AT THE TABERNACLE.

DR. TALMAGE TELLS OF THE GLORIES OF THE RESURRECTION.

The Earth and the Sea Shall Give Up Their Dead, and the Reunions Will Be Such as No Imagination Can Picture-The Glori-

BROOKLYN, April 2.—The Tabernacle was laborately decorated with flowers today, and an unusually large audience assembled to hear Rev. Dr. Talmage's Easter morning sermon. The subject was, "The Sleepers Awakened," the text chosen being from I Corinthians xv, 20, "Now is Christ risen from the dead and become the first fruits of them that slept."

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

Hail, Easter morning! Flowers! Flowers! All of them a-voice, all of them a-tongue, all of them full of speech today. I bend over one of the lilies, and I hear it say, "Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." I bend over a rose, and it seems to whisper, "I am the rose of Sharon." And then I stand and listen. From all sides there comes the chorus of flowers, saying, "If God so clothed the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little

Flowers! Flowers! Braid them into the bride's hair. Flowers! Flowers! Strew them over the graves of the dead-sweet prophecy of the resurrection. Flowers! Flowers! Twist them into a garland for my Lord Jesus on Easter morning. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be." THE BLOOM OF EASTER.

Oh, how bright and how beautiful the flowers, and how much they make me think of Christ and his religion, that brightens our life, brightens our character, brightens society, brightens the church, brightens everything! You who go with gloomy countenance pretending you are better than I am because of your lugubriousness, you cannot cheat me. Pretty case you are for a man that professes to be more than a conqueror. It is not religion that makes you gloomy; it is the lack of it. There is just as much religion in a wedding as in a burial; just as much religion in a smile as in a tear.

Those gloomy Christians we sometimes see are the people to whom I like to lend money, for I never see them again! The women came to the Saviour's tomb and they dropped spices all around the tomb, and those spices were the seed that began to grow, and from them came all the flowers of this Easter morn. The two angels robed in white took hold of the stone at the Saviour's tomb, and they hurled it with such force down the hill that it crushed in the door of the world's sepulcher, and the stark and the dead must come forth.

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

bandage out of Easter flowers. My friends, I find in the risen Christ a prophecy of our own resurrection, my text setting forth the idea that as Christ has risen so his people will rise. He the first sheaf of the resurrection harvest. He "the first fruits of them that slept." Before I get through this morning I will walk through all the cemeteries of the dead, through all the country graveyards, where your loved ones are buried, and I will pluck off these flowers, and I will drop a sweet promise of the gospel—a rose of hope, a lily of joy on every tomb—the child's tomb, the husband's tomb, the wife's tomb, the father's grave, the mother's grave, and while we celebrate the resurrection of Christ we will at the same time celebrate the resurrection of all the good. "Christ the first fruits of them that slept."

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

He carries a black flag, and he takes no prisoners. He digs a trench across the hemispheres and fills it with the carcasses of nations. Fifty times would the world have been depopulated had not God kept making new generations. Fifty times the world would have swung lifeless through the air-no man on the mountain, no man on the sea, an abandoned ship plowing through immensity.

Again and again has he done this work with all generations. He is a monarch as well as a conqueror; his palroe a sepul-cher; his fountains the falling tears of a world. Blessed be God, in the light of this Easter morning I see the prophecy that his scepter shall be broken and his palace shall he demolished. The hour is coming when all who are in their graves shall come forth. Christ risen, we shall rise. Jesus "the first fruits of them that slept." Now, around this doctrine of the resurrection there are a great many mysteries.

You come to me this morning and say, "If the bodies of the dead are to be raised. how is this, and how is that?" And you ask me a thousand questions I am incompetent to answer, but there are a great many things you believe that you are not able to explain. You would be a very foolish man to say, "I won't believe anything I can't

THE MYSTERIES OF NATURE. Why, putting down one kind of flower seed, comes there up this flower of this color? Why, putting down another flower seed, comes there up a flower of this color? One flower white, another flower yellow, another flower crimson. Why the differ-



