aim to set up again the Jewish monarchy with greatly increased magnificence. So deep was their darkness that, when Jesus said, "Destroy this temple, and in three days i will raise it up;" and again, "The Son of Man must be put to death, and rise again from the dead," His meaning did not dawn upon their souls. They perhaps set these things down among the spiritual mysteries in which their Master so frequently induged. Death was like Moster so frequently indulged. Death was like a sudden putting out of the lights in a splendid picture gailery. The rising glory of the new Messian ckingdom, in which his friends were to be honored, and his enemies punished, was snuffed out in a moment, and the whole body of the disciples were stunned and left in the of the disches were summed and felt in the dark to grope their way they knew not how or whither. Jesus lay dead and buried. The Roman seal was on His grave, and the guard westched it. A brief career of unneard-of brilliancy, of glorious promise, had apparently ended in dishonor. But who can depict the change which Sunday morning broads. change which Sunday morning brought? The disciples, male and female, were overwhelmed with disappointment and despair, but they had not lost their love for the Master. Early on Sunday morning, as the sun began to streak the East, Mary Magdalen and the women were at the sepulchre, and so were Peter and John. How could Mary forget the love which forgave so much? How could Peter forget the Lord whom in his extremity he had so basely denied? How could John forget the bosom on which he had so delighted to lean, now cold on the floor of the sepulchre? Here they were, and what strange developments awaited them! The sepulchre is open, the body is gone, the angels are here to utter the magic word, "Risen!" Ay, and most wonderful, Jesus himhange which Sunday morning brought?

"Risen!" Ay, and most wonderful, Jesus him-self appears, Easter has dawned on the world. From the East the natural sun is just coming up. The East is the land of the morning. Easter is the new morning of the world now dawning out of the Lord's open sepulchre. What palace of king, or temple of wealth or art is so glorious as was the grave that morning! That morning not only came heaven down to earth, but it en tered the grave, and sealed, and paved, and wreathed it with celestial glory. And when that word, "He is risen," reached the disciples, one after another, in humble cottage, in market place, in the temple, in Jerusalem, in Bethany, in Nazareth, in Capernaum, what a fog it

in Nazareth, in Capernaum, what a fog it stirred, what a sense of triumph it awakened! We call your attention to the joy of that morning. Our theme is, "The Joy of Easter." First of all, it is the joy of victory. The ministry of our Saviour on earth was of the nature of a contest. On the one side were the powers of darkness, represented by the Scribes and Pharisees, with the civil authorities, arraying on their side the wealth, the social position, the their side the wealth, the social position, the learning, the fashion, the cunning, and the cor-ruption of the world. Of these forces the god of this world was the master and leader. On the other side was Jesus, with the few obscure friends He had gathered about Him. He had come into the world professedly to set up a new come into the world professedly to set up a new kingdom, whose law was to be truth, whose life purity and justice, and whose bond of union not power but love. To support His royal pretensions this King claimed a divine character. He professed to be invested with all the attributes of Delty. Speak-ing of the eternal Father in connection with ing of the eternal Father in connection with Himself, with strange boldness He said "We," "We are one." He demanded that all men should honor Him even as they honored the Father. And yet His power, as He used it in the great struggle with His foes, was clothed in the lowliest forms. In contrast with His claim to be universal King, He was the reputed son of a carpenter; He was destitute of the world's learning; He was poor, not having a place where to my His head; He had His friends and companions among the lowly and ignorant; His alleged divine power revealed itself, indeed, in splendid forms, but the splendor was moral. He went out against his enemies, not with shield and spear, not with horses and charlots, not with spear, not with norses and charlots, not with the noise of battle and with garments of war-riors rolled in blood, but with the weapons of moral wisdom. His words were weighter and sharper than drawn swords in assailing error; they were sweeter than honey and brighter than the sun to the heart of the disconsolate. His extem-

pore discourses were words for all coming ages; they shot down to the last times, the older the brighter. He spake as one having authority, and not as the Scribes. The people said, Surely nover man spake like this man. He over-whelmed his enemies, and left them speechiess under the loving blows of His heavenly philosophy and logic.
But instead of being convinced, they only gnashed their teeth and watched the more eagerly that they might entangle Him in His talk. To His moral wisdom He added a sublime purity of life which defied the microscope of the most malicious criticism. He combated them lovingly and tenderly, at once with the holiness and the wisdom of heaven. But they cared for none of these things. Their hearts, under His sermon on the mount, under His parables and the beauty with the company of the c His parables, under His heavenly life, remained cold as a stone. To His moral wisdom and purity He added supernatural powers, We can conceive of these powers being employed differently from what they

