The Sunday Sermon as Delivered by the Brooklyn Divine.

Text: "Surely the bitterness of death is past."—I Samuel xv., 83.

So cried Agag, and the only objection I have to this text is that a bad man uthered it. Nevertheless it is true, and in a higher acid better sense than that in which it was eriginally uttered. Years ago a legend something like this was told me: In a hut lived a very poor woman by the name of Misery. In front of her door was a pear tree, which was her only resource for a living. Christ, the Lord, in poor garb was walking through the earth and no one would entertain Him. In vain He knocked at the door of palaces and of humble dwellings. Cold and hungry and insufficiently lead, as He was, none received Him. But coming one easy to the hut of this woman, whose name was Misery, she received Him. and offered Him after the hut of this woman, whose name was Misery, she received Him. and offered Him after the hut of this woman, whose name was Misery, she received Him. and offered Him after the hut of this divine being asked her as Hat of the control of the hungry and him the way farer might have a pillow to rest on.

The ment of the hat have him do not the way of reward, and told her that He owned the universe and would give her what he asked. All she asked was that her pear tree might be protected, and that the boys who stole her fruit, once climbing the tree, might not be able to get down without her consent. So it was granted, and all who climbed the tree were compelled to stay there. After awhile Death came along and told the poor woman she must go with him. But she did not want to go, for, however poor one's lot is, no one wants to go with Death. Then she said to Death, "I will go with you if so will stee him buy into my peur tree and bring me down a few pears before I start." This he consented to do, but having climbed into the tree he could not again come down.

Then the troubles of the world began, for Death did not come. The physicians had no patients, the undertakers no business, lawyers no wills to make, the people came to the poor woman and be

and for that reason we always have Misery with us.

In that allegory some one has set forth the truth that I mean to present on the Easter merning, which celebrates the resurrection of the transport of the grandest and mightiest meroies of the grandest and mightiest meroies of the earth is cur divine permission to quit it. Sixty-four persons every minute step off this planet. Thirty million people every year board this planet. As a steamer must minead before it takes another cargo, and as the passengers of a rail train must leave it in order to have another company of passengers enter it, so with this world.

What would happen to an ocean steamer if a man, taking a stateroom, should stay in it iorever? What would happen to a rail trainer.

ine passengers of a rait train must leave it in order to have another company of passengers enter it, so with this world.

What would happen to an ocean steamer if a man, taking a stateroom, should stay in it forever? What would happen to a rail train if one who purchases a ticket should always occupy the seat assigned him? And what would happen to this world if all who came into it never departed from it? The grave is as much a benediction as the cradle. What sunk that ship in the Black Sea a few days ago? Too many passengers. What was the matter with that steamer on the Thames which, a few years ago, went down rith 600 lives? Too many passengers. Now this world is only a ship, which was launched some six thousand years ago, the same come six thousand years ago, the same come is thousand years ago, the same is thousand years ago, the same is thousand years ago, the same is thought of the same in the state of many thousand miles an hour. It is freighted with mountains and cities, and has in its staterooms and steerage above six them the same of the same in the same of t

doubt that God can make better weather than is characteristic of this planet? Biessed is death! for it prepares the way for change of zone, yea, it clears the path to a semiomingresence.

How often we want to be in different places at the same time! How perplexed we get being compelled to choose between invitations, between the places we would like to be in the same morning or the same mono or the same evening. While death may not open opportunity to be in many places at the same time, so easy and so quick and so instantaneous will be the transference in the same time, and the same time of the same time, or say and so quick and so instantaneous will be the transference in the same time, and the same time, so easy and so quick and so instantaneous will be the transference in the same time, so easy and so quick and so instantaneous will be the transference in the same time, so easy and so quick and so instantaneous will be the transference of the same time, so easy and so quick and so instantaneous will be the transference of the same time, so easy and so quick and so instantaneous will be the transference of the same time, so the same time, so easy and so quick and so instantaneous will be among your got of the same time, and the man transference in the same time, and the man transference in the same time, and the man transference in the same time, and the same time, and the man time, and the same time, and the so that the same time, and the same time,

soon. History is nothing, for we are older than history. Wink a merey for the human race was death! Within a few year you can get from this world all there is a first or several the second of the second process of the crambled body than it was to make your you can get from this world all there is not body ser fivor six or eight times while it was in motion, valing, climbing failing or sext years on the committee of the control of government of government was in motion, valing, climbing failing or sext years of the control of the control of government was in motion, valing, climbing failing or sext years of the control of the con

labb to improve the max himself with infiles wideotics and infinite multiplication? Beneficeotics in and order to be a second to be a second

trowel of earthly masonry can ever rebuild it.

