SERMON

Rev. Dr. Talmage Sets Forth Religion as an Exhilaration.

WASHINGTON, April 14.-In this | and hostess and assuring them that discourse Dr. Talmage sets forth religion as an exhibitation and urges all people to try its uplifting power; text, Proverbs iii, 17, "Her ways are ways

You have all heard of God's only be-

"When I was a young man, I knew everything. When I got to be 35 years of age, in my creed I had only a hundred doctrines of religion. When I got to be 40 years of age, I had only 50 doctrines of religion. When I got to be 60 years of age, I had only ten doctrines of religion. be 60 years of age, I had only ten doc-trines of religion, and now I am dying at 76 years of age, and there is only one thing I know, and that is that Christ Jesus came into the world to save sinners." And so I have noticed save sinners." And so I have noticed in the study of God's word and in my contemplation of the character of God and of the eternal world that it is necessary for me to drop this part of my belief and that part of my belief as being non-essential, while I cling to the one great doctrine that man is a sinner and Christ is his Almighty and Divine Saviour.

Now I take these three or four leaves

of my theology, and I find that in the first place and dominant above all others is the sunshine of religion. When I go into a room, I have a passion for I go into a room, I have a passion for throwing open all the shutters. That is what I want to do this morning. We are apt to throw so much of the sepurchral into our religion and to close the shutters and to pull down the blinds that it is only through here and there a crevice that the light streams. The religion of the Lord Lord Christ is religion of the Lord Jesus Christ is a religion of joy indescribable and unutterable. Wherever I can find a bell

I mean to ring it.

If there are any in this house If there are any in this house this morning who are disposed to hold on to their metancholy and gloom, let them not depart this service before the fairest and the brightest and the most radiant being of all the universe comes in God's Son has left our world, but God's daughter is here. Give her room, Hall, princess of heaven! Hall, daughter of the Lord God Almighty! Come in and mtke this house thy throneroom.

In setting forth this idea the dominant theory of religion is one of sunshine. I hardly know where to begin, for there are so many thoughts that

for there are so many thoughts that, rush upon my soul. A mother saw her little child seated on the floor in the sunshine, and with a spoon in her hand: "She said, "My darling, what are

SUNSHINE OF CHRISTIANITY.

First of all, I find a great deal of sunshine in Christian society. I do not know of anything more doleful than, the companionship of the mere fun-makers of the world—the Thomas Hoods, the Charles Lambs, the Charles Mathewses of the world, the men whose entire business it is to make sport. They make others laugh, but not know of anything more doleful than the companionship of the mere fun-makers of the world—the Thomas Hoods the Charles Lambs, the Charles Mathewes of the world, the men whose entire business it is to make sport. They make others laugh, but if you will examine their autobiography you will find that down in their soul there was a terrific disquietude. Laughter is no sign of happiness. The maniac laughs. The hyena laughs. The loon among the Adrondacks laughs. The drunkard, lashing his decanter against the wall, and the week the sheriff sold him out all his friends were looking in the store windows as they went down past him.

Now, while the world mere is a busines man who has lost his entire fortune. The week before he lost his fortune at the door of his mansion. The week at the door of his mansion. The week at the door of his mansion. The week before financial trouble began people all took off their hats to him as he passed down the street. The week that he was pronounced insolvent passed, not tipping their hats at all, and the week the sheriff sold him out all his friends were looking in the store windows as they went down past him.

dead ten years. Every day of their existence was a defiance to the laws of anatomy and physiology, but they had this supernatural vivacity of the gospel in their soul, and that kept them

and profound satisfaction than in any merely worldly party. Now, when I say a "worldly party" I mean that to which you are invited because under all the aircurate and the control of the control der all the circumstances of the case and to which you go because under all circumstances of the case it is betall circumstances of the case it is better that you go, and, leaving the shawis on the second floor, you go to the parlor to give formal salutation to the host and the hostess and then move around, spending the whole evening in the discussion of the weather and in apology for treading on long trains and in effort to keep the corners of the mouth up to the sign of pleasure, and going around with an idlotic he-he about nothing until the collation is served, and then.

