THEY THAT USE THIS WORLD AS NOT ABUSING IT.

Rev. Dr. Talmage Discusses Good and Bad Recreations - The Force of Music. Outdoor Sports-Foundations for Soul Building.

Washington, April 12.—In his sermon to day Dr. Talmage discussed a sub-ject of universal interest, viz., "Our Social Recreations." His text was chosen from I. Corinthians vii, 31: They that use this world as not abusing it." Judges xvi, 25; "And it came to pass, when their hearts were merry, that they said, call for Sampson, that ke may make us sport."

There were 3000 people assembled in

the temple of Dagon. They had come to make sport of eyeless Samson. They were all ready for the entertainment. They began to clap and pound, impatient for the amusement to begin, and they cried, "Fetch him out, fetch him out!" Yonder I see the blind old giant coming, led by the hand of a child into the very midst of the temple. At his first appearance there goes up a shout of laughter and deion. The blind old giant pretends he is tired, and wants to rest himself against the pillars of the house. So he says to the lad who leads him, "Show me where the main pillars are!" The lad does so. Then the strong man puts his right hand on one pillar and his left hand on another, and, with the mightlest push that mortal ever made, throws himself forward until the whole house comes down in thunderous crash, grinding nce like grapes in a wine "And so it came to pass, when their hearts were merry, that they said, call for Samson, that he may make us sport. And they called for Samson out of the prison house, and

he made them sport." other words, there are amuse ments that are destructive, and bring down disaster and death upon the heads of those who practice them. While they laugh and cheer, they die. The 3000 who perished that day in Gaza are as nothing compared to the tens of thousands who have been destroyed by sinful amusements.

But my first text implies that there is a lawful use of the world as well as an unlawful abuse of it, and the difference between the man Christian and the man un-Christian is that the in the former case the man masters the world, while in the latter case the world masters him. For whom did God make this grand and beautiful world? For whom this wonderful ex-penditure of color, this gracefulness of line, this mosaic of the ground, this fresco of the sky, this glowing fruitage of orchard and vineyard, this full orchestra of the tempest, in which the tree branches flute, and the winds pet, and the thunders drum, and all the splendors of earth and sky come clashing their cymbals? For whom did God spring their arched bridge of colors resting upon but-tresses of broken storm cloud? For whom did He gather the upholstery of fire around the window of the setting sun? For all men, but more es-

occupy the place, while you thrust your own children in the kitchen, or the barn, or the fields? Oh, no! You say, "I am very glad to see strangers in my mansion, but my own so ighters shall have the first right there." Now, God has built this gran mansion of a world, and he has spread a glorious feast in it, and while those who are strangers to His grace ma come in I think that God especially intends to give the advantage to His children-those who are the sons and daughters of the Lord Almighty, those who through grace can look up and say, "Abba, Father," You can-not make me believe that God gives more advantages to the world than He gives to the church, bought by His own blood. If, therefore, people of the world have looked with dolorous sympathy upon those who make profession of religion and have said, "Those new converts are going down into privation and into hardship; why did they not tarry a little longer in the world and have some of its enjoyments and nents and recreations"—I say to such men of the world, "You are greatly mistaken," and before I get through I will show that those people who stay out of the kingdom of God

In the name of the King of heaver and earth. I serve a writ of ejectment appen all the sinful and polluted who have squatted on the domain of earth ly pleasure as though it belonged to them, while I claim, in behalf of the good and the pure and the true, the eternal inheritance which God has given them. Hitherto Christian philanthropists, clerical and lay, have busied themselves chiefly in denounc-ing sinful recreations, but I feel we have no right to stand before men and women in whose hearts there is a desire for recreation amounting to positive necessity, denouncing this and the other thing, when we do not propose to give them something bet-ter. God helping me and with reference to my last account, I shall enter upon a sphere not usual in sermonizing, but a subject which I think ought to be presented at this time. I propose now to lay before you some of the recreations which are not only innocent, but positively helpful and

have the hardships and self-denials, while those who come in have the joys

advantageous In the first place, I commend, among indoor recreations, music-vocal and instrumental. Among the first things created was the bird, so that the earth might have music as the start. This world, which began with so sweet a serenade, is finally to be lished amidst the ringing blast of the archangel's trumpet, so that as there was music at the start, there shall be music at the close. White this eavenly art has often been dragged into the uses of supersition and dissipation, we all know it may be the means of high moral culture. On, it is a grand thing to have our childdren brought up amidst the sound of cultured voices and amidst the melocy

of musical instruments.

