THE CHRISTAN SALUTATION ON THIS GLORIOUS MORNING.

Dr. Talmage Preaches on the Resurred tion, and Fashions a Soft, Cool Bandage Out of Easter Flowers for the Brokenhearted-Christ the First Fruits.

Washington, April 5 The Faster audiences, and the music taged in its brilliantly glorious strains eloquent sermon in commemoration M Easter. The rostrum was einbortely decorated with flowers pecultarly appropriate to the day. Dr. Talmage's lext was I. Cor., 15, 20: "Now is Christ risen from the dead and become the first fruits of them that slept."

On this glorious Easter morning, amid he music and the flowers, I give you Christian salutation. This morning, Russian meeting Russian in the streets M St. Petersburg halls him with the palutation, "Christ is risen!" and is anwered by his friend in salutation, "He s risen indeed!" In some parts of England and Ireland, to this very day, there is the superstition that on Easter morning the sun dances in the heavens; and well may we forgive such a super-stition which illustrates the fact that the natural world seems to sympathize with the spiritual.

Hail! Easter morning. Flowers! Flowers! All of them a-voice, all of them t-tongue, all of them full of speech tolay. I bend over one of the lilies and I hear it say: "Consider the lines of the field, how they grow; they toll not, aeither do they spin, yet Solomon in all his glory was not arrayed like one of these." I bend over a rose, and it seems to whisper: "I am the Rose of Sharon." And then I stand and listen. From all sides there comes the chorus of flowers, saying: "If God so clothed the grass of the fields, which to-day is. and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Flowers! Flowers! Braid them into the bride's hair. Flowers! Flowers! Strew them over the graves of the dead, sweet prophecy of esurrection. Flowers! Flowers! Twist them into a garland for my Lord Jesus on Easter morning. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be."

Oh, how bright and how beautiful the flowers, and how much they make me think of Christ and his religion, that brightens our life, brightens our tharacter, brightens society, brightens the church, brightens everthing! You who go with gloomy countenance pre-tending that your are better than I am because of your lugubriousness, you cannot cheat me. Pretty case you are for a man that professes to be more than a conqueror. It is not religion that makes you gloomy, it is the lack of it. There is just as much religion in a wedding as in a burial, just as much religion in a smile as in a tear. Those gloomy Christians we sometimes see are the people to whom I like to lend money, for I never see them again! The women came to the Saviour's tomb and they dropped spices all around the tomb, and those spices were the seed that began to grow, and from them came all the flowers of this Easter Morn. The two angels robed in white took hold of the stone at the Saviour's much religion in a smile as in a tear. took hold of the stone at the Saviour's ney hurled it with such force that it crushed in the door of the world's sepulchre and the stark and the

dead must come forth. I care not how labyrinthine the mausoleum, or how costly the sarcophatus, or however beautifully parterred the family grounds, we want them all broken up by the Lord of the resurrection. They must come out. Father and mother—they must come out. Hus-band and wife—they must come out. Brother and sister—they must come out. Our darling children—they must come out. The eyes that we close with such trembling fingers must open again in the radiance of that morn. The arms we folded in dust must join ours in an embrace of reunion. The voice that was hushed in our dwelling must be retuned. Oh, how long some of you seem to be waiting—waiting for the resurrection, waiting! And for these broken hearts to-day I make a soft. cool bandage out of Easter flowers.

My friends, I find in the risen Christ a prophecy of our own resurrection, my text setting forth the idea that, as Christ has risen, so His people will rise. He "the first fruits of them that Before I get through this morning I will walk through all the cemeeries of the dead, through all the country graveyards, where your loved ones are buried, and I will pluck off these lowers, and I will drop a sweet promise of the gospel-a rose of hope, a lily of foy on every tomb, the wife's tomb, the father's grave, the mother's grave, and, while we celebrate the resurrection of all the good. "Christ the first-fruits of them that slept."