Elliah, in his contest with the priests o Baal, overwhelmed the enemies of the living God with physical force. The flerce anger of the prophet, like the fire that fell from heaven and licked up the water from the trenches about the altar, and consumed wood and sacrifice, fell on the priests of Baal and destroyed them with great slaughter. Nay, even in New Testa-ment times, one Elymas, the sorcerer, who withstood the right ways of the Lord, was struck blind by a single word of an Apostle, and Ananias and Sapphira were smitten dead by the power of the Gospel. Even Jesus Himself, when set upon in Gethsemane by a lawless band, and arrested, alluded to the use of miraculous power for the purpose of personal defense. While His enemies raged around Him like wild beasts, and when Judas had just banded him over to his foes with that kiss of immortal over to his foes with that siss of immortal infamy, Peter drew his sword to defend Him. But Jesus said to Peter, "Thinkest thou not that I could call to my Father, and he would send me twelve legions of angels?" There spake the Son of God. His ideas of power go beyond armles and earthly judgment seats. He sees the array of supernal powers; the ranks of mighty beings that wait in mid air to do the heavenly bluding; but His kingdom is one of moral forces; truth, mercy, love, and purity. moral forces; truth, mercy, love, and purity, shall war for him. The word to Peter is "put up thy sword. We shall continue the contest as we began it. I have used and will continue to use miraculous power against my foes, but it shall be in gentlest forms of love and mercy."

It is quite likely that if Jesus, instead of parables, and gentle and compassionate entreaty, had launened a thunderbolt or two now and then among the Pharisees and Sadducees, among the pompous scribes and the self-concelted lawyers, and had made a few of them bite the ground in sudden and terrible death; it is very likely such arguments might have been quite convincing. Multitudes would have been converted. But such conversions, the result of physical force, are not what Christianity seeks. Rome has tried this method of persuasion and worn it out. Her children were born to her from the wheel and the rack, and hence she was hated as a maternal monster. She demanded confession with fire and fagot, and received in response from the brave defi-

and received in response from the brave defiance, from the cowardly a craven heart. She
would fight the powers of darkness with their
own weapons, and hence won only worldly
and diabolical victories.

Not thus did Jesus conduct the contest.
When He would use His supernatural powers
against His foes, His divinity is yoked with the
gentlest, tenderest aims. He touches the dead
visual nerve and Bartimeus sees; He puts the
music of speech into the dumb throat,
and awakens the echoes once more
in the simmbering labyrinths of hearing. Does
he use the power of the Creator, in turning a he use the power of the Creator, in turning a few loaves and fishes into abundant stores of food? It is only when his heart is moved with pity for the hungry and fainting multitude. Does He rebuke the very elements and chain the sea into stillness by a word? it is only when His disciples are trembling with apprehension, and appealing:—"Lord, carest Thou not that we perish?" Thus in love, wisdom, and power, Jesus

warred for the establishment of His kingdom. He brought to bear against the blindness, prejudice, earthlness, lust, ambition, avarice of his age, against Pharisee and Sadducer, against Jew and Gentile, the wisdom and power of heaven. He piled up the arguments of inspiration and miracle, until the rising heap scraped and shook the very stars of heaven. He threw all around his path the gorgeous Jewels of heavenly trath; the dust of His tread was the seed of immortal beauty, and the flowers that sprang from it shall never die. Before Him fled the evil spirit, exorcised at His word; behind Him rang the peans and flowed the tears of the poor and the sick He had blessed and healed; and all around Him was a moral halo which attested that He had come forth from His Father; and yet His foes were not won. Sometimes the common peopleheard Him gladly; once they were so far carried away by a fit of enthusiasm that they would fain have caught Him and made Him a king.