There is in this art indescribable fascination for the household. Let

to afford it have flute or harp or plano or organ. As soon as the hand is large enough to compass the keys teach it how to pick out the melody. Let all our young men try this heavenly art upon their nature. Those who have sone into it fully have found in it illimitable recreation and amusement. Dark days, stormy nights, seasons of Dark days, stormy nights, seasons ickness, business disasters, will do li tle toward depressing the soul gollop off over musical keys of soar in jubilant lay. It will cure pain it will rest fatigue; it will quell pas sion; it will revive health; it will reclaim dissipation; it will strengthen the immortal soul. In the battle of Waterloo Wellington saw that the Highland ers were falling back. He said, "What is the matter there?" He was told that the band of music had ceased playing, and he called up the pipers and ordered them to strike up an inspiriting air, and no sooner did they strike the air than the Highlanders were rallied and helped to win the day. Oh, ye who have been routed in the conflicts of life, try by the force of music to rally your scattered battalions.

I am glad to know that in our grea cities there is hardly a night in which there are not concerts where, with the best musical instruments and the sweetest voices, people may find enter-tainment. Patronize such entertainments when they are afforded you Buy season tickets if you can for the Philharmonic and the Handel and Haydn societies. Feel that the \$1.50 or \$2 that you spend for the purpose of hearing an artist play or sing is a profitable investment. Let your academies of music roar with the ac clamation of appreciative audiences assembled at the concert or the oratorio.

Still further, I commend, as worthy of their support, the gymnasium. This institution is gaining in favor every year, and I know of nothing more free from dissipation, or more car-culated to recuperate the physical and mental energies. While there are a good many people who have employed this instituion, there is a vast number who are ignorant of its excellencies. There are men with cramped chests and weak sides and despondent spirits who through the gymnasium might be roused up to exuberance and exhibara-tion of life. There are many Christian people despondent from year to year, who might, through such an insitution, be benefitted in their spirituar relations. There are Christian people who seem to think that it is a good sign to be poorly; and because Richard Baxter and Robert Hall were invalid, they think that by the same sickliness they may come to the same grandeur of character. I want to tell the Christian people of my congrega-tion that God will hold you responsible for your invalidness if it is your fault, and when, through right cise and prudence, you might be athletic and well. The effect of the body upon the soul you acknowledge. Put a man of mild disposition upothe animal diet of which the Indian partakes, and in a little while his blood will change its chemical proportions. It will become like unto the blood of the lion, or the tiger, or the bear, while his disposition will change, and become fierce and un-elenting. The body has a powerful

occially for his own dear children.

If you build a large mansion and of heaven are all shut out with clouds of heaven are all shut out with clouds spread a great feast after it to cele-brate the completion of the structure, do you allow strangers to come in and eternity. There are men with great hearts and intellects, in bodies worn amount that is to start with! out by their own neglects-magnificent machinery, capable of propelling a you see a case of real destitution by Majestic across the Atlantic, yet the wayside. You give him 2 cents. peller. Martin Luther was so mighty peller. Martin Luther was so mighty for God, first, because he had a noble soul, and secondly because he had a muscular development which would but you feel from the very depth of of his persecutors, if it had been Christian so to do. Physical development which merely shows itself in fabulous lifting, or in perilous rope walking, or in puglistic encounter, excites only our contempt for the man body, every nerve, muscle and bone of which is consecrated to right uses. Oh, it seems to me outrageous that men, through neglect, should allow their physical health to go down beyond repair—a ship which ought, with all sail set and every man at his post, to be carrying a rich cargo for enternity, employing all its men in stopping up leakages! When you may, through the gymnasium, work off your spreen and your querulousness and one half of your physical and mental ailments.