If I should come to you this morning and ask you for the names of the great conquerors of the world you would say Alexander, Caesar, Philip, Napoleon I. Ah! my friends, you have forgotten to mention the name of a greater con-queror than all these—a cruel, a ghastly conqueror. He rode on a black horse across Waterloo and Atlanta and Chalons, the bloody hoofs crushing the hearts of nations. It is the conqueror

He carries a black flag, and he takes ho prisoners. He digs a trench across the hemispheres and fills it with the carcasses of nations. Fifty times would the world have been depopulated had not God kept making new genera-tions. Fifty times the world would have swung lifeless through the airno man on the mountain, no man on the sea, an abandoned ship ploughing through immensity. Again and again has He done this work with all generations. He is a monarch as well as a conqueror; His palace a sepulchre; His fountains the falling tears of a world. Blessed be God, in the light of this Easter morning I see the prophecy that His sceptre shall be broken, and His palace shall be demolished. The hour is coming when all who are in their graves shall come forth. Christ risen, we shall rise. Jesus "the first fruits of them that slept." Now, around the doctrine of the resurrection, there

are a great many mysteries. You come to me this morning and pay: "If the bodies of the dead are to be raised, how is this and how is that? And you ask me a thousand questions am incompetent to answer; but there are a great many things you believe

that you are not able to explain. You Subscribe for THE WEEKLY SUN. THE WEEKLY SUN Leads Them All

Why, putting down one kind of flow comes there up a flower of this Why, putting down another flower seed comes there up a flower of this color? One flower white, another flower yellow, another flower crimsor. Why the difference when the seed looks to be very much alike—are very much alike? Explain these things. Explain that wart on the finger. Explain why the oak-leaf is different from the leaf of the hickory. Tell me how the Lord Almighty can turn the chariot of His omnipotence on a rose-leaf. You ask me questions about the resurrection I cannot answer. I will ask you a thousand questions about every-day life you cannot answer.

At this Easter service I ask and an-

swer what may seem a novel question, but it will be found, before I get through, a practical and useful and tremendous question: What will resurrection day do for the centuries First, I remark, it will be their super nal beautication. At certain seas is customary in all lands to strew flowers over the mounds of the departed. It may have been suggested by the fact that Christ's tomb was in a garden. And when I say garden I do not mean a garden of these latitudes. The late frosts of spring and the early frosts of autumn are so near each other that there are only a few months of flowers in the field. All the flowers we see to-day had to be petted and coaxed and put under shelter, or they would not have bloomed at all. They are the children of the conservatories But at this season and through the most of the year, the Holy land is all

ablush with floral opulence.
"Well, then," you say, "how can you make out that the Resurrection Day will beautify the cemeteries? Will it not leave them a plowed up ground? On that day there will be an earthquake, and will not this split the polished Aberdeen granite, as well as the plain slab that can afford but two words, 'Our Mary, or "Our Charley?'" Well, I will tell you how Resurrection Day will beautify the cemeteries. It will be by bringing up the faces that were to us once, and in our memories are to us now, more beautiful than any calla lily, and the forms that are us more graceful than any willow by the waters. Can you think of anything more beautiful than the reappearance of those from whom we have been parted? I do not care which way the tree falls in the blasts of the Judgment hurricane, or if the plow-share that day shall turn under the last rose leaf and the last china as-ter, if but out of the broken sod shall come the bodies of our loved ones not

damaged, but irradiated. The idea of the resurrection gets easier to understand as I hear the phonograph unroll some voice that talked into it a year ago, just before our friend's decease. You touch the lever, and then comes forth the very tones, the very song of the person that breathed into it once but is now departed. If a man can do that, cannot Almighty God, without half try-ing, return the voice of your departed? And if He can return the voice, why not the lips, and the tongue and the throat that fashioned the voice? And if the lips and the tongue and the throat, why not the brain that suggested the words? And if the bram why not the nerves, of which the brain is the headquarters? And if He can return the nerves, why not the muscles, which are less ingenious? And if the muscles, why not the bones that are less wonderful? And if the voice and the brain and the muscles and the bone, why not the entire body? If man can do the phono-

graph, God can do the resurrection. I find my strength in this passage "All who are in their graves shall come forth." I do not pretend to make the explanation. You can go on and say: "Suppose a returned missionary dies in Brooklyn; when he was in China his foot was amputated; he hved years after in England, and there he had an arm amputated; he is buried to-day in Greenwood; in the resurrection will the foot come from China. will the arm come from England, and will the different parts of the body be reconstructed in the resurrection? How is that possible ?"