Thos. J. Hardesty,

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ence, when the seeds look to be very much alike are very much alike? Explain these things. Explain that wart on the finger. Explain why the oak leaf is different from power well—0 ye who are lacerated with physical distresses let me tall your of the the leaf of the hickory. Tell me how the Lord Almighty can turn the chariot of his omnipotence on a rose leaf? You ask me questions about the resurrection I cannot answer. I will ask you a thousand ques-tions about everyday life you cannot an-

swer. I find my strength in this passage, "All who are in their graves shall come forth." I do not pretend to make the explanation. You can go on and say: "Suppose a returned mischina, his foot was amputated; he lived years after in England, and there he had an arm amputated; he is buried today in Green with beast, and we mage run or ny or elimb or dodge because we are incompetent to meet it; we toil eight or ten hours vigorously, and then we are weary, but in the resurrection we are to have a body that never wood. In the resurrection will the foot come from China, will the arm come from England, and will the different parts of the body be reconstructed in the resurrection? How is that possible?" You say that "the human body changes

every seven years, and by 70 years of age a man has had 10 bodies. In the resurrection which will come up?" You say: "A man will die and his body crumble into the dust, and that dust be taken up into the life of the vegetable. An animal may eat the vegetable. An animal may eat the vegetable and that dust be taken up into the life of the vegetable. An animal may eat the vegetable and that dust be taken up into the life of the vegetable. An animal may eat the vegetable and that dust be taken up into the life of the vegetable and that dust be taken up into the life of the vegetable. An animal may eat the vegetable and that dust be taken up into the life of the vegetable and that dust be taken up into the life of the vegetable and that dust be taken up into the life of the vegetable and that dust be taken up into the life of the vegetable and that dust be taken up into the life of the vegetable and the vegetab the vegetable. An animal may eat the vegetable; men eat the animal. In the resurrection, that body distributed in so many directions, how shall it be gathered up?" Have you any more questions of this style to ask? Come on and ask them. I do not pretend to answer them. I fall back upon the announcement of God's word, "All who are so many tears to be wiped away, there are in their graves shall come forth."

You have noticed, I suppose, in reading the story of the resurrection that almost every account of the Bible gives the idea to the last of December we could toil on that the characteristic of that day will be without stopping to sleep, or take any reca great sound. I do not know that it will be very loud, but I know it will be very that we could toil right on without stoppenetrating. In the mausoleum where silence has reigned a thousand years that Christ and heaven to all the people. But voice must penetrate. In the coral cave | we all get tired. of the deep that voice must penetrate. Millions of spirits will come through the gates of eternity, and they will come to the tombs of the earth, and they will cry, we are going to have a body that will never "Give us back our bodies; we gave them to you in corruption, surrender them now in incorruption." Hundreds of spirits hovering about the crags of Gettysburg, for there the bodies are buried. A hundred thousand spirits coming to Greenwood, for there the bodies are buried, waiting for the reunion of body and soul.

THE SEA TO GIVE UP ITS DEAD. All along the sea route from New York to Liverpool at every few miles where a steamer went down, departed spirits coming back, hovering over the wave. There is where the City of Boston perished. Found at last. There is where the President perished. Steamer found at last. There is where the Central America went down. Spirits hovering—hundreds of spirits hovering, waiting for the reunion of body and soul. Out on the prairie a spirit alights. There is where a traveler died in the snow. Crash! goes Westminster abbey, and the poets and orators come forth-wonderful mingling of good and bad. Crash! go the pyramids of Egypt, and the monarchs come

orth. Who can sketch the scene? I suppose that one moment before that general rising there will be an entire silence, save as you hear the grinding of a wheel or a clatter of the hoofs of a procession passing into the cemetery. Silence in all the caves of the earth. Silence on the side of the mountain. Silence down in the valleys and far out into the sea. Silence.

But in a moment, in a twinkling of an eye, as the archangel's trumpet comes peal- part, never more to die. ing, rolling, crashing, across mountain and ocean, the earth will give one terrinc shud der, and the graves of the dead will heave like the waves of the sea, and Ostend and Sebastopol and Chalons will stalk forth in the lurid air, and the drowned will come up and wring out their wet locks above the billow, and all the land and all the sea become one moving mass of life-all faces, all ages, all conditions gazing in one direction and upon one throne—the throne of resurrection. "All who are in their graves shall come forth."