do not turn your back upon such r grand medicament. Still further, I commend to you a large class of parlor games and recreations. There is a way of making our homes a hundredfold more attractive than they are now. Those parents cannot expect to keep their children away from outside dissipations unless they make the domestic circle brighter than anything they can find outside of it. Do not, then, sit in your home pass out. You have helped that young surly and unsympathetic and with a half condemnatory look because of the sportfulness of your children. You vere young once yourself; let your children be young. Because your eyes are dim and your ankles are stiff, go no denounce sportfulness in those upon whose eyes there is the first lusbounding joy of robust health. I thank God that in our drawing rooms and

in our parlors there are innumerable games and sports which have not upon them the least taint of iniquity. Light up all your homes with the innocent hilarities. Do not sit down with the rheumatism, wondering how children can go on so. Rather thank God that their hearts are so light, and their laughter is so free, and their cheeks are so ruddy, and that their expectations are so radiant. The night will come soon enough, and the heartbreak, and the pang, and the desolaticn—it will come soon enough for the dear children. But when the storm actually clouds the sky it will be time enough for you to haul out your reef tackles. Carry, then, into your homes not only the innocent sports and games which are the inventions of our own day, but the games which come down with the sportfulness of all the past ages—cless and charades and tableaux and ba tledore and calisthenics and lawn te inis, and all those amusements which the young people of our homes know so well how to contrive. Then there will be the parlor socialities. groups of people assembled in your

homes, with wit and mimicry and joviality, filling the room with joy from door to mantel, and from the carpet to the celling. Oh, is there any exhilaration like a score of genial souls in one room, each one adding a contribution of his own individual merriment to the aggregation. ent to the aggregation of genral hilarity ?

Suppose you want to go abroad in the city, then you will find the pano-rama, and the art gallery, and the ex-cusite collection. quisite collections of pictures. You will find the museum and the Historical lety rooms full of rare curiosities and scores of places which can stand plainly the test of what is right and wrong in amusements. You will find the lecturing hall, which has been honored by the names of Agassiz in natural history. natural history, Doremus in chemistry, Boynton in geology, Mitchell in astronomy, John B. Gough in moral reform, and scores and hundreds of men who have poured their wit and genius and ingenuity through that particular channel upon the hearts and consci-ences and imaginations of men, setting this country 50 years farther in advance than it would have been without the lecture platform. I rejoice in the popularization of out-door sports. I hail the croquet ground

and the fisherman's rod and the sportsman's gun. In our cities life is so unlealthy and unnatural that when the ensus taker represents a city as having 400,000 inhabitants, there are only 200,000,since it takes at least two men to amount to one man, so depleting and unnerving and exhausting is this metropolitan life. We want more fresh air, more sunlight, more of the aban-don of field sports. I cry out for it in behalf of the church of God as well as in behalf of secular interests. wish that our ponds and our rivers and our capitoline grounds might be all aquake with the heel and the shout of the swift skater. I wish that when the warm weather comes the graceful oar might dip the stream and the evening tide be resonant with boatman's

song, the bright prow splitting the crystalline billow. We shall have the smooth and grassy lawn, and we will call out people of occupations and professions and ask them to join in the ball players' sport. You will come back from these outdoor exercises and recreations with strength in your arm and color in your cheek and a flash in your eye and courage in your heart. In this great battle that is opening against the kingdom of darkness, we want not only a consecrated soul, but a strong arm and stout lungs and mighty muscle. I bless God that there are so many recreations that have not on them any taint of iniquity—recreations in which we may engage for the strengthening of the body, for the clearing of the intellect, or the illumination of the soul.

There is still another form of recreation which I commend to you, and that s the pleasure of doing good. I have een young men, weak and cross and sour and repelling in their disposition, who, by one heavenly touch, have wakened up and become blessed and buoyant, the ground under their feet and the sky over their heads breaking forth into music. "Oh," says some young man in the house to-day, "1 should like that recreation above all others, but I have not the means." My dear brother, let us take an account of stock. You have a large estate, if you only realized it. Two hands, two feet. You will have, perhaps, during the next year at least \$10 for charitable contrioution. You will have 2500 cheerful God has put the jewel of will have 5000 pleasant words, if you

amount that is to start with! You go out to-morrow morning, and you see a case of real destitution by fastened in a rickety North river pro- The blind man hears the pennies rattle have enabled him to thrash any five your soul a profound satisfaction that cites only our contempt for the man try." You push it up on the curbstone who has a great soul in an athletic for him and pass on. He wonders who