Will it be the same body that in the last day shall be reanimated? Yes, but infinitely improved. Our bodies change every seven years, and yet in one sense it is the same body. On my wrist and the second finger of my right hand there is a scar. I made that at twelve years of age, when disgusted at the presence of two warts, I took a red hot iron and burned them off and burned them out. Since then my body has changed at least a half dozen times, but those soars prove it is the same body. We never lose our identity. If God can anl does sometimes rebuild a man five, six, ten times, in this world, is it mysterious that He can rebuild him once more, and that in the resurrection? If He can do it ten times. I think He can do it eleven times. Then, look at the seventeen year locusts. For seventeen years gone; at the end of seven-teen years they appear, and by rubbing the hind leg againgst the wing make that rattle at which all the husbandmen and vine dressers tremble as the insectile host takes up the march of devastation. Resurrection every seventeen years, a wonderful

You say that "the human body changes every seven years, and by seventy years of age a man has had ten bodies; in the resurrection which will come up?" You say, "A man will die and his body crumble into the dust, and that dust be taken up into the life of the vegetable; an animal may eat the vegetable, men eat the animal; in the resurrection, that body distributed in so many directions, how shall it be gathered up?" Have you any more questions of this style to ask? Come on, and ask them. I fall back upon the announcement of God's Word: "All who are in their graves shall come forth.'

Another consideration makes the idea of resurrection easier. God made Adam. He was not fashioned after any model. There had never been a human organism, and so there was nothing to copy. At the first attempt God made a perfect man. He made him out of the dust of the earth. If perfect man, surely out of the exwith millions of models. God can make each one of, us a perfect being in the resurrection. Surely the last undertaking would not be greater than the Somebody has said as soon as we be

would be a very foolish man to say "I first. See the gospel algebra; ordinary won't believe anything I can't underdust minus a model equals a perfect man; extraordinary dust and plus a model equals a resurrection body. Mysteries about it? Oh, yes; but that is one reason why I believe it. It would not be much of a God who could do things only as far as I can under-stand. Mysteries? Oh, yes; but no more about the resurrection of your body than about its present existence. I will explain to you the last mystery of the resurrection, and make it as plain to you as that two and two make four, if you will tell me how your mind, which is entirely independent of your body, can act upon your body so that at your will your eyes open, or your foot walks, or your hand is extended. So I find nothing in the Bible statement concerning the re-surrection that staggers me for a aoment. All dobuts clear from my mind. I say that the cemeteries, however beautiful now, will be more beau-tiful when the bodies of our loved ones come up in the morning of the resur-

You have noticed, I suppose, in reading the story of the resurrection, that every account of the Bible gives the idea that the characteristic of that day will be a great sound. I do not know that it will be very loud, but I know it will be very penetrat-ing. In the mansoleum, where stience has reigned a thousand years, that voice must penetrate. In the coral cave of the deep that voice must pene-trate. Millions of spirits will come through the gates of eternity, and they will come to the tombs of the earth, and they will cry: "Give us back our bodies; we gave them . you in corruption, surrender them now in incorruption. Hundrods of spirits hovering about the crass of Gettys burg, for there the bodies are buried. A hundred thousand sp. its coming to Greenwood, for there the bodies are buried, waiting the reunion of body

"But," you say, "if this doctrine of the resurrection is true as prefigured by this Easter morning, Christ, first fruits of them that slept,' Christ rising a promise and a prophecy of the rising of all his people, can you tell us something about the resurrection body?" I can. There are mysteries about this, but I shall tell you three or four things in regard to the resurrected body that are beyond

guessing and beyond mistake.