On one occasion, so high rose the popular almiration that a triumphal entrance into Jeru salem was awarded him; the people set Him on an ass, scattered palm branches in His path, and spread their garments before Him, and the very children shouting hosanna, bade him welcome to His kingdom as the Son of David. But all this was short-lived. His enemics looked on with increasing spite, and continued to work and plot.

The contest deepened. Jesus is approaching

on with increasing spite, and continued to work and plot.

The contest deepened, Jesus is approaching the hour and power of darkness. Judas betrays him. The mockery of a trial whitewashes a murderous sentence. He dies a dishonoring death, and finally is buried. "The stone guards the sepulchre, the Roman seal guards the stone, and the soldiers guard the seal." Scribe and Pharasee, High Priest and Saduese, guash their teeth and hiss "Victory! victory! We will have made an end of the Son of the Carpenter. We will have no beggar for our king. Sleep quietly, Son of Mary."

But softly! the end of the contest is not yet, but is near at hand. The Marys weep, with their love as their sole legacy. The disciples are all like Peter when he was sinking in the sea, only that there is no Master at hand to are all like Peter when he was sinking in the sea, only that there is no Master at hand to reach them the needed aid. They have ventured all, and lost. Hold! not so. He that emptied the grave of Lazarus can vacate His own. The last and worst thing His enemies could do to Him was to take His life; but what talke there and in His disciples to consider. folly in them and in His disciples to consider that a victory. What was death to Him? He accepted the opiate of the cross and the sleep of the tomb, and rested until the third day. Then, at the moment of apparently confirmed defeat, the tide of battle turned, and "Victory!" "Victory!" recognification and the scattered astoned. the tide of battle turned, and "Victory!" "Victory!" resounded among the scattered, astonished, and now reviving disciples. The joy of the first Easter was the joy of victory, the more glorious because unlooked for both among the foes and friends of the risen Jesus. The joy of Easter is not only the joy of victory—it is also the joy of a glorious, heroic consistency. It is a sad word when one passing by shall look on us and say:—"Ye began to build, but were not able to finish." It is a cutting rebute when we deserve it to be taunted with: rebuke when we deserve it to be taunted with:—
"Ye did run well; who did hinder you, that ye should not obey the truth?" "Consistency," as the word is, "is a jewel, provided always it be genuine. There is, indeed, a mere mechanical consistency which labors most painfully to preconsistency which labors most painfully to present the aspect of a dead level of uniformity in the life; which calls all improvement change, and all revolution, whether in principle or action, vacillation. Such consistency clings ever to the dead past, and denouncing advancement as innovation and folly, dies in the ruts in which it was born. If such people had been heeded, the world would still having been travelling at the rate of three miles an hour instead of thirty, pins and needles would still have been made with hammer and tongs; steam and lightning would have remained still undomesticated, Columbus and Watt and Fulton would have died in madanteed.

out of the way as soon as they appeared. The proud, stark, frozen consistency which rots in maintaining itself would have been preserved. maintaining itself would have been preserved. And what a world we should have had, if, indeed, by this time we had had any!

True consistency is bold. It is the father of innovation, the generator of wholesome and purifying revolutions. It is logical because honest. It sees new results of the old truths, and boldly accepts them. Such consistency has always marked the heroes and martyrs of our race. This is eminently true in religion. When the Church has buried herself under her accumulating forms and forgotten their meaning: lating forms and forgotten their meaning; when she has strangled truth in its gorgeous robes, her heroes have looked through the rai-ment of ages and seen the life and blood of truth, and set themselves to develope and liberate it. But straightway they have been branded and hunted and sacrificed as heretics, as introducers of new doctrine. Not so. They had only got to the kernel of the old truth, and own it to men with its disfiguring raiment stripped off, and in new and glorious appli-

and Watt and Fulton would have died in mad-houses, and Luther and Calvin and Wesley