On the street to-morrow morning you will see a sick man passing along. "Ah," you say, "what can I do to make this man happy? He certainly does not want money; he is not poor, but sick." Give him one of those 2500 cheerful looks that you have garnered up for the whole year. Look joy and hopefulness into his soul. It will thrill him through, and there will be a reaction toon your own soul. Going a little arther on, you will come to the store i a friend who is embarrassed in busiess matters. You will go in and say: What a fine store you have! I think business will brighten up, and you will have more custom after awhile. I think there is coming a great prosperity to all the country. Good morning." You

man, and you have helped yourself. Colonel Gardiner, who sat with his elbow on a table spread with all extravagant viands, looking off at a do on the rug, saying: "How I would like change places with him, I be the dcg and he be Colonel Gardiner," or those two Moravian missionaries wanted to go into the lazaretto for the sake of attending the sick, and they were told: "If you go in there you will never come out. We never allow any one to come out, for he would bring the contagion." Then they made their wills and went in, first to help the sick and then to die. Which was the happier—Colonel Gardiner or the Moravian missionaries dying for others? Was it all sacrifice when the mission aries wanted to bring the gospel to the negroes at the Barbadoes, and, being denied the privilege sold themselves into slavery, standing side by side and lying down in the very ditch of suftering in order that they might bring these men up to life and God and heaven? Oh, there is a thrill in the joy of doing good! It is the most magficent recreation to which a mar ever put his hand, or his head, or his

But before closing I want to impress upon you that mere secular entertain-ments are not a fit foundation for your scul to build on. I was reading of a oman who had gone all the rounds of sinful amusement, and she came to fle. She said, "I will die to-night at i o'clock." "Oh," they said, "I guess i o'clock." "Oh," they said, "I guess not! You don't seem to be sick." "I

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displication with the same and the same

shall die at 6 o'clock, and my soul will be lost. I know it will be lost. I have sinned away my day of grace." The noon came. They desired her to seek religious counsel. "Oh," she said, "it is of no use! My day is gone. I have been all the rounds of worldly pleas ure, and it is too late. I shall die tonight at 6 o'clock." The day wore away, and it came to 4 o'clock and to 5 o'clock, and she cries out at 5 o'clock. o'clock, and she cries out at 5 o'clock "Destroying spirits, you shall not hav me yet! It is not 6—it is not 6!" "Th moments went by, and the shadows began to gather, and the clock struck 6, and while it was striking her soul went. What hour God will call for us I do not know—whether 6 o'clock to-night, or 3 o'clock this afternoon, or

at 1 o'clock, or at this moment. Sit-ting where you are, falling forward, or dropping down, where will you go to? The last hour of our life will soon be here, and from that hour we will review this day's proceedings. It will be a solemn hour. If from our death pillow we have to look back and see life spent in sinful amusement, there will be a dart that will strike through our soul sharper than the dagger with which Virginius slew his child. The memory of the past will make us quake like Macbeth. The iniquities and rioting through which we have passed will come upon us, weird and skeletor as Meg Merrillies. Death, the old Shy-lock, will demand and take the re-maining pound of flesh and the remainng pound of flesh and the remain ing drop of blood, and upon our last chance for heaven the curtain will for-

A Silver Anniversary. "My heart throbs with pride, threw himself into his favorite arn Chair on their silver anniversary "when I reflect that in all these year no thunder-cloud has crossed the hori-

zon of our connubial bliss.' "Yes, it is a matter to be thankfu for," replied Mrs. Proone, with a sigh "Had I been like some women, though you could not congratulate yourser

Mr. Proone looked rattled at this then he squirmed uneasily in his chair and observed : "And if I had been like some men

I know, I don't think we should have lived as peaceably." "Perhaps not," mused Mrs. Proone, "though we might have been better off financially. Take the Haymaker family, for instance. Mr. Haymaker converts everything he puts his hands to to money. He works like a beaver-

"Yes, and Mrs. Haymaker is a sensioman, too, and-" "Do you mean to say I am not "And do you insinuate that I am lazy, and-"