Oh, young man come from the coun try to spend your days in city life, where are you going to spend your evenings? Let me tell you, while there was music. Her name is Religion. My text introduces her. "Her ways are ways of pleasantness, and all her paths are peace." But what is religion? The fact is that theological study has had a different effect upon me from the effect sometimes produced. Every year I tear out another leaf from my theology until I have only three or four leaves left—in other words brief and plain steries. heaven, from the lowest angel up to the archangel and clear past him to the Lord God Almighty, your coad-

This is not the advice of a misanthrope. There is no man in the house to whom the world is brighter than it is to me. It is not the advice of a dyspeptic—my digestion is perfect; it is not the advice of a man who cannot understand a joke or who prefers a funeral; it is not the advice of a wormout man but the advice of a wornout man, but the advice of a man who can see this world in all its brightness, and, considering myself competent in judging what is good cheer. I tell the multitude of young men that there is nothing in worldly association so grand and so beautiful and so exhilarant as in Christian

THE QUESTION OF SELF-DENIAL.

I know there is a great deal of talk about the self-denial of the Christian. I have to tell you that where the Christian has one self-denial the man of the world has a thousand self denials. The Christian is not commanded to surrender anything that is worth keeping. But what does a man deny himself who denies himself the religion of Christ? He denies himself peace of conscience, he denies himself the joy of the Holy Ghost, he denies the joy of the Holy Ghost, he denies himself the glories of heaven. Do not talk to me about the self-denials of the Christian life. Where there is one in the Christian life there are a thousand in the life of the world. "Her ways are ways of pleasantness."

Again, I find a great deal of religious sunshine in Christian and divine explanation. To a great many people life is an inexplicable tangle. Things turn out differently from what was supposed. There is a useless woman in perfect health. There is an industrious and consecrated woman a complete invalid. Explain that. There is a had man with \$30,000 of income is a bad man with \$30,000 of income. There is a good man with \$800 of income. Why is that? There is a foe of society who lives on, doing all the damage he can, to 75 years of age, rstand it. I cannot understand Well, now religion comes in just that point with its illumination a its explanation. There is a busin man who has lost his entire fortu

to him and says: "You are slck, and your sickness is to be moral purification; you are bereaved. God wanted in some way to take your family to heaven, and he must begin somewhere, and so he took the one 'hat was most beautiful and was most 'cady to go." I do no: say that religion explains everything in this life but I do say it lays down certain principles which are grandly consolatory. You know business men often telegraph in cipher. The merchant in San Francisco telegraphs to the merchant in New York certain information in cipher which no other man in that I'ne of business can understand, but the nerchant in San Francisco has the key to the cipher, and the merchant in to the cipher, and the merchant in New York has the key to the cipher, and on that information transmitted there are enterprises involving hun-dreds of thousands of dollars. Now, the providences of life cometimes seem to be a senseless rigmarole, a mysteri-ous cipher; but God has a key to that cipher and the Christian a key to that cipher, and, though he was hardly be able to spell out the meaning, he is there not sunshine in that? Is there not pleasure in that? Far beyond laughter, it is nearer the fountain of tears than boisterous demonstration. stration. Have you never cried for joy? There are tears which are eter-

nal rapture in distillation. ALL IS FOR THE BEST.

There are hundreds of people who are walking day by day in the sublime sat-isfaction that all is for the best, all things working together for good for their soul. How a man can get along through this life without the explanaweather, and then at the close oing at a very late hour to the host on explanation, no Christian explanation of pleasure, and then at the close oing at a very late hour to the host of the content of th

tion, and yet not a maniac? But when you have the religion of Jesus Christ you have the religion of Jesus Christ in your soul it explains everything so far as it is best for you to understand. You look off in life, and your soul is full of thanksgiving to God that you are so much better off than you might ling for what he does not. God arranges all the weather in this world the spiritual weather, the moral weather, as well as the natural weather. "What kind of weather will it be to day?" said some one to a farmer. The farmer replied, "It will be such weather as I like." "What do you mean by that?" asked the other. "Well," said the farmer, "it will be such wea-ther as pleases the Lord, and what

pleases the Lord pleases me."