would have been knocked on the head and put

when such a conspicuous example of noble manhood has come on the stage, how interesting it has been to watch his development! As we follow his career, either on the page of history, or in the unfolding drama of the present. How anxious we are that the end may not blast the promise of the noble beginning and midway progress! If he weakly falters, and having beginn the switteness in the switteness in the switteness in the switteness in the switteness. and having begun in the spirit, ends in the flesh-falls from the steep of glory which he had more than half-way climbed - how we sicken in contemplating the mangled wreck! Richard Cobden, who lately died, bemoaned by the friends of freedom throughout the world, was the champion of human rights in England. He spent his life laboring to improve the condition of the masses. He stood side by side with the poor. When he rose to power the aristocratic party tried to buy him. Twice did they offer him a place in the Cabinet. To accept would have been to sell out Cabinet. To accept would have been to sell on and come down from his lefty position. Had he done so, his humiliation would have sent a pang to every heart that loved mankind. He nobly refused. He had met hostility, he could also withstand craft and blandishment and bribe; and his nobly sustained consistency

bribe; and his nobly sustained consistency yields even now a thrill of joy to all hearts in sympathy with human rights.

Or to change the sphere of the illustration, suppose grand old Luther had wilted before the Emperor at the Diet of Worms, and signed a recantation! How painful is the very thought! In that case Luther had not been Luther. Then would there have been no Luther in Church history. But no, he said, "Cenvince me out of the holy Scriptures," They could not, and there he stood, a single monk against two empires, the secular and the spiritual, greater and stronger than both of them. And there he siands yet, grown into a great mountain, rugged, volcanic, explosive, rich with the trophies of battered Rome, and crowned with the gratitude of all the reformed churches.

But the joy of Easter is the joy of a still higher

gratitude of all the reformed churches.

But the joy of Easter is the joy of a still higher consistency. Jesus, to the Jews of His day, was also an innovator. They saw their expected Messiah through eyes of greed and ambition. He must, in their view, be a plumed warrior and a sceptred prince. Jesus would not be such, and yet He would be Messiah King. He warred with their errors to the last and died. But the death which in other heroes of men was the noble end of a consistent life, seemed inconsistent in him, or, at least, it would become inconsistent if He remained under the dominion of death. He had said He must rise from the tomb. He had said said He must rise from the tomb. He had said He had power to lay His life down and to take it again. Ay, more than that, He was Lord of the living and the dead. The world was made by Him, and He was in the beginning with God. He had declared that He would judge the world, gathering all nations at His bar as a shepherd gathering all nations at His bar as a shepherd by Him, and the was in the beginning with God. He had declared that He would judge the world, gathering all nations at His bar as a shepherd gathers his flocks. And shall He remain in the grave like one of His own creatures? Other miracle workers, doing their works in the name of another, might sleep on in the dust of death; but Jesus, who wrought miracles in His own name, and had miracles wrought in His name by others, must vindicate His claim to be Lord of life. No sign of mortality or weakness must abide with Him. He must carry the burdens of humanity, but He must also triumph over, purify, and immortalize them. He must end His earthiy pilgrimage as He began it, angais sung and new stars glittered at His birth; wind and sea obeyed Him; wine and bread sprang into being at His word; disease flushed into health before Him, and death trembled at His approach; the sun veiled himself, and the Holy of Holles unveiled itself, and the salnts that slept is their graves arcse when He gave up the Ghost. Oh! how fittingly, how grandly was such a life crowned by the miracle of Easter. Without that the King had received every honor but His crown. Without that the last link in His Divine genealogy had been lacking; without that the last sharts to the triumphant lyric of the Church. Oh! if Jesus had continued in the grave, your faith and our preaching had been vain. That grave would have cast the cold shadow of doubt back on all His glorious life; but as it is, the miracle of Easter makes Christ's tomb to fame with light, and to Illuminate all that went before, It was the consistent end of his earthly lie.