In the first place, I remark in regard to your resurrection body; it will be a glorious body. The body we have now is a mere skeleton of what it would have been if sin had not marred and faced it. Take the most exquisite statue that was ever made by an artist, and chip it here and chip it there with a chisel, and batter and bruise it here and there, and then stand it out in the storms of a hundred years, and the beauty would be gone. Well, the human body has been chimed, and bettered and bruised chipped, and battered, and bruised, and damaged with the storms of the sands of years—the physical defects of other generations coming down from generation to generation, we in-heriting the infelicities of past generations; but in the morning of the resurrection the body will be adorned and beautiful according to the ori-ginal model. And there is no such difference between a symnast and an emaciated wretch in a lazareste, as nere will be a difference between our bodies as they are now and our re-surrection forms. "All who are in their graves shall come forth."

tired. How often you have heard them say, "I am so tired!" The fact is, it is a tired world. If I should so through this audience, and go around the world, I could not find a person in any style of life ignorant of the sensation of fatigue. I do not believe there are fifty persons in this audience who are not tired. Your head is tired, or your back is tired, or your foot is tired, or your brain is tired, or your nerves are tired. Long journeyings, or business application, or be-reavement, or sickness, has put on you heavy weight. So the vast majority of those who went out of this world went out fatigued. About the poorest place to rest is this world. Its atmosphere, its surroundings, and even its hilarities are exhausting. So stops our earthly life, and mercifully closes the eyes, and more especially gives quiescence to the lung and heart, that have not had ten mir

rest from the first respiration and the first beat. Under the healthful chemistry of the soil all the west and tear of nerve and muscle and bone will be such tracted and that bath of good, fresh, clean soil will wash off the last ache, and then some of the same style of dust out of which the body of Adam was constructed may be infused into the resurrection body. How can the bodies of the human race, which have had no replenishment from the dust since the time of Adam in Paradise get any recuperation from the store-house from which he was constructed without going back into the dust? That original, life giving material having been added to the body as it once was, and all the defects left behind, what a body will be the resurrecction body! And will not hundreds of thousands of such appearing above the Gowanus heights make Greenwood appear more beautiful than any June norning after a shower? The dust of the earth being the original material for the fashioning of the first human

being, we have to go back to the same place to get a perfect human body.

There you will see the perfect eye after the waters of death have washed out the stains of tears and study. There you will see the perfect hand, after the knots of toll have been untied from the knuckles. There you will see the form erect and classic, after the burdens have gone off the shoulder-the very life of God in the

In this world the most impressive thing, the most expressive thing, is the human face, but that face is veiled with the griefs of a thousand years; but in the resurrection morn that veil will be taken away from the face, and the noon-day sun is dull and dim and stupid compared with the outflaming glories of the countenances of the saved. When those faces of the righteous, those resurrected faces turn toward the gate, or look up toward the throne, it will be like the dawning out of ordinary dust of the earth, and of a new morning on the bosom of without a model, God could make a everlasting day! O glorious, resurrected body !

But I remark also in regard to that body, which you are to get in the resurrection, it will be an immorta body. These bodies are wasting away, Advertise in THE WEEKLY SUN.

gin to live we begin to die. Unle we keep putting the fuel into the furnace the furnace dies out. The blood vessels are canals taking the breadstuffs to all parts of the system. We must be reconstructed hour by hour, day by day. Sickness and death are all the time trying to get their prey under their tenement or to push it off the embankment of the grave, but sed be God, in the resurrection we will get a body immortal. No ma-laria in the air, no cough, no neuralgic twinge, no rheumatic pains, no fluttering of the heart, no shortness of breath, no ambulance, no dispensary, no hospital, no invalid's chair, no spectacles to improve the dim no spectacles to improve the dim vision; but health, immortal health! O ye who have aches and pains indescribable this morning—O ye who are never well—O ye who are lacerated with physical distresses, let me tell

you of the resurrected body, free from all disease. Immortal! Immortal!

Tue Family Bootjack. "When I was a boy," said the middleaged man, "there was a bootjack in every home; in some homes there was one for the father and one for each of the sons; but the one-bootjack homes got along very comfortably, for they didn't all want to use it at once; the boys went to bed early and left the bootjack for the old man. "Bootjacks were made of wood and

of iron; originally they were all made of wood. The wooden bootjack had a wedge-shaped opening sawed in one end; sometimes this opening was rounded out to fit the heel of the boot. this opening was Just back of this opening, on the under side of the bootjack, a little strip or block of wood was nailed or screwed on across to raise the jaw end of the bootjack off the floor. The bootjack was sometimes of the same width at both ends, sometimes it was shaped down a little toward the floor end and ometimes it curved in a little at the side, to give it more symmetrical proportions. The iron bootjack was made much more ornamental than the wood-

