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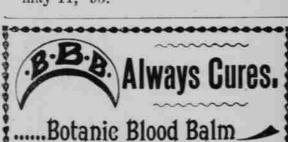
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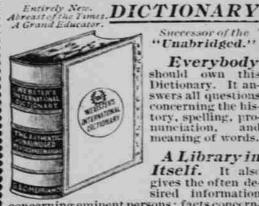


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NO. 17.

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THE BROOKLYN DIVINE'S SUN-DAY SERMON. Subject: "The Excited Governor"

Text: "Felix trembled and answered, Go thy way for this time. When I have a con-venient season I will call for thee."—Acts

A city of marble was Cosarea—wharves of marble, houses of marble, temples of mar-ble. This being the ordinary architecture of the place, you may imagine something of the splendor of Governor Felix's residence. In a room of that palace, floor tessellated, windows curtained, ceiling fretted, the whole seene affluent with Tyrian purple and status ues and pictures and carvings, sat a very dark complexioned man of the name of Fe-lix, and beside him a woman of extraordi-nary beauty, whom he had stolen by breaking up another domestic circle. She was only eighteen years of age, a princess by birth, and unwittingly waiting for her doom -that of being buried alive in the ashes and scorize of Mount Vesuvius, which in sudden eruption one day put an end to ber abomi-

Well, one afternoon Drusilla, seated in the palace, weary with the magnificent stupidities of the place, says to Felix: "You have a very distinguished prisoner, I believe, of the name of Paul. Do you know he is one of my countrymen? I should very much like to see him, and I should very much like to hear him speak, for I have heard so much about his eloquence. Besides that the other day, when he was being tried in another room of this palace and the windows were open, I heard the applause that greeted the open, I heard the applause that greeted the speech of Lawyer Tertulius as he denounced Paul. Now, I very much wish I could hear Paul speak. Won't you let me hear him speak?" "Yes," said Felix, "I will. I will order him up now from the guardroom." Clank, clank, comes a chain up the marble stairway, and there is a shuffle at the door, and in comes Paul, a little old man, prematurely old through exposure, only sixty years

turely old through exposure, only sixty years of age, but looking as though he were eighty. He bows very courteously before the government. nor and the beautiful woman by his side, They say: "Paul, we have heard a great deil about your speaking. Give us now a specimen of your eloquence." Oh, if there ever was a chance for a man to show off. Paul Prayer meeting every Thursday | had a chance there! He might have harangued them about Greeian art, about the wonder ul waterworks he had seen at Corinth. about the Aeropolis by moonlight, about prison life in Philippi, about "what I saw in Thessalonica," about the old mythologies, but "No!" Paul said to himself, "I am now on the way to martyrdom, and this man and of their complete folly. If you are looking woman will soon be dead, and this is my forward to gubernatorial, senatorial or presthings of eternity."

And just there and then there broke in upon the scene a peal of thunder. It was the voice of a judgment day speaking through the words of the decrepit apostle. As that grand old missionary proceeded with his remarks the stoop begins to go out of his shoulders, an I he rises up, and his countenance is illumined with the glories of a future life, and his shackles rattle and grind as he lifts his fettered arm and with it harls upon his abashed auditors the bolts of God's indignation. Felix grew very white about the lips. His heart beat unevenly. He put his hand to his brow as though to stop the quickness and violence of his thoughts. He drew his robe tighter about him, as under a sudden chill. His eyes glare, and his knees shake, and as he clutches the side of his chair in a very paroxysm of terror he orders the sheriff to take Paul back to the guardroom. "Fellx trembled and said: Go thy way for this time. When I have a convenient

season, I will call for thee.' A young man came one night to our ser vices, with pencil in hand, to caricature the whole scene and make mirth of those who should express any anxiety about their souls, but I met him at the door, his face very white, tears running down his cheek, as he said, "Do you think there is any chance for me?" Felix trembled, and so may God grant

it may be so with others. I propose to give you two or three reasons why I think Felix sent Paul back to the guardroom and adjourned the whole subject of religion. The first reason was, he did not want to give up his sins. He looked around There was Drusilla. He kn w that when he became a Christian he must send her back to Azzius, ber lawful husband, and he said to himself, "I will risk the destruction of my immortal soul sooner than I will do that. How many there are now who cannot get to be Christians because they will not abandon their sins! In vain all their prayers and all their churchgoing. You cannot keep these darling sons and win heaven, and now some of you will have to decide between the wine cup and unlaw ul amusements au l lascivious gratifications on the one hand and eternal salvation on the other.