The joy of Easter, again, is a joy of death. Herein is a paradox. How can the resurrection

be that joy? We answer, first of all the cross saves us. It tolk of vicarious dying. But if Jesus did not rise, if there was no giorious Easter after the mourant Good Friday, then Jesus died for Himself alone. It is the miracle of the resurrection that lifts the cross above a common instrument of suffering, and convertation an aitar on which is explated the world's guilt. The sepulchre illuminates the cross, and through the sepulchre a fitting sacrifice ascends to the most holy place to present its wounds on to the most holy place to present its wounds on our behalf.

But the resurrection is also the joy of death in a general sense. It is the joy of death in the case of all the good. If Jesus' resurrection is the proof and pledge of ours; if because He rose we shall rise and follow Him into the glorious state of holy immortals, then death becomes a blessing and a charm. It is the gate to the colors all the transfer of the selection of the work manship is heavy becomes a blessing and a charm. It is the gate to the celestral city. Its work manship is heavy, its bronze bars and panels are dark; it has no windows through which we may see the glories beyond; its opening may be a painful process, sending the jar of its hoarse creak through all the dissolving members; but this will only enhance the sweetness of the prospect when once it is opened and our delighted spirits have entered. What is wanted, is a distinct faith in Chilst's resurrection. Such a faith Paul had been his risen Lord. is a distinct faith in Chrisi's resurrection. Such a faith Paul had; he had seen his risen Lord; he had been in the third heaven; he said he had a desire to depart; he declared, "To be absent from the body, was to be present with the Lord;" he said death belonged to the Uhristian. When we remember that Faul, in the life of danger which he led, lived, as it were, right at the door of death, and knew so well what lay on the other side, the wonder is, how he could content himself to remain in the body. And, indeed, he was only content to remain as a duty, lie desired to go. That is, as far as he dared, he courted death, and waited for it as a great gain. To him it was no more than be "unclothed that he might be clothed upon."

This is the view taken of death by those who have most thoroughly imbibed the Christian idea of its meaning. How long has it been since one of our own number said, as she lay at the dark gateway awaiting its opening, as

since one of our own number said, as she lay at the dark gateway awaiting its opening, as she thought of the glory about to burst through it, as death became transfigured into and identified with the immortality of which it was about to become the minister—she exclaimed, "Oh, glorious death!" Aye, to her it was swallowed up in victory; i. e., it was converted into victory; it was transformed into a glorious personage, just ready, with smiring face and open arms, to hand her into the waiting charlot.

open arms, to hand her into the waiting charlot.
With such views as these, death would lose all its terror; the day of death would be waited for as our own particular Easter. Why not? If to die is to be glorified; if it be to see Jesus, to leave pain, to end doubt, to be quit of sin and of temptation; if it is to be crowned forever, why not go to death as to our highest joy? Why not covet it, and only do the work of life sweetened by its light and waiting with pleasweetened by its light and waiting with pleasure till it come?
This was the feeling of Charles Wesley, when he wrote that strange but beautiful hymn, be

"Ah, lovely appearance of death," This hymn has been severely criticized, and the last editors of our Hymn Book have very the last editors of our Hymn Book have very unwisely omitted it. Only suppose the writer, or any Christian, to be horoughly penetrated with the thought of the glory to which only ceath can introduce him, and death at once assumes a friendly face, and grows even more beautiful as he is more looked at.

But hear a verse or two of Wesley's hymn:—

"Ah! lovely appearance of death. What sight upon earth is so fair? Not all the gay pageants that breathe Can with a dead body compare. "With solemn delight I survey
The corpse when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead.

'How blest is our brother, bereft Of all that could burden his mind! How happy the soul that has left This weariseme body behind! Of evil incapable thou,

No longer in misery now, No longer a sinner like me!" If one should see vividly the glory to which death slone can introduce him, surely the in-strument would catch some of the glory and

beauty.