"You're a fool-" "You're an idiot." "How dare you strike me?" "Well, let go my ear with your

"Buz-z-r-r-r !!!!---" Bicycle Records The following, on the authority of an

The artist	on the auti	ority	or an
English sporting	paper, ar	e the	pre-
sent hour recor	ds in the	00111	ntrios
named:			itties
Country.	Holder	Ku	Met.
England	Stocke	10	
France	Dowl	40	711
Ralginm	bounours	46	440
Belgium	Michael	44	609
America	Titus	43	360
чегшапу	Michael	AD	257
Luary	Kischer	49	530
Austria	Haderer	49	340
Africa	Greathoad	41	875
Denmark	Hanson	41	183
Switzerland	Donties.	. 41	
Pageio	Foruer	41	137
Russia	Pureseir	40	4
Spain	Lacasa	39	900
Holland	Witteveen	30	388
Autsralia	Carpenter	. 37	103

Fair Play. An Irishman, who was near-sighted and was about to fight a duer, insisted that he should stand six paces nearer to his antognist than the latter did to him, and they were both to fire at the same time. This beats Sherr dan's telling about a fat man who was going to fight a thin one, that the latter's slim figure ought to be chalked on the other's portly person, and if the bullet hit him outside the line was to go for nothing.

Queer Fishes in Texas. Miss Myra Winkler called at our office the other day with a queer little fish found in the artesian wells at San Marcos, Tex. The fish is about four inches long, has human face, hands and feet. A large number of these are said to live on land as well as in water.-Courier-Light.

The Apple. The apple as a money maker con pares favorably with any other fruit, large or small, grown in any section of America. Hence the increased acreage of late years is not surprising. Vast tracts of new commercial orchards have been set out.

Mice, Rabbits, Insects. To keep off the mice and rabbits rub on axle grease lightly for two feet from the ground. Keep all loose bark rubbed off the trees, for under these scales is where insects like to

To Renovate Leather. To renovate leather chairs, wipe them with a cloth, slightly damp, and then rub dry. Beat the white or an egg to a stiff froth, and apply to the leather with a soft cloth; then rub with a flannel. A goose is not fully matured at one

year old, but sometimes breeders will couple old males with young females. Avoid getting them too fat, and give them plenty of opportunity for exer-Carlyle's Estimate. The world is an old woman, that mis-

takes any gilt farthing for a gold coin;

whereby being often cheated, she will henceforth trust nothing but the common copper.-Carlyle. Teacher-Now, children, what is the first meal you eat ever day?

Great Chorus of Children—Oatmeal!—
Harper's Round Table.

Did the Pharaohs Ride Wheels? Egyptian figures found on obelisks mounted on two-wheeled vehicles show the Pharaohs had some idea of the ve-

Always Was So. Mrs. Scrapleigh (during the fight)— Now, have I made myself plain? Mr. Scrapleigh—No; you were born that way?—Puck.

GRATEFUL HEATHEN

SECOND QUARTER, INTERNATIONAL SERIES. MAY 8.

Text of the Lesson, Luke xvii, 5-19-Memory Verses, 17, 19—Golden Text, Luke xvii, 5—Commentary on the Lesson by Rev. D. M. Stearns.

. "Increase our faith." We read in Rom. x, 17, that faith cometh by hearing and hearing by the word of God. If we firmly believe one word of God, that is faith in God. If we believe two words that is more faith, and so on-Faith is not a feeling nor an emotion, but simply a firm and steadfast resting on what the God of truth has said, wholly regardless of our feelings or circumstances: Faith says, "I believe God that it shall be even as it was told me" (Acts xxvii, 25), even though as in the case of Paul everything seems against it.

6. "And the Lord said, If ye had faith as a grain of mustard seed." A mus-tard seed is a very small seed, but it ha.; life in it which, when planted in the earth, will soon make itself man fest. The life of faith is the word of God, and this word planted in the soul will surely grow, but it must be plant-ed. If only on the surface, like the seed by the wayside, the devil will catch it away. If on rocky or thorny soil, it will either wither or be choked, but received into an honest heart it will bear fruit to the glory of God.