Delilah sheared the locks of Samson; Salome danced Herod into the pit; Drusilla blocked up the way to heaven for Felix. Yet when I present the subject now I lear that some of you will say: "Not quite yet, Don't be so precipitate in your demands. I have a few tickets yet that I have to use. I have a few engagements that I must keep. I want to stay a little longer in the wairt of conviviality-a few more guffiles of unclear laug' ter, a few more steps on the road to death, and then, sir, I will listen to what you say. 'Go thy way for this time. Waen I have a convenient season, I will call to

Another reason why Felix sent Paul to the guar room and a journed this su ject was he was so very ousy In ordinary times no found the affairs of state absorbing, but those were extraordinary times. The whole land was ripe for insurrection. The Sicaril, a band of assassins, were already prowling around the palace, and I suppose he thought. "I can't attent to religion while I am so pressed by affairs of state." It was business among other things that ruined his soul, and I suppose there are thousands of people who are not children of God because they have so much business. It is business in the storelosses, gains, unfaithful employes.

It is business in your law office-sub pœnas, writs you have to write out, papers you have to file, arguments you have to make. It is your medical profession, with its broken nights and the exhausted anxieis your real estate office, your business with landlords and tenants and the failure of men to meet their obligations with you. Ave. with some of those who are here it is the annovance of the kitchen, and the sitting room, and the parlor-the wearing economy o'trying to meet large expenses with a small income. Ten thousand voices of "business, business, business" drown the voice of the eternal Spirit, silencing the voice of the a 1vancing judgment day, overcoming the voice of eternity, and they cannot hear; they cannot listen. They say, "Go thy way for this time," Some of you look upon your goods, look upon your profession, you look upon your memoran lum books, and you see the demands that are made this very week upon your time and your patience and your money, and while I am entreating you about your soul and the danger of prograstination you say: "Go thy way for this time. When I have a convenient season, I will call for

Oh, Felix, why be botherel about the a'fairs of this world so much more than about the affairs of eternity? Do you not know that when death comes you will have to stop business, though it be in the most exacting period of it-between the payment of the money and the taking of the receipt? The moment he comes you will have to go. Death waits for no man, however high, however low. Will you put your office, will you put your shop in comparison with the affairs of an eternal world, affairs that involve thrones, palaces, dominions eternal? Will you put 200 neres of ground against immensity? Will you put forty or fi ty years of your life against millions of ages? Oh, Felix, you might better postpone everything else, for do you not know that the upholstering

RELIGIOUS READING.

of Tyrian purple in your palace will fade, an I the marble blocks of Caraca will crumble, and the breakwater at the beach, made of great blocks of stone sixty feet long, must give wiy before the perpetual wash of the son, but the redemption that Paul offers you will be forever? And yet and yet and yet you wave him back to the guar broom soulder. the guar froom, saying. "Go thy way for this time. When I have a convenient season, I will call for thee. Again, Felix adjourned this subject of re-

ligion and put off Paul's argument because he could not give up the honors of the world. He was afraid somehow he would be com-promised biniself in this matter. Remarks he made afterward showed him to be intensely ambitious. Oh, how he hugged the favor of men!

I never saw the honors of this world in their hollowness and hypoerisy so much as in the life and death of that won lerful man, Charles Sumner, As he went toward the place of barial, even Independence Hall, in Philadelphia, asked that his remains stop there on their way to Boston. The flags were at half mast; and the minute guns on Boston Common throbbed after his heart had ceased to beat. Was it always so? While he live! how censured of legislative resolutions, how caricatured of the pictorials; how charged with every metive mean and ridiculous; how all the urns of scorn and hatred and billings rate emptied upon his head; how, when struck down in Senate chamber, there were hundreds of thousands of people who said, "Good for him; serves him right;" how he had to put the ocean between him and his maligners that he might have a little peace, and how, when he went off sick, they said he was broken hearted because he could not get to be President or Secretary of