The joy of Easter, then, the joy of Christ's rising, is the joy of His victory, the joy of a sublime and heroic consistency, the joy of death itself. But, breihren, has the joy pa-sed away with the first Easter? By no means, It did not all belong to the few who saw Jesus after His resurrection. The victory is permanent, the consistency be-tween His sublime life and His resurrection is as glorious now as when it was first said, "He is not here; He is risen;" the glorifying of death in the very dominion of the grave is as real now to Christian faith as it was at first to the eyes of Mary Magalana corte the season. of Mary Magdalene, or to the hands of Thomas-As the resurrection of the Master gave new meaning and power to the words of Christ for those who had heard them from His own mouth, those who had heard them from His own mouth, so now it pours brightness on the Old Testament which Christ quoted, on the Gospels which he uttered, and on the Epistles of those who had seen the Lord, and who show in every word that they are writing under the inspiration of the vision, and, certainly, of the great feet. Yes, brethren, the joy of Easter, the power of the resurrection, pervades the testimony of the Sacred Books. No one can read the New Testament without seeing both that the disciples were as certain of the resurrection of our Lord as of their existence, and that they were perfectly conversant with the facts to which they testify.

The joy of Easter to-day, as at the first, gives us humanity glorified above weakness; a human

with the facts to which they testify.

The joy of Easter to-day, as at the first, gives us humanity glorified above weakness; a human prince over the Church; not at Rome, but at Jerusalem; not at the earthly but the heavenly Jerusalem; not a pope, but a God robed in the body that slept in the tomb of the Arimathean Joseph. This hour the joy of Easter shines in every Christian graveyard, in every Christian graveyard, in every Christian sick-room, and gilds all Christendom with the light and hope of a distinct personal immortality. All hail, imperishable joy of Easter! Thy morn is the brightest of the year; thy first dawning ushered in a new age; then began the Sun of righteousness, coming up with healing in His wings, travelling in the greatness of His strength, to draw the attention and homage of the world to His majesty. All hail, thrice hail, joy of Easter! With thy glory is glorified the Cross and every word and holy deed of Scripture. The souls of God's people realize thee in a spiritual sense. The risen Lord is risen within them, and they, with Him, are risen to newness of life. The outer Easter is the figure of the inner; the glory of the risen Lord strikes inward, and the soul, on its Easter wings, mounts up to worship the ascending Lord.

AMUSEMENTS.

NEW CHESNUT STREET THEATRE. - This evening, at the request of many of Mr. Murdoch's triends, Shakespeare's splendid comedy of Much Ado About Nothing will be repeated, with a fine cast. Mr. Murdoch plays "Benedick;" Miss Josie Orton "Beatrice;" Mr. Mackay "Dogberry," and Mr. Lennox, "Vergea"

ARCH STREET THEATRE. - Lady Don, widow of Sir William Don, the eccentric English come-dian, commences this evening an engagement at the Arch. She possesses a splendid voice, and is said to be great in burlesque and high comedy. This evening she plays "Belia Sunny-side," in *The Pretty Horsebreaker*, and the "Earl of Leicester," in the famous burlesque of

WALNUT STREET THEATRE.—We are pleased to note that Horace Wigan's celebrated comedy of Bosom Friends will be produced with a fine

Miss Effic Germon will take her benefit tomorrow (Tuesday) evening, at this establishment, and appear as "Eugenie" in the comedy of The Husband of My Heart, and as "Miles Na-Coppaleen" in Byron's burlesque of Miss Eily O'Connor, the entertainment commencing with the farce of The Steeple Chase, Miss Germon is a versatile and vivacious actress; very pleasing in a number of serious roles, and brimful of delicate gayety in those features of burlesque for which she is captivatingly fitted.

AMERICAN THEATRE. - Mr. Sam Collyer is reengaged at this establishment for another week. The whole company will appear in a very at-Mr. James Pilgrim had a real benefit on last

Thursday evening at the American. His net proceeds footed up a thousand dollars, and Mr. Robert Fox, the lessee, presented Mr. Pilgrim with a handsome gold watch, suitably inscribed. Mr. Habelman's Concret.—Tickets are in demand for this gem of a concert; and as the Fover is small, we advise our friends to be early in applying at the music stores. Mr. Habelman brings a first-class planist in Mr. Wheat, a superior vocalist in Miss Reebe, and a renowned ric-