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

mistake. THE GLORIFIED BODY. In the first place, I remark, in regard to your resurrected body, it will be a glorious body. The body we have now is a mere skeleton of what it would have been if sin had not marred and defaced it. Take the most exquisite statue that was ever made by an artist and chip it here and chip it there with a chisel and batter and bruise it here and there and then stand it out in the storms of a hundred years, and the beauty Well, the human body has been chipped

and battered and bruised and damaged with the storms of thousands of years—the physical defects of other generations coming down from generation to generation, we inheriting the infelicities of past generations, but in the morning of the resurrection the body will be adorned and beautified according to the original model. And there is no such difference between a gymnast and an emaciated wretch in a lazaretto as there will be a difference between our bodies as they are now and our resurrected forms. There you will see the perfect eye after the waters of death have washed out the stains of tears and study. There you will see the perfect hand, after the knots of toil have been untied from the knuckles. There you will see the form erect and elastic, after

the burdens have gone off the shoulder— the very life of God in the body. In this world the most impressive thing, the most expressive thing is the human face, but that face is veiled with the griefs of a thousand years, but in the resurrection morn that veil will be taken away from the face, and the noonday sun is dull and dim and stupid compared with the outflaming glories of the countenances of the saved. When those faces of the righteous, those resurrected faces, turn toward the gate or look up toward the throne, it will be like the dawning of a new morning on the bosom of everlasting day! Oh, glorious, resur-

But I remark also, in regard to that body which you are to get in the resurrection, it will be an immortal body. These bodies are wasting away. Somebody has said as soon as we begin to live we begin to die. Unless we keep putting the fuel into the furnace the furnace dies out. The blood vessels are canals taking the breadstuffs to all parts of the system. We must be re-constructed hour by hour, day by day. Sickness and death are all the time trying to get their prey under the tenement, or to push us off the embankment of the grave. But, blessed be God, in the resurrection we will get a body immortal.

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the dim vision. But health, immortal physical distresses, let me tell you of the resurrected body, free from all disease. lm-

mortal! Immortal! THE STRENGTH OF THE IMMORTALS. I will go further and say, in regard to that body which you are to get in the resurrection, it will be a powerful body. We walk now eight or ten miles, and we are fatigued; we lift a few hundred pounds and we are exhausted; unarmed, we meet a wild beast, and we must run or fly or gets tired. Is it not a glorious thought?

Plenty of occupation in heaven. I suppose Broadway, New York, in the busies season of the year at noonday is not so busy as heaven is all the time. Grand projects of mercy for other worlds. Victories to be celebrated. The downfall of despotisms on earth to be announced. Great songs to be learned and sung. Great expeditions on which God shall send forth his children. to rest, but to talk over with some old comrade old times-the battles where you

fought shoulder to shoulder. Sometimes in this world we feel we would like to have such a body as that. There is so much work to be done for Christ, there are so many burdens to lift, there is so much to be achieved for Christ, we sometimes wish that from the first of January

It is characteristic of the human body in this condition; we must get tired. Is it get weary? Oh, glorious resurrection day! Gladly will I fling aside this poor body of sin and fling it into the tomb if at thy bidding I shall have a body that never wearies. That was a spleudid resurrection hymn that was sung at my father's burial: So Jesus slept; God's dying son Passed through the grave and blessed the bed. Rest here, blessed saint, till from his throne

A HAPPY THOUGHT. Oh, blessed resurrection! Speak out, sweet flowers, beautiful flowers, while you tell of a risen Christ and tell of the righteous who shall rise. May God fill you this morning with anticipation!

The morning br aks to pierce the shade.

I heard of a father and son who among others were shipwrecked at sea. The father and the son climbed into the rigging. The father held on, but the son after awhile lest his hold in the rigging and was dashed down. The father supposed he had gone lopelessly under the wave. The next day the father was brought ashore from the rigging in an exhausted state and laid in a bed in a fisherman's but, and after many hours had passed he came to consciousness and saw lying beside him on the same bed

his boy.
O my friends, what a glorious thing i will be when we wake up at last to find our loved ones beside us! Coming up from the same plot in the graveyard, coming up in the same morning light-the father and son alive forever, all the loved ones alive forever, never more to weep, never more to

May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work, to do his will. And let this brilliant scene of the morning transport our thoughts to the grander assemblage before the throne. This august assemblage is nothing compared with it. The one hundred and forty and four thousand, and the "great multitude that no man can number," some of our best friends among them, we after awhile to join the multitude. Blessed anticipation!

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

The Postmaster General's Nickname. Wilson Bissell, the postmaster general, has been the possessor of a pet name for years. Among all his friends and to a good many others besides the old law partner of sell. The name was never applied in disrespect, but refers simply to his smooth face. which is round and bland and covered with a cherubic expression that would set an angel to singing a lullaby. His Buffalo associates say that his expression is only an index to his disposition, and there are several people in his own city who think Mr. Bissell a fair subject for a pedestal.

