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CAN'T KEEP A GOOD MAN DOWN.

THE LIFE OF JOSEPH IS FULL OF PRACTICAL LESSONS.

It Illustrates the Fact That However Oppressed, a Good Man Will Rise and That the World is Compelled to Honor Christian Character.

Washington, April 19.-The sermon of Rev. Dr. Talmage to-day is full of stirring and practical lessons for all. Washington has many men who, like the hero of the texts, started from althe hero of the texts, started from al-most nothing and rose to high places. The texts chosen were: Genesis xxxvii, blessed and lifted and crowned, Look at "They drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for 20 pieces of silver." Geesis xlv, 26, "He is governor over all want to know what religion is."

the land of Egypt.' You cannot keep a good man down. God has decreed for him a certain point of elevation. He will bring him to that though it cost him a thousand worlds. You sometimes find men fearful they will not be properly appreciated. Every man comes to be valued at just what he is worth. You cannot write him up and you cannot write him down. These subject. It would be an insult to sup-pose that you were not all familiar with the life of Joseph-how his jeal-ous brothers threw him into a pit, but seeing a caravan of Arabian merchants trudging along on their camels, with spices and gums that loaded the air with aroma, sold their brother to these merchants, who carried him down into Egypt; Joseph was there sold to Potiphar, a man of influence and office; how by Joseph's integrity he raised himself to high position in the realm, until, under the false charges of a vile wretch he was hurled into the penetentiary; how in prison he commanded respect and confidence; how by the interpretation of Pharaoh's dream freed and became the chief man in the realm, the Bismarck of his century; how in the time of famine Joseph had the control of a magnificent storeyears of plenty; how when his brothers. who had thrown him into the pit and sold him into captivity, applied for corn he sent them home with the beast of burden borne down under the heft of the corn sacks; how the sin against their brother which had so long been hidden came out at last and was returned by that brother's forgiven and kindness, the only revenge he took.

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together."

You see, in the first place, that the world is compelled to honor Christian rapidly. character. Potiphar was only a man of the world, yet Joseph rose in his es-timation until all the affairs of that great house were committed to his charge. From his servant no honor or confidence was withheld: When Joseph was in prison he soon won the heart of the keeper, and though placed there for being a scoundrel, he soon convinced the jailer that he was an innocent and trustworthy man, and, released from close confinement, he became gen eral superintendent of prison affairs. Wherever Joseph was placed, whether a servant in the house of Potiphar or • prisoner in the penitentiary, he be-came the first man everywhere and is an illustration of the truth I lay down that the world is compelled to honor Christian character. There are those who affect to despise a religious life They speak of it as a system of phlemight go farther back and say it botomy by which the man is bled of all his courage and nobility. They say he has bemeaned himself. They pregreat salvation of the gospel. tend to have no more confidence in since his conversion than before his coversion. But all this is hypocrisy. There is a great deal of hypocrisy inside the church, and there is a great was the first introduction of that deal of hypocrisy outside the church It is impossible for any man not to ad-mire and confide in a man who shows that he has really become a child of God and is what he professes to be. You cannot despise a son of the Lord God Almighty. Of course we have no ness, and it became ineffective. admiration for the sham of religion. I was at a place a few hours after church. "I will crush you." the ruffians had gone into the rail train and demanded that the passengers throw up their arms, and then these ruffians took the pocketbooks, and satan comes and suggests to a man that he throw up his arms in hypocritical prayer and pretension, and then steals his soul. For the mere pretensio religion we have abhorrence. Redwald, the king, after baptism, had an altar of Christian sacrifice and an altar for sacrifice to devils; and there are many men now attempting the same thing half a heart for God and half a heart for the world-and it ids a dead failure and it is a caricature of religion, and the only successful assault ever made on Christianity is the inconsistency of its professors. You may have a con tempt for pretension to religion, but when you behold the excellency of Jesus Christ come out in the life of one of His disciples all there is good and noble in your soul rises up into admira tion, and you cannot help it. Though that man be far beneath you in estate as the Egyptian slave of whom we are discoursing was beneath his rulers, by an irrevocable law of your nature Potiphar and Pharaoh will always esteem Joseph. When Eudoxia, the empress, threatthe reply: "Tell the empress I fear nothing but sin." Such a scene as that compels the admiration of the world.