7-9. This illustration of the servent doing what he was commanded seems intended to enforce obedience, simple and unquestioning. In verses 3 and 4 our Lord had said that they should forgive a brother seven times a day if necessary. To this they said, "Increase our faith." When it was not a matter of faith, but of simple and

a matter of faith, but of simple and unquestioning obedience. Having been forgiven millions of offenses by Him, who laid down His life for us, and needing and receiving that forgiveness in greater or less degree continually, it is surely a small matter that we forgive others even seven times a day.

10. "We are unprofitable servants. We have done that which was our duty to do." Some who bear the name of Christ Jesus our Lord are often heard to say, "I ought to do this and that." And the most of their religion is doing what they feel they ought to do, but really have no heart for. They would not like to be considered unprofitable servants, but let them consider this word of our Lord. It is so different when the love of Christ constraineth (II. Cor. v., 14). God did not give Himself because He ought to do it, but because He so loved.

11. "He passed through the midst of Samaria and Galilee." He was on His way to Jerusalem to die, and, although He know that the Samerita to the sameria to the sameria.

Samaria and Galliee." He was on His way to Jerusalem to die, and, although He knew that the Samaritans would not receive Him (Luke ix, 51-53), yet He loved them enough to give them the opportunity. He was, in a sense, ever laying down His life while on His way to Golgotha where He cattelly. the opportunity. He was, in a on his ever laying down His life while on His way to Golgotha, where He actually laid it down. He pleased not Himself. He glorified God. He gave His life for His enemies. He desires, in the person of His followers, to be still passing through the midst of those who need Him whether they will have

or not.
"There met Him ten men that were lepers, which stood afar off." He knew that He would meet these lepers, and probably entered that village that He might meet them. Ten is suggestive of one aspect of completeness, as in the ten virgins, and these lepers may stand for all the unclean whom Jesus came

to heal.

13. "Jesus, Master, have mercy on me." A cry of real need and of utter helplessness. He helps those who have no helper, not those who can help have no helper, not those who can help themselves, as some say. He came not to call the righteous, but sinners. They that are whole, in their own estimation, will not be likely to call a physician. But sinking Peter, and unclean lepers, and helpless blind men, who plead nothing but their great need and His mercy will always get His ear, and find His heart full of compassion, and His arm strong to save.

14. "As they went they were cleansed." Here is a case of unquestioning obedience. They asked for help, and He told them to go and show themselves unto the priests according themselves unto the priests according to law, as written in Lev. xiii and xiv, for He came not to destroy the law, but to fulfill it and to magnify it. In chapter v, 14, He first healed the leper and then sent him to the priest, but here the lepers are sent without being healed, and their cleansing came as they obeyed. There is always blessing in obedience.

they obeyed. There is always blessing in obedience.

15. "One of them, when he saw that he was healed, turned back, and, with a loud voice, glorified God." His heart is full. He cannot restrain his joy. He must stop and thank his Healer before he goes to the priest. Jesus is God manifest in the flesh. God in Christ has healed him. He will first thank God, and then, if still so commanded, show himself to the priest.

16. "And he fell down on his face at His feet, giving Him thanks, and he was a Samaritan." Who so offereth praise glorifieth God (Ps. i, 23), and it is always a good thing to give thanks unto the Lord. Low many times we ask Him for mer ies, but not always do we return to give Him thanks. In trouble we cry unto the Lord, but in prosperity we off fail to praise Him.

17. "And Jesus answering said. Were there not ten cleansed? But where are the nine?" He certainly looks for our gratitude, and lin everything we are to give Him thanks (I. Thess. v. 15). If we only believed the things that are freely given to us of God (I. Cor. ii, 12), and the morning is to have morning sittings for the remainder of the session. During next week the house will meet at 10.30 and sit until six, resuming at 7.30 p. m., government business to have precedence, with one hour after dinner on Monday and Wednesday for private bills.

Subsidies to thirty-two lines of realizable to the following: Restigouche and Victorial to provide the following: Restigouche and Victorial to provide the following: Restigouche and Victorial the mass of the canadian-Australian Steams in the city to interview the finance minister, and minister of trade and commerce, on matters in connection with the company's contract. He reports that the business from Canada is continually on the increase.