One of these is a quaint old German who keeps a little "garten" wherein is a common round table to which the old fellow points with pride. Years ago, when Mr. Cleveland was sheriff and later mayor, he and Mr. Bissell and Mrs. Cleveland's father, Mr. Folsom, used to go over to this little garten," call for their ale mugs and then sit for an hour at this table and play pinochle-up in Buffalo they call it "peaknuckle."

The three men always came at the same hour, sat at the same table and generally staid just the same time each day. The corner table became their especial property, and any one who had attempted to occupy the place about the time for the trio's arrival would have received small courtesy from the old German. Since Mr. Cleveland became president the proprietor has been pointing out the table with a mixture of thrifty pride and veneration.-Mrs. Mc Guirk in Kate Field's Washington.

Sailormen Bombarded by Aerolites. A meteor sizzing from the heavens came within a few feet of striking the coasting schooner Earl P. Mason off Cape Hatteras on the passage from the Satilla river. Georgia, for Philadelphia. The crew say that it was one of the most magnificent spectacles they ever witnessed. The meteor burst into many pieces and scattered its seething fragments all around, some of which, as they dashed into the sea, made reports that sounded like a cannonade Particles of the meteor as they flew through the air with the appearance of redhot chunks of iron struck the water with hissing sounds and disappeared, only to send up masses of steam where they had gone

The condition of the atmosphere during the fall of the meteor was most peculiar. There were gaseous odors all around, and even the surface of the ocean glowed as if it were ablaze. The heavens, too, appeared to be on fire. From the zenith to the surface of the water there were long trails of sparks along the clearly outlined path of the meteor. It became necessary for the vessel to "lay to" under storm trysails until the atmosphere had assumed its normal condition. The vessel's compass was affected, and the needle fluctuated without regard to the cardinal points.—Philadelphia Record.

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ODDS AND ENDS

Celery coffee is a new drink. Every Chinese village has a theater. A horse sometimes sheds real tears of an-The first workman who made pens got \$1

apiece for them. Aristarchus starved himself to death out of weariness of life. Some grocers would be more popular if they gave grosser weight.

Fewer than 11,000 Prussians have incomes of more than \$7,000 a year. Experiments on animals were made with

galvanism by Fowler in 1793. If you have one true friend, you have as much as your share comes to. One man makes a fortune to eight that

become bnakrupt in England. The tailor's goose is an industrious bird but she cannot lay a hard boiled egg. Wash marble with a sponge or chamois wet in warm, soft water, then rub dry. An earthquake wave once crossed the Pacific in 12 hours, or over six miles a minute.

stantinople, now a mosque, was begun A. The two young sons of Mrs. George Pullman are violinists. One also plays the flute

The famous church of St. Sophia in Con-

With a little instruction building blocks furnish a wonderful diversion for small

children. When the late Jay Gould wished to wipe out an objector, he began by agreeing with

In the United States and Canada six out of every ten men who have reached the age of 30 are unmarried. The eighth, fifteenth, twenty-first and thirty-first verses of the one hundred and seventh psalm are alike.

Impertinence, silly talk, foolish vanity and vain curiosity are closely allied. They are children of one family.-Fontaine. Charles, duke of Orleans, was one of the earliest known writers of valentines or pectical amorous addresses for the day. The well known high electric light mast at Minneapolis, which is 257 feet in height, has proved ineffective for lighting purposes

and has been abolished.

The Force of Habit. A newspaper man more favored than the average of his kind has a comfortable home in Brooklyn. He likewise has an excellent and amiable wife. The servant girl problem has bothered his wife for some time. After a long period of impatient waiting and inquiry this estimable housewife se-cured a maid of all work at \$14 a month, with privileges. The maid was inclined to be good natured and patronizing, but she was determined not to be imposed upon. She had not been in the service of the family many days before she developed characteristics that amused the male head of the house, while they exasperated the female

For instance, one Sunday morning the maid's tardiness in rising excited a mild rebuke from the mistress. "But sure, mum, I am faint wid hunger," said the girl, lifting her head wearily from the pillow. "Well, why, then, do you not get up and get breakfast?" asked the mistress impa-"Ah, sure an I am used to havin a cup of

coffee the first thing every mornin," said the make a cup of coffee for you?" asked the lady in astonishment. "I don't care who makes it," replied the girl calmly "but I am used to havin it."-New York Times.