en bootjack. "If a man's boots came off easily he could pull them off with a bootjack while sitting in a chair; if they were tight or damp, and so came off hard, he stood up to it, putting one foot on the end of the bootjack to hold it down and wedging the heel of the other boot firmly into the bootjack's jaw. Then he pulled. Sometimes the boot came, sometimes it didn't. Sometimes if the boot was wet and came off particularly hard a man would upset himself in his struggles. It was v the boots were very hard to hold on to something for support. Grown-up men have been known to lose their temper

over pulling off their boots.
"In those days everybody, men and boys, wore boots, and the number of bootjacks required to supply the regular demand was great; and the bootjack was also commonly used to throw at cats nights. Many thousands of ootjacks were annually lost or broken in this way. The total annual consumption of bootjacks was something enormous, and the manufacture of bootjacks was a thriving industry.

Where is the bootjack now? In these days only horsemen and farmers wear boots, and the bootjack has fallen from its high estate."-New York Sun.

Clubmen Dine on Muskrat. Clubmen are discussing with much gusto a dish which was one of the They will come in improved condi- the Merchants' Club recently. This tion. They will come up rested. The dish was a tempting creation out of most of them lay down at the last very muskrats, prepared under the direction of that epicurean genius Maj. N. S. Hill Some who could not overed the prevailing prejudice against the name and peculiar smell of the animal did not partake of the dish. Those who did, however, pronounced it a relish as delicate as any bird and equally as nutritious. In the old days of plantation life the flesh of this animal was regarded as a great treat. Dressed for cooking, the muskrat weighs from one to one and a half pounds. It may be stewed, fricasseed, or boiled.-Baltimore Sun.

A New Dessert.

A choice new dinner dessert to be used as a substitute for ice cream is made in this way: Whip a pint of cream to a froth and color with vegetable coloring either a very pale green or rose color. Soak a fourth of a box of gelatine in a quarter of a cup of cold water until soft, then set it in hot water until it dissolves. Stir three ounces of powdered sugar into the whipped cream so lightly that you do not break the froth. Then strain in the gelatine and mix thoroughly but very lightly. When the mixture begins to thicken, season gradually with four tablespoonfuls of sherry and one-half to a teaspoonful of vanilla. Add half a cupful of blanched almonds chopped very fine. Pour into small cups.

Good Story from the South.

According to a southern correspond dent, a great, gaunt, colored man entered the express office in a small town and asked if there had been anything received for George Washington. The clerk gave him a knowing look, and said, sharply: "What game are you trying to work on me? Washing ton died long ago!" This is a com-panion to the story of the congressman who began an address by say-ing: "As Daniel Webster says in his great dictionary-" "It was Noah who wrote the dictionary." te the dictionary," whispered a ther at the next desk. "Noah?" replied the speaker, contemptuously. Nonsense! Noah built the ark!"

Time Lost Lacing Shoes. At one of the large thread factories where some hundreds of girls are employed a rule has been made that they shall wear only buttoned shoes. was found that those who wore the other sort stopped their work a num-ber of times each day to tie the laces that constantly came undone. In the case of one girl the minutes lost would not have been of any great consequence, but when it came to deducting he same amount of time for each of the two or three hundred, it was found hat the daily loss was considerable.-Pittsburg Dispatch.

The Largest Gold Nugget. The largest piece of gold ever mined was taken from Byer and Haltmon's gold mining claim, Hill End, New South Wales, May 19, 1872. Its weight was 640 pounds; hight 4 feet 9 inches value nearly \$150,000. It was found imbedded in a thick wall of blue slate at a depth of 250 feet from the surface. The owners of the mine were living on charity when they found this

immense nugget. THE WEEKLY SUN, \$1.00 A YEAR. THE WEEKLY SUN Leads Them All.

DIVES AND LAZARUS.

SECOND QUARTER, INTERNATIONAL SERIES, APRIL 26

Text of the Lesson, Luke xvi, 19-31-Memory Verses, 25, 26-Golden Text Luke xvi, 13 - Commentary on the Lesson by Rev. D. M. Stearns.