world lasts. A man said to me in the cars: "What is religion? Judging dungeon or hoisted them on the the gallows. from the character of many professors of religion, I do not admire religion." Francis I., King of France, stood

counseling with his officers how he could take his army into Italy, when Ameril, the fool of the court, leaped I said: "Now, suppose we went to an artist in the city of Rome and while in his gallery asked him. What is the art of painting? Would he take us put out from a corner of the room and said, "You had better be consulting low alley and show us a mere how you will get your army back," and it was found that Francis I, and daub of a pretender at painting, or would he take us down into the corriand if was found that Francis I, and not Ameril, was the fool. Instead of consulting as to the best way of get-ting into sin, you had better consult as to whether you will be able to get dor and show us the Rubens, and the Raphaels and the Michael Angelos? When we asked him what is the art of painting? he would point to the works out of it. If the world does not expose of these great masters and say, "That is painting." Now, you propose to find you, you will tell it yourself. There is an awful power in an aroused con-science. A highwayman plunged out upon Whitefield as he rode along on the mere caricature of religion, to seek after that which is the mere pretension of a holy life, and you call that relighorseback, a sack of money on the horse-money that he had raised for orphan asylums-and the highwayman put his hand on the gold, and Whitethe masterpieces of divine grace if you field turned to him and said : "Touch that if you dare ! That belongs to the Lord Jesus Christ." And the ruffian We learn also from this story of Joseph that the result of persecution slunk into the forest. Conscience ! is elevation. Had it not been for his Conscience ! The ruffian had a pistol, but Whitefield shook at him the finger being sold into Egyptian bondage by his malicious brothers and his faise of doom. Do not think you can hide imprisonment, Joseph never would any great and protracted sin your have become a governor. Everybody heart, my brother. In an unguarded accepts the promise, "Blessed are they moment it will slip off the lip, or some that are persecuted for righteousness light action may for the moment set sake, for theirs is the kingdom of ajar this door that you wanted to keep heaven," but they do not realize closed. But suppose that in this life you hide it, and you get along with fact that this principle applies to worldly as well as spiritual success. It is true in all departments. Men rise to high official positions through mis-representation. Public abuse is all that this transgression burning in your heart, as a ship on fire within for days hinders the flames from bursting out by keeping down the hatches, yet at last in the judgment that iniquity will blaze out before God and the universe some of our public men have had to rely upon for their elevation. It has brought to them what talent and executive force could not have achieved. Learn also from this subject that