O, Commonwealth of Massachusetts, who is that man that sleep; in your public hall covered with garlands and wrapped in the stars and stripes? Is that the man who, only a few months before, you denounced as the foe of republican and democratic institutions? Is that the same man? Ye American people, ye could not by one week of funeral eulogium and newspaper leaders, which the dead senator could neither read nor hear, atone for twenty-five years of maltreatment

an l'earicature. When I see a man like that, pursued by all the hounds of the political kennel so long as he lives and then buried under a great pile of garlands and amid the lamentations of a whole nation, I say to myself . What an unutterably hypocritical thing is all human applause and all human favor! You took twenty-five years in trying to pull down his fame and then take twenty-five years in trying to build his monument. My friends, was there ever a better commentary on the hollowness of all earthly favor? If there are young men who read this who are postponing religion in order that they may have the favors of this world, let me persuade them only opportunity to talk to them about the idential chair, let me show you your great

Can it be that there is now any young man saying: "Let me have political office, let me have some of the high positions of trust and power, and then I will attend to religion, but not now. 'Go thy way for this time, When I have a convenient season, I will call for thee!"

An 1 now my subject takes a deeper tone, and it shows what a dangerous thing is this deferring of religion. When Paul's chain rattled down the marble stairs of Felix, that was Felix's last chance for heaven. Judging from his character afterward, he was reprobate and abardoned. And so was Dru-

One day in the southern Italy there was a trembling of the earth, and the air got black with smoke intershot with liquid rocks, and Vesuvius rained upon Drusilla and upon her son a horrible tempest of ashes and fire They did not reject religion. They only puit off. They did not understand that that day, that that hour when Paul stood before them, was the pivotal hour upon which everything was poised, and that it tipped the wrong way. Their convenient season came when Paul and his guardsman entered the palace. It went away when Paul and his guardsman left. Have you never seen men waiting for a convenient season? There is such a great fascination about it that, though you may have great respect to the truth of Christ, yet somehow there is in your soul the thought: "Not quite yet. It is not time for me to become a Caristian." I say to a boy, "Seek Christ." He says, "No. Wait until I get to be a young man." I say to the young man, "Seek Christ." He says, "Wait until I come to midlife." I, meet the same person in midlife, and I say, "Seek Christ." He says, "Wait until I get old." I meet the same person in old age and say to him. "Seek Christ." He says, "Wait until I am on my dying bed." I am called to his dying couch. His last moments have come. I bend over the couch and listen for his last words. I have partially to guess what they are by the motion of his lips, he is so feeble but rallying himself he whispers until I can hear him say, "I-am-waiting-for-amore-convenient-season," and he is gone! I can tell you when your convenient season will come. I can tell you the year. It will be 1894. I can tell you what kind of a day it will be. It will be the Sabbath day. I can tell you what hour it will be. It will be between 8 and 10 o'clock. In other words, it is now. Do you ask me how I know this is your convenient season? I know it because you are here, and because the elect sons and daughters of God are praying for your redemption. Ah, I know it is your convenient season because some of you, like Felix, tremble as all your past life comes upon you with its sin, an I all the future life comes upon you with its terror. This night air is aglare with torches to show you up or to show you down. It is rustling with wings to lift you into light or smite you into despair, and there is a rushing to and fro, and a beating against the door of your souls with a great thunder of emphasis, telling you,

'Now, now is the best time, as it may be the May God Almighty forbid that any of you, my brethren or sisters, act the part of Felix and Drusilla and put away this great subject. If you are going to be saved ever, why not begin to-night? Throw down your sins and take the Lord's pardon. Christ has been tramping after you many a day. An Indian and a white man became Christians. The Indian, almost as soon as he heard the gospel, believed and was saved, but the white man struggled on in darkness for a

long white before he found light. After their peace in Christ the white man said to the Indian, "Why was it that I was kept so long in the darkness and you immediately found peace?" The Indian replied: "I will tell you. A prince comes along, and he offers you a coat. You look at your ceat, and you say, 'My coat is good enough,' and you refuse his offer, but the prince comes along, and he offers me the coat, and I look at my old blanket, and I throw that away and take his offer. You, sir," contin-ued the Indian, "are clinging to your own righteousness; you think you are good enough, and you keep your own righteous-ness; but I have nothing, nothing, and so when Jesus offers me pardon and peace I

simply take it." My reader, why not now throw away the wornout blanket of your sin and take the robe of a Saviour's righteousness-a robe so white, so fair, so lustrous, that no fuller on earth can whiten it? O Shepherd, to-night bring home the lost sheep! O Father, tonight give a welcoming kiss to the wan prodigal! O friend of Lazarus, to-night break down the door of the sepuicher and say to all these dead souls as by irresistible flat: "Live! Live!"