19. "There was a certain rich man." There is probably something dispensetional, something of Jew and gentile in this, in the record of this lesson; but, inasmuch as the two preceding chapters treat largely of man's treatment of the love of God and man's natural blindness to his eterna! welfare contrasted with God's abundant provision and desire for man's welfare, we will so consider it. As there is nothing in the record to indicate that this s a parable I prefer to take it as a record of facts, of events which actual ly transpired. This rich man makes us think of the rich fool of xii, 20, the rich idolater of xviii, 23, and the rich publican of xix, 2, and it would be well to compare these records. The rich man of this lesson may be called "The Rich Skeptic."

20. "And there was a certain beg-As there is nothing necessarily sinful in being rich, for Abraham and David and other good men were very rich, so there is nothing necessarily plous in being poor, yet the words of our Lord are, "How hardly shall they that have riches enter into the Kingdom of God" (chapter xviii, 24). Not many wise or mighty or noble are caffled (I. Cor. i, 26-29), but God hath chosen the poor of this world, rich in faith and heirs of the kingdom which hath promised to them that love

Him (Jas. fi, 5).

21. "And desiring to be fed with the crumbs which fell from the rich man's table." Things are often very unevenly divided in this life. Some have nore than they can use, while others have not the necessaries of life, and logs seem more kind than men. It may dogs seem more kind than men. It may have seemed a charity to allow the beggar to lie at the gate and receive the crumbs from the table, though the record does not say that he received them, but only that he desired to. If the rich man had only been a true child of Abraham and as such ministered to this poor one, what a diffent future he would have had!

22. "And it came to pass that the beggar died." The rich man also died." It is apointed unto men once to die

22. "And it came to pass that the beggar died. The rich man also died." It is apointed unto men once to die (Heb. ix, 27), and while in the past Emoch and Elijah have been excused from keeping this appointment and at the coming of Christ for His saints they will all be caught up without dying, yet up to this time the great enemy continues his work upon rich and poor, high and low, without respect of persons. Thank God for the ministering angels (Heb. i, 14), who will welcome us if called to leave the body and bear or guide us to the presence of the Lord.

23. "And in hell (hades) he lift up his eyes, being in torments." To the believer in Christ, whether rich or poor, "To die is gain," "To be with Christ is far better" (Phil. i, 21, 23) but to the unbeliever to die is to be in torment, not that of the lake of fire which comes after the resurrection of the bodies of the wicked at the time of the great white throne judgment (Rev. xx, 11-15), but possibly that which is referred to in H. Pet. ii, 4. The condition of both believers and unbelievers between death and resurrection, while that of conscious napproness or misery, is evidently an intertion, while that of conscious happy-ness or misery, is evidently an inter-mediate state while waiting for the

24. "I am tormented in this flame," is used but a few times, and generally in reference to the eyes of our Lord Jesus Christ, as in Rev. i, 14; it, 18; xix, 12. May it not suggest that part of the torment of the lost between death and man could remember, and his memories of a wasted life, laid bare by these searching eyes and no possibility of forgiveness? forgiveness?
25. "Son, remember." This confirms
the thought of memory doing its awful
work in that dread interval. The rich man coul dremember, and his memories were anything but pleasant. The wasted life the opportunities forever

wasted life, the opportunities forever gone, the vain regrets, the unavoidable doom. We need none of us to have this experience, but the only way is to remember now the loving kinaness of the Lord and believing His love to us receive Him as our Saviour.

26. "Between us and you there is a great gulf fixed." The Scriptures nowhere teach the possibility of the salvation of a lost soul after death; but, vation of a lost soul after death; but, as in this verse, just the contrary.
"Because there is wrath beware lest "Because there is wrath beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job xxxvi, 18). "Neither their silver nor their gold, shall be able to deliver them in the day of the Lord's "(Zaph 1 18) wrath" (Zeph. i, 18).

27. "Send him to my father's house." 27. "Send him to my father's house."