The government programme is to have morning sittings for the remainder of the session. During next week the house will meet at 10.30 and sit until six, resuming at 7.30 p. m., government business to have prevented. If we only believed the things that are freely given to us of God (I. Cor. ii, 12), and that we are blessed with all spiritual blessings in Christ, (Eph. i. 3), our hearts would be full of thanksgiving

for ourselves and of petitions for others less favored. It is our privi-lege to be wholly at rest concerning ourselves once we are in Christ and to live wholly unto Him to bless others. 18. "There are not found that return-ed to give glory to God save this stranger." We might ask: Where stranger." We might ask: Where are all those who trusted Him to save them? How many are in their daily life giving glory to God? But a more them? How many are in their daily life giving glory to God? But a more practical question for each one is, Has He healed me? And if so am I making it mawfest in my life that I am not my own, but that I am bought with a price that I might glorify God in my body and spirit which are His? (I. Cor. vi. 19, 20.) Am I obeying the ccmmand, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God?" (I. Cor. x, 31.) Or am I content with a religiousness which shows itself to earthly priests without seeking chiefly and in all things the glory of God?

19. "And He said unto him, Arise, go thy way; thy faith hath made thee whole." The nine were cleansed from their leprosy, but this man goes away cleansed body and soul. The woman who touched the hem of His garment was healed of her infirmity, but when He said to her: "Daughter, be of good comfort. Thy faith hath made thee whole. Go in peace" (chapter viii, 48), there was something more than healing for the body.

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NEWS FROM OTTAWA.

(Continued from page two.) Otawa, April 16.-By a strange coincidence a glint of sunshine shone over the beautiful wreath lying on the desk of the late Col. Denison in the commons when the leader rose to say a few words with reference to the deceased. Speeches delivered by Sir Charles Tupper, Messrs. Laurier, Cockburn and Coatsworth were in good taste, all the speakers bearing a tribute to the many excellent qualities of the late member for West Toronto. Hon. Mr. Dickey introduced a bill

meetings, the prohibition of art lotterries and the manufacture of obscene works, etc. An amendment is made to the 520th section regarding combinations in restraint of trade to render it clear that its provisions de not interfere with trade and labor unions. Hon. Mr. Dickey also introduced a oill to amend the penitentiary act. The object is to enable the governor in council to alter the territorial areas for which the penitentiaries are established. The bill also gives power to the

to amend the criminal code, providing

for the abolition of continuous race

government to transfer penitentiary fficers from one penitentiary to an other. Hon. Mr. Dickey told Mr. Landerkin the government intended to appeal to the judicial committee from the supreme court judgment awarding Emanuel St. Louis \$60,000 on his Curran

bridge contract. Hon. Mr. Costigan, answering Mr. Davies, said he had no information that the position of deputy minister of marine had been promised to John Russell of St. John. The question of superannuating the present incumbent (Smith) had not been considered.

Hon. Mr. Dickey told Mr. McGillivray that the maximum of non-comsioned officers and men who may be admitted to the school of infantry was twenty. It was not advisable to restrict the number from any one battalion, as that might have the effect of preventing the full compliment of men being obtained for schools.

The opposition today prevented the government making the slightest progress in supply. Mr. Davies raised a discussion about Mr. Goodwin's contracts on the Soulanges canal, claiming that Sir C. H. Tupper had given a decision in Good-

win's claim of \$238,000 for extras with a view to securing plunder for the coming elections. Mr. Tupper made a spirited reply. The debate was adjourned. The house adjourned at 12.15 o'clock.

NOTES. A good deal of interest attaches to the political situation and there are many rumors affoat as to what may happen during the next few days. Parliament will be prorogued next Thursday and it is expected formal dissolution will take place the following day. It is quite within the competency of the government to allow parliament to die by the efflux of time, but it is not thought this will be done. proclamation of dissolution would naturally call for the fixing of the date for the elections and the general impression is that nomination will take place about the 11th June and polling

for all the unclean whom Jesus came favor the week immediately after the 24th of May, but the members of the house are protesting against the inconvenience to which the farming community will be put at that season The dates mentioned are held to be the most convenient, as they fall between

seed time and haying. As regards ministerial reconstruction, nothing of a definite character can be said. Sir Mackenzie may go to England as premier or he may not. There is, however, the most cordial feeling between Sir Charles Tupper and himself, and they will certainly do that which is best for the country and the conservative party.