Many of those who are making great there is an inseparable connection beeffort for place and power will never tween all events, however, remote. The succeed, just because they are not of universe is only one thought of God, enough importance to be abused. It is Those things which seemed fragmenthe nature of men-that is, of all genertary and isolated are only different ous and reasonable men-to gather parts of that great thought. How far about those who are persecuted and apart seemed these two events-Joseph sold to the Arabian merchants and his defend them, and they are apt to forset the fault of those who are the sub-jects of attack while attempting to rulership of Egypt, yet you see in what a mysterious way God connected the two into one plan. So the events are drive back the slanderers. Persecution is elevation. Helen Stirk, the Scotch linked together. You who are aged men look back and group together a thousand things in your life that once seemed isolated. One undivided chain of events reaches from the garden of martyr, standing with her husband at the place of execution, said: "Husband, let us rejoice to-day. We have lived together many happy years. This is the happiest time of all our life. You see Eden to the cross of Calvary and thus we are to be happy together forever. up to the kingdom of heaven. There is a relation between the smallest in-Be brave now-be brave. I will not 'Good night!' to you, for we shall sect that hums in the summer air and soon be in the kingdom of our Father the Archangel on His throne. God can Persecution shows the heroes and heroines. I go into another department, and I find that those great trace a direct ancestral line from the blue jay that this spring will build its nest in the tree behind the house denominations of Christians which have to some one of the flock of birds which, when Noah hoisted the ark's window, been most abused have spread the most with a whir and dash of bright wings No good man was ever more vlowent out to sing over Mount Ararat. The tulips that bloom in the garden lently maltreated than John Wesleybelied and caricatured and slandered, this spring were nursed by the snow-flakes. The farthest star on one side until one day he stood in a pulpit in London, and a man arose in the audience of the universe could not look toward and said: "You were drunk last night." the farthest star on the other side of the universe and say, "You are no and John Wesley said: "Thank God. the whole catalogue is now complete! relation to me," for from that bright orb a voice of light would ring across the heavens, responding, "Yes, yes, we are sisters." Nothing in God's unihave been charged with everything but that." His followers were hooted at and maligned and called by every detestable name that infernal ingenuity could invent, but the hotter the perseverse swings at loose ends. Accidents are only God's way of turning a leaf in the book of His eternal decrees. cution the more rapidly they spread, until you know what a great host they have become and what a tremendous force for God and the truth they are wielding all the world over. It was From our cradle to our grave there is a path all marked out. Each event in our life is connected with every other event in our life. Our losses persecution that gave Scotland to Pres-byterianism. It was persecution that gave our land first to civil liberty and may be the most direct road to our ain. Our defeat and our victory are afterward to religious freedom. Yea, I twin brothers. The whole direction of your life was persecution that gave the world the changed by something which at the time seemed to you trifling, while The riald mockery, the hungering and thristsome occurence which seemed treing, the unjust charge, the ignomin-ious death, when all the force of hell's mendous affected you but little. God's plans are magnificent beyond all comfury was hurled against the cross, rehension. He molds us and turns and directs us, and we know it not. Thousands of years are to Him as the ligion which is yet to be the earth's deliverance and our eternal salvation. flight of a shuttle. The most terrific occurrence does not make God trem-The state sometimes said to the church, "Come, take my hand, and I will help ble. The most triumphant achieveyou." What was the result? The church ment does not lift Him into rapture. went back and lost its estate of holi-That one great thought of God goes out through the centuries, and nations other times the state said to the rise and fall, and eras pass, and the world changes, but God still keeps the What has undivided mastery, linking event event and century to century. To God they are all one event, one history, one plan, one development, one system Great and marvelous are Try works, Lord God Almighty ! I was years ago in New Orleans at the exposition rooms, when a telegram was sent to the president of the United States, at Washington, and we waited some 15 or 20 minutes, and then the president's answer came back, and then the presiding officer waved his handkerchief, and the signal was sent to Washington that we were ready to have the machinery of the exposition started, and the president put his finger on the electric button, and instantly the great Corliss wheel began to move-run ling, rumbling, rolling, rolling. It was overwhelming, and 15,000 people clap-ped and shouted, Just one finger at Washington started that vast machinery, hundreds and hundreds of miles away, and I thought then, as I think now, that men s touch influences that respond in the far distance, 40 years from now, 50 years from now, 1000 years from now-1,000,-000 years from now-one touch sounding through the ages. We also learn from this story the propriety of laying up for the future. During the seven years of plenty, Joseph prepared a crowded storehouse The life of most men in a worldly re spect is divided into years of plenty and famine. It is seldom that any man passes through life without at Noseven years of plenty. During least those seven years your business bears a rich harvest. You scarcely know where all the money comes from, it comes so fast. Every bargain you make seems to turn into gold. You contract few bad debts. You are astonished with large dividends. You invest more and more capital. You wonder how men can be content with a few hundred dollars, while you reap your thousands. Those are seven years of plenty. Now Joseph has time to prepare for the threatened famine, for to almost every man there do come seven years of famine. You will be sick, you will be unfortunate, you will be defrauded, there will be hard times, you will be disappointed, and if you have no storehouse upon which to fall back you may be famine struck. We have no admiration for this denying oneself all personal comfort and ing onesch an personat comfort and luxury for the mere pleasure of hoard-ing up, this grasping, grasping for the mere pleasure of seeing how large a pile you can get, this always being poor because as soon as a dollar comes

in it is sent out to see if it can find another dollar, so that it can carry it home on its back. We have a con-tempt for all those things, but there is an intelligent and noble-minded fore-cast which we have a see in men whe LESSONS ON PRAYER. cast which we love to see in men who have families and kindred depending upon them for the blessings of education and home. God sends us to the insect for a lesson, which, while they do not stint themselves in the present do not forget their duty to forecast the future. "Go to the ant, thou sluggard. Consider her ways and be wise, which, having no guide, overseer or

