

them another meaning, not easily adapted to the words, though more proportioned to the capacity of the understanding, especially when it is confirmed by other Scriptures that He went to that place? In that place He could not but find the souls which are in it in safe keeping; and, in some way or other, it cannot but be supposed that He would hold conference with them; and a particular conference with one class might be the means, and certainly could be no obstruction, to a general communication with all. If the clear assertions of Holy Writ are to be discredited, on account of difficulties which may seem to the human mind to arise out of them, little will remain to be believed in revealed, or even in what is called natural religion. We must immediately part with the doctrines of atonement, of gratuitous redemption, of justification by faith, without the works of the law, of sanctification by the influence of the Holy Spirit; and we must part at once with the hope of the resurrection. "How are the dead raised up, and with what body do they come?" are questions more easily asked than answered, unless it may be an answer, to refer the proposer of them to the promises of Holy Writ, and the power of God to make good those promises.

SKETCH OF LESSON.

4TH SUNDAY AFTER EASTER. APRIL 29TH, 1888.

Samson's Death.

Passage to be read.—Judges xvi. 21-31.

Most of you have seen a gaol. It is generally a large, heavy, dull-looking building, closely guarded. Who are confined there? Criminals, wicked men and women who have committed some crime. Prisons in ancient times were generally dungeons, i.e., dark, gloomy vaults; and much misery and cruelty these places have seen.

There was a dungeon like that in Gaza, and we may visit it in thought to-day while we study our lesson.

I. *The Prisoner.*—What poor prisoner is this? It is Samson, of whose deeds we have been lately reading. But how changed? His long hair is shaven off. He is bound in heavy "fetters of brass." And, far worse, the cruel Philistines have put out both his eyes. Nor is he suffered to be idle. He works as a slave, grinding corn—the most degrading labour that he could be made to do. How wretched is the once strong man! Poor, blind, degraded, helpless, the mock of these insulting Philistines. Time passes very slowly in prison, and all that Samson can do is to review the past, and to think, as conscience tells him, to whom all this is due. Certainly the fault is his own. But his sad state brings him to his senses, and he turns to God.

II. *The Festival.*—It is a great day of rejoicing in Gaza. The Philistines assemble in their temple to do honour to Dagon, their idle image—half-man, half-fish. To this false God these idolaters are ready to give the honour of their victories. Crowds meet at the temple. 8,000 people are gathered on the roof. When all have assembled, the poor captive Israelite—blind Samson—is led in to make sport for them, and their jeers and taunts make the building ring again.

III. *The Death.*—The unfortunate captive is weary. He begs the boy who leads him to place him near the pillars of the temple. As he sits there he prays earnestly to God to grant him strength only once more, and then he offers his life to the Great Being whom he had forsaken. He grasps the central pillars which support the roof, and bowing himself with all his might his strength returns to him again. The temple shakes—a wild rush—awful cries of anguish—and the temple has fallen. The Philistines perish in thousands, and Samson dies with them. "And the dead which he slew at his death were more than they which he slew in his life." (v. 80).

HEAT AND COLD are never-failing causes of disease. At this season of the year neuralgia, toothache, and a host of similar diseases are rampant. The great question, then, is to find the quickest, surest, and most economical remedy. Polson's Nervine exactly fills these requirements. It is prompt, efficient, and most economical, for it exceeds in power every known remedy, and is as cheap as inferior articles. A 10c. sample bottle will give every person a chance to test it. Large bottles only 25c.

RESURRECTION.

Christ is risen; a thought to comfort us in the gloom of adversity, a belief to raise us into the high privilege of sons of God. They that are fallen asleep in Christ are not perished. Look into the Saviour's empty and angel-haunted tomb; He hath burst for us the bonds of the prison-house; He hath shattered at a touch the iron bars and frozen gates; He hath rifled the house of the spoiler, and torn away the serpent's sting; "He is not here; for he is risen, as he said." They that sleep in all those narrow graves shall awake again, shall arise again. The dead men shall live; they that sleep in the dust of the earth shall arise; out of the dust of the earth shall they unfold the wings wrapped within the sunlight, and shake from their stained cerements the ashes of mortality and death. In innumerable myriads from the earth, and from the river, and from the rolling waves of the mighty sea, shall they start at the sounding of that angel trumpet; from peaceful churchyards, from bloody battlefields, from the catacomb and from the pyramid, from the marble monument and the mountain cave, great and small, and thronging multitudes of unknown martyrs and unrecorded heroes, in every age and every climate, on whose forehead was the Lamb's seal—they shall come forth from the power of death and hell. What a mighty victory! What a giant spoiling! What a trampling of the last enemy beneath the feet! What a change in thought of life! Bravely and happily let us walk through this dark valley; for though the rocks overshadow, and the phantom haunts it, at the end of it is a door of hope—a door of immortality that opens on the gardens of heaven, and the trees of life. A dim, weary, troubled life here perhaps, if God sees fit, ended by a spasm, a struggle, an agony—and then to a whole soul flooded by the sense of a newer and grander being, and our tears wiped away by God's own hand. This is the Christian's hope, and truly herein Christ maketh us conquerors; more than conquerors, for we not only triumph over the enemy, but profit by him, wringing out of his curse a blessing; out of his prison a coronation and a home. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—Canon Farrar.