And the rupture of those rocks, and the snap of that Governmental seal, and the crash of those walls of limestone, and the step of the lacerated but triumphant foot of the risen Jesus we to-day celebrate with acclaim of worshiping thousands, while with all the nations of Christendom, and all the shining hosts of heaven we chant, "Now is Christ risen from the dead and become the first fruits of them that slept."

Oh, weep no more your comforts slain. The Lord is risen, He lives sgain.

"And now may the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the bled of the everlasting covenant make your perfect in every good word and work."

Our DEBT TO MISSIONS.

Why should you feel a special interest in foreign missions? Because of your special indebtedness to them. This is one of the many replies which may be given to that question. Perhaps it is a reply which many have never considered. You may thank God for the long line of Christian ancestry from which you have sprung. You may go back to the very times of the Reformation, and count among the heroes of those days some whose blood is still coursing in your veins. But go farther than that. Imagine flifty of your ancestors in a continuous line, gathered in your own home. Let them stand side by count among the heroes of those days some whose blood is still coursing in your veins. But go farther than that. Imagine fifty of your ancestors in a continuous line, gathered in your own home. Let them stand side by side around the walls of one of your rooms; first your grandfather, and so on to the most remote. Now what group have you before you? While the nearer part of the line embraces the Christian ancestors of whom you boast, at the farther end they are a line of savages, ignorant, degraded worshipers of Thor and Woden and the other gods of the Holland marshes, the German forests, the Scandinavian mountains, or the British Isles. Never were there more absolute heathen beneath the sun. And what has transformed that line into the beauties and graces of Christianity which you enjoy? It was the arduous, perilous, self-denying labors of missionaries from the shores of the Mediteranean, traveling the entire breadth of Europe on foot, elambering over its mountains, tolling through its weary forests, sacrificing comfort and often life, that they might proclaim to those wretched savages the love of God in Jesus Christ. Never were there more devoted missionaries. Some of them have left their names on the scanty annals of the church, but the most of them left no record on earth, but a shining one on the life, that leve in the same of the church, but the most of them left no record on earth, but a shining one on the same and any learn from their lips the debt of gratitude you owe the foreign mission work they wrought, whose influences have reached even down to your salvation. How can you repay that debt better than by doing what you can to bring other heathen to the same sweet hope in Christ which you can't be bring other heathen to the same sweet hope in Christ which you can't perilow the same was thope in Christ which you can't perilow the course of the same was and the received, freely give."—[Christian Intelligence.

### SUNDAY SCHOOL.

LESSON FOR SUNDAY, APRIL 24

The Lord is My Shepherd," Psalm xxiii., 1-6-Golden Text: Psalm xxiii., 1-Commentary.

xxiii., 1-8-Goiden Text: Psalm xxiii.

1. "The Lord is my shepherd; I shall not want." Inasmuch as this psalm comes between one that describes the death and resurrection of the Christ, and one that speaks of the fullness of the earth belonging to the King of Glory, it looks as if this, too, was a kingdom psalm. It is one of the most helpful and practical of all the psalms for the daily life, but we are constantly enjoying kingdom truth by anticipation. It is true for us now in a measure, but the fullness of fulfillment is yef future. David knew how he eared for his sheep, how he fed them, protected them, led them and all but laid down his life for them. He firmly believed that in much greater degree Jehovah as a shepherd cared for him. He is the good, great, chief Shepherd, who actually laid down His life for the sheep, rose again from the dead, knows all His sheep by name, seeks them when they go astray, will never "Jeso one of them, and when He appears in glory will reward all the under shepherds who have been faithful to Him (John x., 11, 14, 27-30; Heb. xiii., 20; Luks xv., 6, Pet. v., 4). No good thing will He withhold from any who are truly His, but will supply all their needs according to His great riches (Ps. lxxxiv., 11; xxxiv., 10; Phli iv., 10). To believe heartily and live daily upon this one verse would bring joy to many a sad heart. A statement like this that does not bring us joy and peace is simply not believed. As to what the chief Shepherd will do for Israel when He comes in His glory read Isa. xl., 9-11; Ezek. xxxiv., 11-38.

2. "He maketh mey to lie down in green pastures; He leadeth me beside the still

His glory read iss. xi., 9-11; Ezek xxxiv., 11-28.