ruler, provideth her meat in the sum-mer and gathereth her food in the harvest.' Now, there are two ways of laying up money. One of these is to put it in stock and deposit it in bank and invest it on bond and mortgage. The other way to lay up money is giving it away. He is the safest who makes both of these investments. There are in this house men who if they lose every dollar they have in the world would be millionaires for eternity. They made the spiritual investment but the man who devotes none of his gains to the cause of Christ and looks only for his own comfort and luxury is not safe, I care not how the money is invested. He acts as the rose if it should say, "I will hold my breath, and none shall have a snatch of fragrance from me until next week; then I will set all the garden afloat with my aroma." Of course the rose, re-freshing to breathe, died. But above all lay up treasures in heaven. They never depreciate in value. They never are at a discount. They are always available. You may feel sale now with your \$1000 or \$2000 or \$10,000 or \$20,000 income, but what will such an income be worth after you are dead ? Others will get it. Perhaps some of them will quarrel about it before you are buri-They will be so impatient to get hold of the will they will think you should be buried one day sooner than you are buried. They will be right glad when you are dead. They are only waiting for you to die. What then will all your earthly accumulations be worth ? If you gathered it all in your bosom and walked up with it to heaven's gate, it would not purchase your admission, or if allowed to enter it could not buy you a crown or a robe, and the poorest saint in heaven would look down at you and say,

Text of the Lesson, Luke xvili, 9-17_

Memory Verses, 15, 14-Golden Text, Luke xvili, 13-Commentary on the Lesson by Rev. D. M. Stearns. This is called a lesson on prayer, but

it might be better called a lesson on how to enter the kingdom of God. The kingdom is mentioned at least seven or eight times in this chapter, and the last part of the preceding one. The Pharisees were told that it was among them or in their midst, not within them (chapter xvii, 21, margin or R. V.), for it could not in any sense be in such Christ haters as they were, but it was in their very midst, in the person of the King, whom they were watching their opportunity to kill. Chapter xviii, in which our lesson is, tells us who can and who cannot enter this kingdom, which is yet to be set up on this earth. Self righteous Pharisees and rich idolaters, however moral, and all who love this present world cannot enter this kingdom, but helpless blind beggars, and such as have the spirit of a little child, they can enter. The condition of things on earth will me more and more and more like the days of Noah and of Lot till the n of Man shall come.

9. "And He spake this parable unto certain which trusted in themselves that they were righteous and despised that they were refineous and despised others." The previous part of the chap-ter speaks of the coming of the Son of Man as a time when God shall avenge His own elect—that is, His elect Israel; for His elect church does not cry for vengeance, but the redemption of Israel is always associated with version is always associated with vengeance upon her enemies (isa. xxxiv, 8. xxxv, 4; lvuii, 4). In verse 8 He asks if there shall be any faith on earth or the faith when this time comes. The church having been taken to meet her Lord before He comes to avenge His elect before He comes to avenge His elect Israel, it will be a dark time. There will be many trusting in their own righteousness, but there will also be an afflicted and poor people who will trust in the Lord (Zeph. iii, 12). 10. "Two men went up into the temple to pray, the one a Pharisee and the other a publican." The Pharisees trust-ed in their own righteousness. It is written of them in Rom. x. 3, that be-ing ignorant of God's righteousness, and going about to establish their own righteousness, they did not submit

house is surrounded by its unprotected fields, with tethered cattle pasturing there; while in other places the lanes are beautifully shaded with hawthorn, wild rose and honey suckle, and going about to establish their own righteousness, they did not submit themselves unto the righteousness of God. Our Lord said to them that they would see Abraham, Isaac and Jacob, all the prophets, and many from north, south, east and west in the kingdom of God, but they themselves thrust out (Luke xili, 28, 29). He also said that unless ine had more righteousness than that of the scribes and Pharisees it would be impossible to enter the king-dom (Math. v, 20). reminding one of the delightful pasdom (Math. v. 20). 11, 12. This is the record of the Pharison, which some of your readers will