Curiosities About Swearing. During Cromwell's reign laws against swearing were strictly enforced by the officers of the commonwealth. Every oath was counted. For a single oath a man was fined 6s. 8d., but the charge was reduced to 3s. 4d. each on "taking them by the quantity." Thus we find in the curious old records of that date that Humfrey Trevett, "for swearing 'by God' 10 times" was fined 33 shillings and committed to "goal" in default of payment therefor. John Huishe of Cheriton was convicted of swearing "22 oaths and 2 curses" at one time and "4 oaths

and I curse" at another time. William Harding of Chittlehampton for saying several times "Upon my life" was Grover Cleveland is known as "Babe" Bis- adjudged to be within the act of swearing, for which he was forced to pay a fine of 6s Sd. At another time one Thomas Butland was fined for saying, "Upon my troth;" Gilbert Northcette had to pay 3s, 4d, for saying, "Upon my life," and Thomas Courtiwas fined heavily for saying, "God is my witness." Thomas Gill said, "I speak in the presence of God," and was fined for his pains, whereupon he had a minister arrested for using the same phrase in a sermon on the following Sunday.—Philadelphia Press.

Tat in the Body. Fat stored in the body as adipose tissue is a bank on which the body may draw for supplies of energy and heat when required. It is stated that in the Franco-German war of 1870 the German emperor, acting on the strongly expressed opinion of Ebstein, that muscular fatigue could be best supported on fat, gave orders that each soldier should have served out to him 250 grams of fat bacon. It is also a well known fact that fat animals bear privation of food better than thin ones.—Pittsburg Dis-

The Temple of Diana at Ephesus which was about an even hundred years in building, was 450 feet to the first support of the roof.

Of traditions of buried treasure attaching to the sites of Roman camps and deserted cities there are plenty still to be met with.

WESTERN MARYLAND RAILROAD. TAKING EFFECT MONDAY, JANUARY 2, 1893.

MONDAY, JANUARY 2, 1893.

Leave Hillen Station as follows:

DAILY.

4.30 A.M.—Fast Mail for Norfolk and Western R. R. and Southern and Southwestern points; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Edgemont, Hagerstown and except Sunday, Williamsport, Clear Spring and Cherry Run, W. Va., Chambersburg, Waynesboro, points on B. and C. V. R. R.,—Martinsburg, W. Va., and Winchester, Va.

DAHLY EXCEPT SUNDAY.

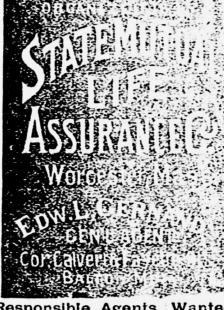
DAILY EXCEPT SUNDAY. 7.21 A. M.—Accommodation for Hanover and Gettysburg, Pa, and all points on B. and H. Division and Main Line east of Emory Grove; also, Carlisle and Gettysburg and Harrisburg R. R. 8.00 A. M.—Mail for Williamsport, Cherry Run, W. Va., Clear Spring, Hagerstown, Shippensburg and points on Main Line & B. & C. V. R. R.; also Frederick and Emmittsburg, and points on Norfolk and Western R. R. to Shenandoah.

10.05 A M.-Accommodation for Union Bridge, and Hanover, Pa., with connection at Han-over, for New Oxford, Gettysburg, Mt. Holly Springs and Carlisle. 2.31 P. M.-Accommodation for Emory Grove 3.20 p. M .- Express, for Arlington, Howard-3.20 p. M.—Express, for Arlington, Howard-ville, Owings's Mills, Glyndon and all points on B. & H. Division, Mt. Holly Springs, Carlisleand points on Gettysburg and Harrisburg R. R. 4.05 p. M.—Express for Arlington, Mt. Hope, Pikesville, Green Spring Junction, Owings' Mills, Glyndon, Glen Falls, Finksburg, Pa-tapsco, Carrollton, Tanner, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, including Clearspring, Md., and Cherry Run, W. Va.; also Emmits-burg B. and C. V. R. R., Norfolk and West-ern R. R. and points South.

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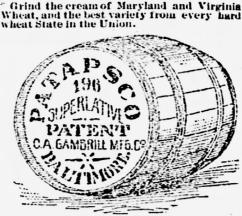
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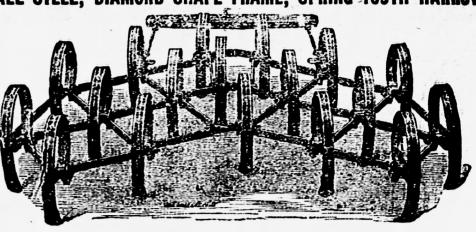
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