I do not remember another record in

I do not remember another record in Scripture of a prayer to a departed saint, and if those who pray to the dead and for the dead would remember the teaching of this lesson they might perhaps see the folly and sin of their conduct. If those who pray to Mary would thing of Mary's song, "My spirit hath rejoiced in God, my Saviour," they would see that Mary herself needed to be saved like other sinners.

28. "Testify unto them lest they also come into this place of torment," If he had never been anxious for his own soul's welfare while he lived on the earth, he was now desirous for the welfare of his brethren, who were still there. There are evidently no skeptles after death. They all be lieve the hard facts then.

29. "They have Moses and the prophets. Le them hear them." Here we see the cause of this man's lost condition.

we see the cause of this man's lost condition. He, too, had Moses and the prophets while he lived on the earth, but he had evidently despised them. We have no evidence that he had been We have no evidence that he had been an openly wicked man. Perhaps he was a very moral man and a good citizen, but he was an unbellever and indifferent to God and His word and apart from God there is no life.

30. "If one went unto them from the dead, they will repent." Just so do many talk even here. They tay: "No one has ever come back to tell us about the hereafter. How do we know?" They do not seem to realize that by such thoughts and words they make God a liar (I. John v. 10). He has told us in His word, and the Son of God has come down from heaven has told us in His word, and the Son of God has come down from heaven to tell us of these unseen realities and to deliver us from going down to the pit. If we despise the written word, we also despise the living Word, and if we despise the Son we despise the wather.

if we despise the son we despise the Father.

31. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is conclusive teatmony by one who knows. Our Lord Jesus told these facts, and He knows all men and all that is in man (John II, 24, 25). All unbelief is simply rebellion against God, and His love, and His Son. The one thing to do is to believe God and accept His Son, and do it quickly lest it be too late.

MISSIONARIES MUST GO.

All Protestants and Catholics Included in Expulsion Order.

Washington Advices Say that Rev. Mr. Knapp Will be Allowed to Return.

t is Said the Agents of the Red Cross Society Must Also Take Their Departure.

Constantinople, April 8, via Sofia, Bulgaria, April 9.—It now appears, according to a semi-official statement, that the Turkish government, has based its action in expelling or allowing the expulsion by the local authorities at Bitlis of the American missionary, Rev. George R. Knapp, from that place and possibly from Asiatic Turkey, on an understanding reached between the Porte and the United States minister, Alexander W. Terrell, previous to the latter's departure for Amer-

There has been no attempt up to the present to deny that the Sultan has signed an irade proving for the expulsion of all Protestant and Roman Catholic missionaries from Asiatic Turkey, and that this will include the agents of the American Red Cross society. The irade, it is true, has not yet been issued, but unless the strongest kind of pressure is brought to bear on the Sultan it will shortly be made public and serious disorder may fol-

Washington, April 9.-It can be stated on authority that there is no need for apprehension that Missionary Knapp will not meet with fair treatment and eventually be permitted to return to his post at Bitlis, after he has undergone the form of clearing himself from the charges that have been lodged against him of conspiring

against the government. Mr. Knapp is being brought to the coast as the result of an agreement between the Turkish government and Mr. Terrell. The minister has secured what might be regarded as a valuable concession from the authorities in having the trial of the missionary taken out of the hands of the Turkish authorities and left to his own court, and in order to stand trial the accused must make his appearance before the American authorities at Constantinople The Turkish government today, re-

plying to the renewed representations on the subject of the missionaries made by the British ambassador, Sir Phillip Currie, and the United States charge d'affaires, John W. Riddle, assured the diplomats that the missionaries in Asia Minor would not be molested "so long as they conform with the laws of the country," but this assurance does not carry with it the weight it would coming from any other government, it is claimed, as there is no question but that the Turkish officials have been trying to prove that the missionaries are not "conforming with the laws of the country," and on these grounds the Sultan prepared and signed the irade providing for their expulsion from the minions. But the publicity given to the matter in the press despatches, notably the Associated Press, have consulted on the subject. If Russia says that the missionaries are not to be expelled, the irade will not be made

public. London, April 9.-Lord Salisbury, through his secretary, has written to the Armenian relief committee in responce to the communication of the deputation appointed to wait upon him at Saturday's meeting and to urge upon him to protest against the expulsion of missionaries from Asia Minor. His reply confirms the news telegraphed to the Associated Press from Constantinople that the porte has given complete assurance to the British ambassador and American representative there that the missionaries in Asia Minor will not be molested while they conform to the laws of the country.