Oh, the sunshine, the sunshine of Christian explanation! Here is some one bending over the grave of the dead. What is going to be the consolation? The flowers you strew upon the tomb? Oh, no. The services read at the grave? Oh, no. The chief consolation on that grave is what falls from the throne of God. Sunshine, glorious sunshine! Resurrection sun-

Again, I find a great deal of the sunshine of this Bible and of our religion in the climacteric joys that are to come. A man who gets up and goes out from a concert right after the opening voluntary has been played and before the prima donna sings or before the orchestical statement. tra begins has a better idea of that concert than that man who suppose that the chief joys of religion are this world. We here have only the firs note of the eternal orchestra. We covery. We will in five minutes catch up with the astronomers, the geologists, the scientists, the philosophers of all ages who so far surpassed us in this world. We can afford to adjourn as-tronomy and geology and many of the ciences to the next world because we better opportunity. I must study these sciences so far as to help me in my work, but beyond that I must give myself to saving my own soul and saving the souls of others, knowing that in one flash of eternity we will catch it all. Oh, what an observatory in which to study astronomy heaven, will be-not by power of telescope, but by sup-ernatural vision! And if there be something doubtful 10,000,000 miles away, by one stroke of the wing you are there, by another stroke of the wing you are back again, and all in less time than I tell you, catching it all in one flash of eternity.

A PLACE FOR STUDY.

And, geology! What a place that will be to study geology when the world is being picked to pieces as easily as a schoolgirl in botanical lessons pulls the leaf from the corolla. What a place to study architecture, amid the thrones and the palaces and the cahedrals St. Mark's and St. Paul's keries in comparison.

Sometimes you wish you could make the tour of the whole earth, going around as others have gone, but you have not the time, you have not the means. You will make the tour, yet, during one saveled bound get it and say, "It i had the opportu-nities which other people have, how I would fill my mind and soul with grand thoughts!" Be not discouraged, my friends. You are going to the univer-sity yet. Death will only marriculate you into the royal college of the

What a sublime thing it was that Dr. Thornwell of South Carolina uttered in his last dying moments! As he looked up he said, "It opens; it expands, it expands!" Or as Mr. Topdy, the author of Rock of Ages, in is last moment or during his last burs looked up and said, as though

desides that, we shall have all the asures of association. We will go not up in the front of God without fright. All our sins gone; there I be nothing to be frightened about. ida, the land of flowers, or to the south of France, and you do not see him for a long while. And after awhile you meet him, and the hollows under the eyes are all filled and the appetite has come back and the crutch has been thrown away, and he is so changed you handly know him. You say "Why I nardly know him. You say, "Why, I never saw you look so well." He says: "I couldn't help but be well. I have been sailing these rivers and climbing these mountains, and that's how I got this elasticity. I never was so well." (Ch. my friends, your departed loved ones are only away for their health in a better climate, and when you meet them they will be so changed you will hardly know them, they will be so very hardly know them, they will be so very much changed, and after awhile, when you are assured that they are your friends, you will say: "Why, where is that cough? Where is that paralysis? Where is that pneumonia? Where is that consumption?" And he will say: "Oh, I am entirely well. There are no sick ones in this country. I have been ranging these hills, and hence this elasticity. I have been here now 20 years, and not one sick one have I seen. We are all well in this climate."

THE CELESTIAL PROCESSION.

And then I stand at the gate of the And then I stand at the gate of the celestial city to see the processions come out, and I see a long procession of little children, with their arms full of flowers, and then I see a procession of kings and priests moving in celestial pageantry—a long procession, but no black tasseted vehicle, no mourning group, and I say: "How strange it is!