2. "He maketh mer to lie down in green pastures; He leadeth me beside the still waters." Or, as in the margin, pastures of tender grass and waters of quietness. When sheep lie down in good pasture they must be abundantly satisfied, and with quiet water. What glories what more can they want? What glories what more can they want? What glories what more can be abundantly satisfied, and with quiet water. What glories what more can be yearn here foreshadowed for Invael blessedness are here foreshadowed for Invael for the more foreshadowed for Invael for the foreshadowed for the foreshadowed for the foreshadowed for the foreshadowed fo

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them have left their names on the scanty annals of the church, but the most of them left no record on earth, but a shining one on high.

You shall meet them there, and may learn from their lips the debt of graitfulde you owe the foreign mission work they wrought, whose influences have reached even down to your salvation. How can you repay that debt better than by doing what you can to bring other heathen to the same sweet hope in Christ which you enjoy? "Freely ye have received, freely give."—[Christian Intelligencer.

Deeds are efforts the soul makes in trying on speak.

It is hard to make anybody believe that shaking hands with two fingers has a grain of religion in it.—[Ram's Horn. THE DRINK TRAGEDY

## RELIGIOUS READING.

"Madam, we miss the train at B—"
"But can't you make it, sir?" she gaspe
"Impossible it leaves at three,
And we are due at quarter past."
"Is there no way? Oh, tell me, then,
Are you a christian?" "I am not."
"And are there none among the men
Who run the train?" "No—I forgot—
I think the fellow over here,
Oiling the engine claims to be."
She threw upon the engineer
A fair face, white with agony.

"Are you a Christian?" "Yes, I am."

"Then, O sir, won't you pray with me,
All the long way that God will stav.
That God will hold the train at B—"?"

"Twill do no good; its due at three,
And?" "Yes but God can hold the train,
My dying child is calling me,
And I must see her face again;
Ob, won't you pray?" "I will?"—a nod
Emphane, as he takes his place.
When Christians grasp the hand of God
They grasp the power that rules the race.

Out from the station swept the train On time—swept on nast wood and lea; The engineer with cheeks afame, Prayed, "O Lord, hold the train at B— Then flung the throttles wide, and like Some giant monster of the plain, With panting sides and mighty strides, Past hill and valley swept the train.

A half—a minute—two—are gained.
Along those burnished lines of steel
His glances leap, each nerve is strained,
And still he prays with fervent zeal.
Heart, hand and brain, with one accord,
Work while his prayer ascends to hea
"Just hold the train eight minutes, Lor
And I'll make up the other seven."

With rush and roar through meadow !ands, Past cottage home and green hilsides, The panting thing obeys list hands. And speeds along with giant strides.

rney say an accident delayed
The train a little while; but He
Who listened while His children prayed,
In answer, held the train at B—
—[New Orleans Picayune.

WOMANLINESS FIRST.

Miss Frances E. Willard says, concerning the higher education of woman: "If, to take up the classics, she must lay down the dust-brush and broom; if, while her mind brightens, her manners rust; if a taste for Homer is incompatible with a taste for home; if, in fine, she must put off the crown of womanliness ere she can wreath her brow with laurels of scholarship,—then, for the sake of dear humanity, let her fling away the laurels that she may keep the crown. She must gain without losing or all is lost. Be this her motte: 'Womanliness first—afterward what you will.'"

INQUOR IN ALASKA,

The President has issued an executive order continuing in force, with certain modifications, the existing rules and regulations regarding the sale of intoxicating liquors in Alaska, with a view to a more strict enforcement of the act of Congress prohibiting the sale of intoxicating liquors in the Territory, except for medicinal, mechanical or scientific purposes.—New York Observer,

Kindness comes with a double grace and tenderness from the old; it seems in them the hoarded and long purified benevolence of years, as if it had survived and conquered the selfishness of youth.

THE American Baptist Year Book, just out, gives the total Baptist membership last year as 3, 164, 227. The total this year is 3, 260, 806, an increase of 105, 679. The number reported apptized in 1890 was 140,058; in 1891, 160,247. The total contributions reported in 1891 were \$1,1215,757; total in 1892, \$11,886,555, a slight increase, not proportioned to the increase in numbers and wealth. In the contributions of this year three States exceed \$1,000,000, in the following order: Massachusetts, \$1,937,498; New York, \$1,640,534; Pennsylvania, \$1,012,716.

#### WORDS OF WISDOM.

Mercy and truth are the wings of love. It takes more courage to endure than

Mercy is the touch of a mother dress-

The right kind of a man is never hurt any by persecution.

The gold plating on a wire does not make it any stronger.