AMHERST

Amherst, N. S., April 6.—Elisha Brownell, merchant of McAdam Junction, suddenly expired at the railroad station here while in the act of boarding the noon train today. Deceased had been visiting at Northport, where his two brothers, Timothy and Ephraim Brownell, live. He was just about to shake hands and say good-by to his brother-in-law. Charles Ackles. when grim death clamed him. He was about sixty years of age and was a prominent conservative and a strong temperance man; also a member of the Orange order and of the Foresters. An inquest held this afternoon by the coroner, Dr. Black, resulted in a verdict of death from nat-

ural causes. Chrales Casey, Linden, has met with another loss by fire, his barn, containing machinery, farm implements and a quantity of hay, being completely destroyed. Loss, \$1,700; insurance, \$800. Only a short time ago the new residence built by him was destroyed, with no insurance.

H.W. Murdock of Sherbourne, Mass., died at the residence of his son, W. B. Murdock, here today, aged 56 years. Deceased was a member of the Covenant Lodge, I. O. O. T., Toronto. Amherst, April 9.- A ghastly discovery was made at Tidnish, about eighteen miles from here, yesterday at noon. Mrs. Nellie Thomas, a widow woman being discovered lying on her bed with a terrible gash in fer throat. Her son William, who went to Baie Verte early in the morning, found his mother slowly bleeding to death on his return in the afternoon. She died before medical aid could be got. The deceased was alone during her son's absence, and it is supposed that she committed the act herself. An inquest was held this morning, but no further particulars are at hand.

It is aid that since April 1st many parties have gone out to various lakes, cut holes in the ice and caught many trout without a license. If such is the case the proper authorities should take steps to prosecute some of these vio-lators of the law.

THE BRITIS

Chamberlain's Situation in

Mr. Balfour Intro

The Sultan's Irade

London, April commons, the se the colonies. made a statement situation in Mata that the govern Sir Hercules Robi despatch to the force of three h Natal, in additio and police which arranged should land.

Mr. Chamberlain on would two hundred and sist in quelling t (Mr. Chamberlain) the war office as sary in order to re dered into the in lain added that the rica company wor these operations.

Walter Long, pre of agriculture, and said he had receiv the dominion parl but while deeply any question the be unable to acce the dominion g compelled to say ble, consistently, of the agriculturi eases of animals The under secr fairs, Geo. N. Cu garding the irad Turkey, expelling Catholic mission: nor. Mr. Curzon States charge d'a tinople. John W. formed by the 7 that the irade ex aries had been re In introducing chief secretary

the government h question was at th tion for home rul The bill provide lessee from havin Improvements. proposals of the bi fled others. The tenants should be ment of two year just possession of ing the landlord mainder of the ar said that the gov not to alter the fifteen years for fi

> ST. ST Death of Francis

Horse Lost-St. Stephen, Apr tage at the rear was destroyed b morning. It was insured.

Francis Smith, a surveyor and es this community, d ternoon at his ho He was sixty-or months old and d lung affections. member of Howa S. of T., and of S F. & A. M., and Tuesday afternoon sons and two day cupies a responsi ton and another Hall clothing house daughter who is seminary. was to reached St. John to make connecti The sympathy of the bereaved fami A barn in Calais day morning. A

norse, by Olympu the flames. Owing to the ill Rev. A. A. McKen held in the Pres Sunday. Rev. Dr. Sprag Rice exchanged morning.

HAL Rather Rough on Com

Halifax, April paid for fire inst Nova Scotia amo the three and a have gone the los nearly \$300,000. C. this statement wh fire losses in N than one-third o ready seventy pe miums paid.

FREDE

Fredericton, N. Easter term of the Chas Higgs has has caused the a on the charge of preliminary exam held at Oromocto The dispute over

erty here has be eirs have sold W. H. Carten fo so in the deed nard Crossin, wh on for some ve Judge Stevens ct for the defer