Where is your Greenwood? Where is your Laurel Hill? Where is your Westminster Abbey?" And they shall cry, "There are no graves here." And then listen for the tolling of the old beifries of heaven, the old helfries of eternity. I listen to hear them toll for the dead, but they toll not for the dead. be. A man passed down the street the dead, but they toll not for the dead; without any shoes and said: "I have no shoes. Isn't it a handship that I have no shoes? Other people have shoes. No shoes, no shoes!" until he saw a man who had no feet. Then he learned a lesson. You ought to thank midst of the throne shall lead them to living fountains of water, and God shall wine away all tears from their

eyes. Oh, unglove your hand and give it to me in congratulation on that scene! I feel as if I could shout. I will shout. Dear Lord, forgive me that I ever complained about anything. If all this is before us, who cares for anything but hood? Take the crape off the doorbell. Your loved ones are only away for their health in a land ambrosial. Come, Lowell Mason; come, Isaac Watts. Give us your best hymn about

joy celestial.

What is the use of postponing our heaven any longer? Let it begin now, and whoever hath a harp let her thrum it, and whoever hath a trumpet let him blow it, and whoever hath an organ let him give a full diapason. They drowd down the air, spirits blessed, moving in cavalcade of triumph. Their charlot wheels whirl in the Sabbath sunlight. They come! Halt, armies of God! Halt until we are ready to join the battalion of pleasures that never dia! thrum it, and whoever hath a trun

that never die!

Oh, my friends, it would take a sermin as long as eternity to tell the joys mon as long as eternity to ten and that are coming to us. I just set open the sunshiny door. Come in, all ye disciples of the world who have for the world a mockery. Come in, all ye disciples of the dance, and see the bounding feet of this heavenly gladness. Come in, ye disciples of worldly amusement, and see the stage where kings are the actors and burning words the footlights and thrones spectacular. Arise, ye dead in sin, for this is the mourning of resurrection. The joys of heaven submerge our soul. I pull out the trumpet stop. In thy presence there is a fullness of joy; at they right hand there are pleasures

Blest are the saints beloved of God; Washed are their robes in Jesus blood. Brighter than angels, to, they shine. Their glories splendid and sublime!

My soul anticipates the day, Would stretch her wings and away; To aid the song, the balm to bear, And bow, the chief of sinners, there

Oh, the sunshine, the glorious s shine, the everlasting sunshine!

SHIP NEWS

PORT OF ST. JOHN. Arrived.

April 16-Sch R D Spear (Am), 299. Richdson, from New York, J A Gregory, coal.
Sch M J Soley, 29. Wasson, from Eastport,
W Smith, bal.
Coastwise-Schs Georgie Linwood, 25, Johnn, from Thorne's Cowe; Libyd, 2, Andern, from Annapolis; Comrade, 76, Reid-

Sch Priscilla, Granville, for Pawtucket, Coastwise-Barge No 2, Salter, for Parrscore: schs Wood Brothers, Kingston, for Quaco; Wanita, Apt, for Annapolis; Gazelle, Harris, for Hantsport; Margaret, Bezanson, for Cheverie: Evelyn, Tutts, for Quaco; L'Edna, for Harvey.
Sch Ida May, Gale, for Norwalk.

DOMESTIC PORTS. Agrived.

sen, from Philadelphia, and cleared loth for Chester, Pa.

HALIFAX, N S, April 15—Ard, str Glencoe, from St Johns, NF; sch Annie Bliss, from New York.

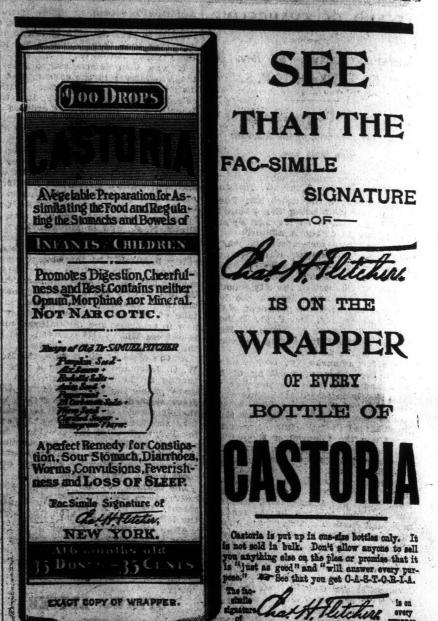
LOUISBURG, C B, April 15—Ard, strs Mystic, from Boston and cleared to return; Greetlends, from Halifax; Crewe, from Boston; Symra, from do: Pro Patria, from St Pierre, Miq., and cleared for Halifax.