A. E. Kept, oyster expert of the fisheries department, has left for the maritime provinces to commence his season's work. He will spend some time on the shores of Northumberland straits and afterwards decide upon the location of the oyster culture the Bay of Fundy and have these pre-

the following: Restigouche and Victoria railway, \$112,000; Coast Line railway, 35 miles from Yarmouth towards Shelburne, \$112,000; Inverness and Richmond, \$80,000; St. John to Barnesville, \$32,000; railway from a point on the I. C. R. between Norton and Sussex towards Havelock, 20 miles, \$64,-000; Woodstock and Centreville railway, \$82,000. It is likely that on Saturday a batch of new subsidies will be submitted to parliament. The government dropped the salmor

netting bill in the senate today. The opposition to it was very strong. It is questionable whether riparian owners will ever be granted the privilege they are seeking.

AN OUTRAGE ON THE IRISH.

Miss Fogarty, who "lives out" on Beacon Hill, is making a home call, and has brought a few pickings for the old people.

Mrs. Fogarty (criticising the contents of the hamper)—Probat's this, Julia?

Miss Fogarty—Thot's phot they calls a chicken frizze.

Mrs. Fogarty—It is? Well, be gor, yez can 'ek it back. It's pook we are, but t'ank heavin, we're not under the nechiesty jav aitin' hair!—Tid-Bits.

"More fun in the family this morning,

DARWINIAN EVOLUTION.

"Yes; twins again?"
"No, sir; faith, an' it's triplets this time."
"You're getting on."
"Gettin' on is it! By hivins, sor I belave
the next'll be quadrupeds?"

TELEG

Montreal, Apr. Monck, was unan by Jacques Cart the candidate at and as the party it looks as if th

deemed. The house of to accept Bisho tion for Niagara stallation will minion capital Montreal, Apr Hughes, who wa told your corresp servative major the next parliam more than at the said Messrs. La played a desperat political future success their de the hands of the ruin to both. Ma clares that if ce make their peace will not be able stituencies at the Montreal, April St. Francis river Richmond and or Three Rivers, Niccontinue to do in

water in the St. terday, but anoth day and Richmon One-fourth of th ers was under v authorities had families from the tric light works city is in distress the Drummond c alyzed through being swept awa Advices receive noon state that

away from Isle

Anne.

Toronto, April horse show was this afternoon by Aberdeen, the g Lieut. Gov. Kirl was witnessed which were inclu onto society, whi swelled by those side Ontario tov itors from the all the judges a erican horsemen was to be judge will not arrive place will be fill of Springfield, Il cis L. Underhill and Orson Moult There are about are included the from all parts of HE WAS A CUI

Death of Rev. Al Served Under

(Orilla, Ont., At an early hot

ning the tolling

James' church in

of Orillia that t Stewart, A. M., h withstanding his Stewart had enitil a fortnight a tacked by drops; end has been loc though many we "hope against still be spared to here. Mr. Stewa town of Huntley land, on the 3rd was the son of known for many in Huntley and tricts. Mr. Stew King's college, dained after he try by Bishop He was made a January, 1841, a 23rd of October, was in St. John curate to Rev. Trinity church. of Toronto in in Toronto and 4, 1862, became ish of Orillia, w resided. He man St. John, N. B., children, four o Mrs. Stewart d In December, 18 ing infirmities signed the incu church, having in charge of the testified the r parish received ing him a life and a retiring Mr. Stewart war rural dean of Es er his discour ical, scriptural. and loyal to a deep interest ed the commun dent of educati trustee. The en been lovingly daughters, and loved, surround become deeply was a fitting c ious career. Th

> A SHORT TAL Are you a w ing woman? I so by classifica born on the lines of social cause you dail honest, and shake your ha to live by it that (being st you sometimes tired, and hi plenty of good hey! for bed eight hours:

> > morning, both f

That's the ri

pressed a wish

and all who

pastor during

joice that it w