The surest way to win the love of peo-ple is to become lovable.

Whenever a wise man makes a mistake it teaches him something.

Some of the organ's sweetest notes come from pipes that can not be seen. Self-conceited people are very apt to think they can get along without any

help.
On the day that a man finds out that he is a fool he has became a near neighbor to wisdom.

The only people who are not made better by giving are those who do not give half enough.

The recolar who are trying, the herdest

The people who are trying the herdest to get rich in this world will be the poorest in the next. No man can get wisdom enough to keep him from seeing to-morrow that he has been a fool to-day.

Light travels at the rate of nearly two hundred thousand miles in a second, but it is a small consolation to think of it when you fall over a wheelbarrow in the dark.—Indianapolis (Ind.) Ram's Horn.

# Russian Justice.

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Russian Justice.

At the last sojourn of the Czar of Russia in Denmark some months agb a stranger threw a paper into the carriage of the Czar and was arrested. The truth about the occurrence has now become known. The paper was a petition of a civil engineer from the city of Philippopolis, in Bulgaria, called Ilnitzky. He had been in business at Kieff, in Russia, and had been very successful. He had supplied the brains and several Russians the cash. When the business was most flourishing his partners asked him to go out withva small gratification. As he refused they managed to have him expelled and taken across the frontier. He obtained some money and went to St. Petersburg to sue for his right, when he was again arrested and kept in prison for five months, at the end of which time he was again sent across the frontier. He obtained a Turkish passport and again went into Russia. He was again arrested and accused of participation in the murder of General Irentelen. He was taken to Kieff to be tried, but no proof against him was forthcoming. Then he was accused of irregularities in his office during the time he was in business there. He was sentenced to eighteen months' imprisonment, at the end of ness there. He was sentenced to eighteen months' imprisonment, at the end of which time he was again taken across the frontier. He went to Denmark and cast his petition to the Czar asking for justice his petition to the Uzar asking for justice only. But he has never received an answer to his petition. When at Vienna, Ilnitzky was asked to go to the Russian consulate, where he was handed the valuables that had been taken from him when he was confined in prison. Among them was a ring set with a ruby. The them was a ring set with a ruby. The original stone had had a value of \$2500; the glass imitation in the ring handed him at the consulate was not worth fifty cents, but the consulate refused to do anything in the matter.—Chicago Her-

## Steaming Bables.

Within the past few months membranous croup has been usually prevalent among small children throughout the city, and the children's wards in the numerous hospitals have been crowded with the little sufferers from this scourge. At the Children's Hospital, where they have had a large number of cases, a new form of treatment is issued which has proved successful in forty-two per cent. proved successful in forty-two per cent. of the cases, an extremely large propor-

At this institution, as soon as the children are found to be suffering from
the complaint, they are placed on a cot,
from the four conners of which poles extend upward several feet. They are
joined at the top by strips, and blankets
are thrown over the whole, completely
inclosing the patient. A small kerosene
stove, on which is a large kettle, stands
on the floor at the foot of the bed. The
kettle is filled with a mixture of gum
camphor, oil of turpentine and water.
This is brought to a boil, and a tube
leading from the kettle goes under the
blankets and carries the steam inside,
where it condenses on the blankets in
great drops, the moisture and the fumes
of the drug enabling the patient to
breathe.

of the drug enabling the patient to breathe.

When the case is extremely bad another instrument is used consisting of a small spirit lamp which is a small vessel that acts as a boiler. On the side is a glass bulb filled with bicarbonate of soda, glycerine and water. A glass tube extends into the bed and is placed at the patient's mouth. The heat from the lamp causes the steam from the liquid in the tube to pass into the boiler and then through the second tube to the patient's mouth.—Philadelphia Record. mouth.—Philadelphia Record.

Successful System of "Banting."

To those who have reason to wish that their too solid flesh would melt the following list of things to be abstained from, which is part of a successful sys-tem of "banting," may be of interest. tem of "banting," may be of interest. Meat, fish and game, generally speaking, may be eaten, but there must be no soups, no sauces, no butter, no patatoes, no salmon, no pork, no veal, no beer and no milk or sugar in the coffee or tea. No liquid is to be drunk with meals. A half hour afterward a "straight" oup of coffee or tea may be 'taken. To those, on the other hand, who wish to plump up a bit the advice is given to take at least eight glasses of milk a day, with cream in it, in addition to three good meals. To take massage instead of exercise, remain in bed as much as possible and after each bath be rubbed with eccoanut oil.—Chicago Post.