HALIFAX, NS, April 16—Ard, strs Evangeline, from London; Pro Patria, from St Pierre, Miq, and salled to return; sch Hasel Oneita, from Banks via Sable Island, with dismasted French sch Assomption, from Tufks Island for St Pierre, Miq, in tow.

Sailed.

Sailed. LOUISBURG, C B, April 15—Sid str Beta from Bermuda, Turk's Islands and Bermuda from Bermuda, Turk's Islands and Jamaica From Halifax, 16th inst, str Glencoe, for S Johns, NF.

BRITISH PORTS. Arrived.



Lock, from Les Palmas, and sailed 4th for Porto Rico; 5th, W. R. Huntley, Howard, from Brunswick; 6th, bark Africa, Flelden, from Cape Town; sch Hactie P, Frontine, from Bear River.

At Liverpool, April 15, strs Cevic, from New York; Orcadian, from Portland.

At Liverpool, April 14, ship Ardnamurchan, Kennealy, from Fraser River; 15th, bark, Ancenis, Saiter, from Manila for New York, Liverpool, April 15—Ard, strs Cevic, from New York; Orcadian, from Portland.

GLASGOW, April 14—Ard, str Dunmore, from St John

LIVERPOOL, April 15—Ard, str Manchester Importer, from St John and Halifax for Manchester.

N. April 15-Ard, str Fremona MANCHESTER, April 15—Ard, str Man-hester Importer, from St John, NB, and Ialifax

QUEENSTOWN, April 16—Ard, str Lake Superior, from St John and Halifax for Liv

From Queenstown, April 13, bark Muskoka, Crowe, from Portland, Ore, for Antwerp. SOUTHAMPTON, April 12—Sld, bark Nymph, for Dalhousie.
BELFAST, April 15—Sld, sir Carrigan Head, for Montreal.
WEXFORD, April 13—Sld, bark Jasper, for Miramichi. DUBLIN, April 15-Sld, bark Beta, for LIVERPOOL, April 16—Sid, str La Champlein, for St John, NB, via Halifax, LIVERPOOL, April 15—Sid, str Ulund for St Johns, NF, and Halifax, NS.

Arrived. At New York, April 16, strs Amsterdam

Cleared.

At New York, April 15, schs Nellie White, Seeley, for Yarmouth; Hattie Cing, Alcorn, for St John.
At Jacksonville, April 16, sch Fred Ibson, Publicover, for Paramaribo. Satled.

Sailed.

From City Island, April 14, schs Alice Maud, for St John; Annie A Booth, for eastern port; brigt Acacia, for Sen Andreas.
From Sania Cruz, Ten, April 11, bark Lillian, Delano, for Tusket Wedge, NS.
From Mandai, April 12, barks Arizona, Jorgensen, for Quebec; Prince Patrick, Eyenson, for do.
BOSTON, April 15—sid strs Malaban, for St John; Louisburg, for Louisburg.
From Mobile, April 16, bark Birnam Wood, Morris, for Rio Janeiro, From Cardenas, April 5, sch G E Bentley, Blenheim, Le Merchant, for New York.
Fleming, for Newcastic, NSW; about March 14, Osberga, McKenzie, for do.
From Rosario, March 18, brig Aldine, Swain, for Boston.
STAVANGER, April 11—Sid, bark Anton, for Canada.

From Calais, Me., 16th inst, sch Kennebec, for New York.

From Pertiand, Me., 16th inst, sfr Bogstad, for Louisburg, CB.