THE THREE SIEVES.

"Oh, mamma," cried little Blanche Philpot, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—" "My dear," interrupted Mrs. Philpot, "before you continue, we will see if your story will pass three sieves." "What does that mean, mamma?" inquired Blanche. "I will explain it. In the first place is it true?" "I suppose so; I got it from Miss White, and she is a great friend of Edith's." "And does she show her friendship by telling tales about her? In the next place, though you can prove it to be true, is it kind?" "I did not mean to be unkind; but I am afraid it was. I would not like Edith to speak of me as I have of her." "And is it necessary?" "No, of course not, mamma; there is no need for it at all." "Then, put a bridle on your tongue. If you cannot speak well, speak not at all." As we put flour in sieves to get the good apart from the bad, so let us ask, when we are going to say something about others, these questions: "Is it true?" "Is it necessary?"—Selected.

HOW TO GAIN FLESH AND STRENGTH—Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections (and Bronchitis) it is unequalled. Dr. Thos. Prim, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 size.

AMMONIATED BREAD.

Ammoniated baking powders—that is, baking powders in which carbonate of ammonia is used as an ingredient, and which exhale an odor of ammonia when heated—are classed by many eminent physicians and sanitarians as superior to all others. Professor Hassell, of London, who is recognised as the highest authority on the subject of food hygiene, commends in the strongest terms the use of carbonate of ammonia as a leavening agent, stating its great advantage to be in its perfect volatility, which permits it to be, by the heat of baking, entirely thrown into leavening gas whereby the bread is raised. The experiment with heat would seem to indicate the superior, not the inferior, value of such baking powder. The little heat that is imparted to it when held over a gas jet, lamp or stove, suffices to resolve the carbonate of ammonia into leavening gas and throw it off. The first heat of baking, therefore, will effectually develop all the gas, thoroughly leaven the loaf and dissipate the gas producing ingredients of a powder of this kind; and this is the highest test of a perfect baking powder. Where other alkalies alone are used they are not infrequently retained, unresolved, through the whole process of baking, and remain an unwholesome ingredient in the finished bread. The carbonate of ammonia cannot be used as a substitute for cream of tartar.—N. Y. Weekly Tribune.

HINTS TO HOUSEKEEPERS.

BEEF TEA.—For very weak patients, when even weak meat broths are thought to be too strong, what is called beef tea is often made use of. This article is greatly overrated as an article of diet or sustenance, as it can possess but very little nutriment, and the patient must be very feeble, indeed, that cannot bear something stronger. It is made as follows: Take one-half pound of lean fresh beef, cut in thin slices, put into a small vessel or bowl, pour over one pint of boiling water, and let it stand by the fire to steep, but not to boil; then pour off, squeeze out the juice from the meat a little, season with salt, and give this "tea" or liquid to the patient. It should be taken moderately warm.

CHICKEN PANADA.—Boil a young grown chicken until nearly done, in about two quarts of water; then take out, remove the skin from the breast, and when cool enough cut off the breast, or white meat; cut into small pieces, put into a mortar or other strong vessel, and with a pestle or piece of hard wood, properly prepared, pound and mash to a paste, adding a little of the broth in which it was boiled. Season properly with salt; then boil to the consistency you wish by adding sufficiently of water, boiling slowly for a few minutes. It should be as thin as gruel. Toasted bread may be given with it.

CHICKEN BROTH.—This may be best made by taking a rather old chicken and boiling it down to shreds, seasoning with salt; keep thin by adding water, and when done, skim and strain. It can be placed away in a suitable vessel of stone, to be used from daily in such quantities as the patient may require, by taking a little and warming it, and, if need be, thinning it, and, perhaps, adding other ingredients, as toasted bread, boiled rice and the like.

CALF'S FEET BROTH.—Take two calf's feet, well dressed; split open and cut off all the fat; add about one-fourth pound of lean meat, veal or beef; boil in plenty of water, three or four quarts, slowly, and for several hours, down to about three pints. In the meantime add to it a piece of wheat bread crust and salt. When it has boiled to a jelly let stand, skim and strain, when it is ready for use.

TO MAKE GRUELS.—The most common gruel is made of corn meal and water, with a little salt. Take two tablespoons of sifted meal, stir it into one teacup of cold water, then put it into a saucepan with one and one-half pints of boiling water, and boil slowly for half an hour. To be eaten with milk and sugar.

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