Trouble in Morocco. A dispatch received at London from Tangier says there has been much turbulence among the Kybeles since they received the news of the sultan's death. Murder and plunder have been common. The mountaineers have driven back a company of troops sent to investigate the murders.

"STRAIGHT AS THE CROW FLIES." Years and years ago, as a student preaching in a small village, I had made at the close of my sermon semething like an earnest appeal. I suppose, to the small company present, saying: "My friends, come to Jesus; I would that you would come to Jesus!" and afterward, as I stood out there in the little country road, a lad came up to me, and he said: "If you please, sir, will you tell me what it

is to come to Jesus?"

And though a preacher, the words a little astonished me, and I scarcely knew how to put the Gospel in a sentence to the lad; and as I stood there there was upon the pathway before us on the road a sparrow hopping from point to point, from road to hedge, and from hedge to road, and the thought came to me to say : "My young friend, Jesus is nearer to you than I am; he knows more about you than I

do. I wish you would go to him straight—just straight. He can hear everything you say, knows everything you are doing now. I do not want yet to go like that sparrow: I want you to go to Jesus as straight as the crow flies."

How little did I think that I should ever hear the words again. hear the words again! Some few years passed, and I was in my first pastorate, and late one

evening my servant came to me and said: "If you please, sir, there are two foreigners. I think they are Frenchmen, who want to speak to you.' And going out, by means of my poor knowledge of F ench and their poor knowledge of English, the following story came out:

They had been lying seriously ill, apparently unto death, in a yellow fever ward in the West Indies, and there in the next bed to one of them lay a young soldier; and this young fellow, finding that they were coming back to their own land, through England, asked that they should find me out, if possible, with this simple message: "Tell him that I have learned to go to Jesus as straight as the crow flies."

My friend Jes :s knows all about you. He is only waiting for you to surrender. Will you not come to him—go to him straight go to him straight as the crow flies? Come to Jesus, my friend, come to Jesus!—Principal Cave.

TRUE POSSESSIONS.

Earthly possessions are not sure. If they consist of money, oft it takes wings and flies rupt, thieves break through and steal, and we find the wealth of this world perisheth. But if we are rich toward God, we have that which will stand, though floods come, and winds blow, and tempests gather, though the banks of the earth all fail, yet the bank of Faith, whose banker is the Lord God of Isreal, has always the dividends ready for all, who in the name of his Son Jesus Christ shall present their checks to Him. Yea, the child of God has a "goodly heritage." "Allthings are yours." Heirs of God, and joint heirs with Christ. A mansion awaiting us; promised by Him, who loved us, and who gave Himself for us. The land of Promise awaiting us, and we invited to go up and possess the land. Victory is sure, if we have Christ as our leader. "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

"Man wants but little here below, Nor wants that little long.' Then how foolish to labor and be too anxious for the meat which perisheth. But rather "covet the best gifts." "Seek first the kingdom of God and His righteousness, and all these things will be added unto you." To some God has given earthly possessions,-but how few comparatively, realize fully the great responsibility thereby resting upon them. Every gift is given by God, to be used for Him. Our pounds are to gain pounds for him. Our talents are to be added to, for use for His service, and not to be "hid in a napkin." The poorest person on earth is rich, if he is a child of God; for "his Father is rich, in houses and lands, He holds the wealth of the world in his hands." Then let us take no anxious thought for the morrow-but rather give the most earnest heed, to make our calling and election sure, for if we do these things, we shall never fail, for so an entrance shall be ministered unto us, abundantly, into the everlasting