From Boston, 16th inst, strs Sagamore,, for Liverpol; Boston and Prince George for Yarmouth.

MEMORANDA.

Sch Evadne, at Pernambuco, ready to sail for New York, is detained on account of the death of her captain from yellow fever.

Passed Lizard, April 12, str Assyrian, from Antwerp for Portland.

Passed Kinsale, April 15, str Tunisian, from Portland for Liverpool.

London, April 14—Steamer Laurentian, capt Nunan, which put into Londonderry yesterday, from Glasgow and Liverpool on her way to Halifat, NS, with minor damages to machinery, has made repairs and today proceeded on her voyage.

Lizard, April 12—Ped, str Assyrian, from Antwerp for Portland. Antwerp for Portland.

KINSALE, April 15—Psd, str Tunisian, from Portland for Liverpool.

KINSALE, April 14—Psd, str Hiso, from KINSALE, April 14—Psd, str Hiso, from Halifax for Preston.
CITY ISLAMD, April 15—Bound south, bark Falmouth, from St John; schs Rewa, from St John; Francis Schubert, from do; John M Plummer, from Grand Manan, NB.
Psd Sydney Light, April 18, strm Tiverton, Cellingwood, from Sorrento via Louisburg for Montreal; Floride, Hansen, from Wabana for Sydney.
VINEYARD HAVEN, April 17—Sch Quetay lost port anchor and chain and lost another t port suchor and chain and lost another tile anchored here during the gale yester day.

HYANNIS, April 17—Sch Damietta and Joanna was beached on the west side of the
harbor last night. Tug Sea King arrived tonight and will tow the vessel to Vineyard
Haven, where she will procure anchors.

Ship Owenee, Barchell, from Dublin for New York April 12, lat 50, lon 14. Bark Angara, Rodenheiser, from Sabine Pass for Buenos Ayres, March 10, lat 11 S, lon 31 W.

FORTLAND, Me, April 15—The Alian line steamer Numidian, which arrived from Liverpool today, brought the second largest list of passengers for the present season. There were 475 passengers in all, nearly all of whom were bound for points in the provinces, and they left this evening on two special trains for their destination. Among those on the steamer was Supt. Raincall of the agricultural department for Northern England. He will go first to Boston and thence to Dakots to observe and study agricultural conditions and systems has that state.

King and Annie B. Kelley, aged nine months.

KENNEDY—On April 18th, at 24 Paddock street, Mary Eliza Kennedy, widow of the late James T. Kennedy of this city, aged 73 years. She leaves two daughters and a large circle of relatives and friends to mourn their loss.

STEEVES-HANDREN—At Riverside, April 11th, by Rev. A. W. Smithers, M. A., Edward Alonzo Steeves to Mary Althea Handren, both of Albert Co., N. B.

STOCKFORD-CAIN—At 56 St. Patrick street, on April 7th, by Dr. R. B. Ray, Joseph G. Stockford to Miss Gertrude E. N. Cain, both of St. John city.

SARGENT-QUICK—At the residence of the bride's parents, Lansdowne, Carleton Co., N. B., April 10th, by Rev. A. H. Hayward, Howard L. Sargent of Bridgewater, Maine, to Miss Harriett Evilena, eldest daughter of George Quick of Lansdowne.

DEATHS.

VOL. SUN

The New 1 Americans ask may be please John river, and ers, would cont ciation, stating Association of it can do, and tourists the i date them.

Strong Appeal

Hon. Mr. Blair

Mr. Ganong and -New Bru

OTTAWA, Apr day Hon. Mr. militia, announce in his motion re Premier Lauri next 24th May w day, but declined Mr. Lefurgey at to the unsatisfact mail service between the mainland. I ate reforms. Sir Louis Davi T mail service. it, but says the than it has ever Mr. Borden of more frequent sir Louis Day

by the captain that explained rates. He said due to bad hand hydrographic su estimates ca

that the time adoption in houses. The d

Mr. Fitzpatri

isfied.

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