Christ.-Religious Herald. HAPPY HOMES. Why are there so few homes where there is complete harmony and constant sunshine? Why is it so rare a thing to find families where hearts are at rest, brows unclouded, and tongues oiled with gentleness and joy as the merry months glide by? Why has the lamp of love gone out on so many family altars? Why has the reality of wedded life fallen so far below what was expected and pictured? How has it come about that so many married people are in what is not too

kingdom of our Lord, and Saviour Jesus

harshly designated as a chronic state of dissatisfaction with each other? Selfishness and thoughtlessness are the two words that destroy the beauty and vitality of the house-tree. Perhaps more than anything else it is just lack of thought and considerateness, lack of little courtesies and manifestations of affection. Happiness is a mosaic made up of little stones. Trifles constitute it and trifles can destroy it. The delicate p ant of household harmony and love can be broken by much smaller matters than blows and caths. It is not enough that the husband is a good provider and furnishes the family enough of the necessities of physical life. It is not enough that the wife is reasonably economical and indefatigable in toil. Much more than this on both sides is needed. Love seeks ever to express itself, and longs for a similar return of expression. This is perfectly understood and acted upon in the days of courtship. Why should it not be in the days that follow? Is it not of quite as much importance to retain as to obtain? Should there not be an increase rather than a diminuti n of attention and care after those solemn vows are said which never can be unsaid, but are too often forgotten?-Rev. James Mudge in Zion's Her-

CHEERFUL SERVICE. Don't go thinking that the road to heaven is all uphill. I can't abide to hear people go talkin' brave and cheerful about everything in the world except religion; that's always doleful an' dismal an' wisht. They can put a bit o' cheerfulness into their work, an' stick to that. But begin with religion, they'll groan directly. The man can do his ten hours an' more than that to a pinch; an' the woman can manage the washin', and look after the baby an' cook the dinner, too, and don't think that 'tis anything very dreadful, But when 'tis in the Lord's service, listen to 'em then. They are such poor, weak creatures ; an' they have got so many trouble, an so many temptations; an' they are so full of doubts an' their fears; and the devil he is so busy. That's it; that's it. Smart enough, an' strong enough, an' clever enough for everything else in lhe world, except the one thing that they were made for servin the Lord! I can't abide it.—Selected.

THE DOOM OF OUR WORLD. What this change is to be, we do not even

conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets,-the descent of meteoric stones upon the globe,-the wheeling comets welding their loose materials at the solar surface, the volcanic eruptions on our own sattellita, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling on the mausoleums of former worlds, let us learn the lesson of humanity and wisdom, if we have not already been taught it in the school of revelation.-North British Review.

Sultan of Morrocco Dead.

Advices received at London report that the Sultan of Morrocco died on June 7th, and that the army proclaimed his son, Mutai Abdul, his successor. Private advices say that the sultan was murdered. Official dispatches confirm the news,



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Do You Know that in most countries druggists are not permitted to sell narcotics without labeling them poisons? Do You Know that you should not permit any medicine to be given your child

unless you or your physician know of what it is composed? Do You Know that Castoria is a purely vegetable preparation, and that a list of

its ingredients is published with every bottle? Do You Know that Cactoria is the prescription of the famous Dr. Samuel Fitcher. That it has been in use for nearly thirty years, and that more Castoria is now sold than of all other remedies for children combined?

Do You Know that the Patent Office Department of the United States, and of other countries, have issued exclusive right to Dr. Pitcher and his assigns to use the word "Castoria" and its formula, and that to imitate them is a state prison offense?

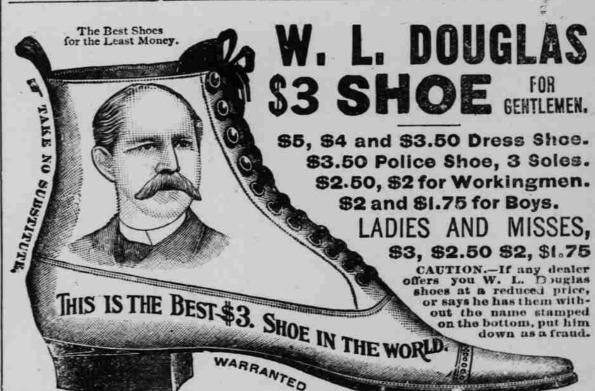
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