doubtless remember as one of the see's so called prayer, as given by Him who reads our hearts, whose eyes are as a fiame of fire. There is not one petition in it. He did not ask God for scenes in Victor Hugo's Toilers of the Sea. Standing on the citadel walls above petition in it. He did not ask God for a simple thing, but just told God what a good fellow he was in his own esti-mation, and how thankful he was for it. He mentioned four things that he did not do and two things that he did. There were thus just six things in his little talk with God about himself, and six is the number of man, as 666 is the number of the beast, the man who will be satan incarnate. There was no humility, no sense of sin, no the town, the scane is a beautiful one. se of sin. course, with the varying conditions of knowledge of God nor of himself, yet he thought that he prayed, and no doubt went away feeling well pleased with himself. He is a picture of multitudes the atmosphere, sometimes seeming but a mile or two away; at times many miles farther than the actual distance. An interesting little of religious people to-day who attend church regularly, but are no more savel than he was. In their own estitale of war is told in the history of this island. In one of the wars besavel than he was. In their own esti-mation they are not sinners, never were. They were born children of God by natural birth, or if not then, they think it was all made sure by infant baptism, and now they can tell you of what they are glad they are not, and of some good things which they do, and yainly think that all is well. They are followers of Cain, who despised God's way and loved his own. J3. "God be merciful to me a sinner." This is the substance of the prayer of ards. But how? The island and all the poor, despised publican who would its aproaches were vigilantly guard-not lift up so much as his eyes to ed by the French, and there was no aven, but smote upon a truly contrite English fleet or army then available breast, as he stood afar off and ut-tered these words from his heart. He had no righteousness, and he knew it, but he had plenty of sin, and he knew it but he had plenty of sin, and he knew that, too. He needed mercy, and he asked for it, and he pleaded nothing but his sin and God's redemption. His only object of the mariner's visit was prayer might be rendered, "God be propitious to me," or "be reconciled to me because of atonement," He, like righteous Abel, acknowledged his sin and looked to a sacrifice. 14. "I tell you this man went down to his house justified." The man who ject to the conditions that no military wanted nothing and asked for nothing received nothing and went back to his house a poor, self righteous, lost sou, but the penitent publican who confessed arms of any kind were to be carried ashore; that the corpse should examined by the commandant of the his sin and asked for mercy, received mercy and was instantly justified from all things from which he could not be justified by the law, for by the deeds of the law no one can be justified. But the righteousness of God, even Christ Himself and all His merits, is freely given to every penitent sinner who garrison, and that the party should leave the island and its vicinity mediately after the funeral. All this was readily agreed to, but as soon as the party reached the church, the body became quickly re-animated and Himself and all His merits, is freely given to every penitent sinner whe comes to Him (Acts xlii, 33, 39; Rom, ti, 1924; x, 4; II Cor. v, 21). 15. "And thye brought unto Him also infants that He would touch them, but when the disciples saw it they rebuked them." The disciples did not know Him even though they dwelt with Him. Wyen Larges and John had to be Tesprang from the coffin, in the bottom of which were concealed a surprising number of swords and pistols, while the solemn funeral party formed in battle array and were soon again masters of the island. The Channel Islands are much re-Even James and John had to be re-proved more than once, and the night before He was crucified. He had to say to another, "Have I been so long time sorted to by retired army and navy officers; the salubrious climate being a great inducement to residence there Then again the islands possess the adwith you, and yet hast thou not known me, Philip?" All of them seemed to censure Mary's apparent waste of pre-clous ointment, but Jesus rebuked them and commended her. We need fear no vantages of good society and inexpensive living, being duty free of many of the articles in which good

SIR CHARLES

LETTERS FROM THE PEOPLE.

Sir-A very pleasant summer vaca-tion, spent many years ago at Guern-

sey, was recalled this morning by

reading your extract of a paper upon

the loyalty of the Channel Islands. It

is quite true, as the correspondent of

the London Times writes, that there

is no people in our vast empire more

loyal to the British crown than are

the inhabitants of this group of

islands, which lying in close proximity

to the coast of France, have been a

ever

part of the empire of Great Britain

fact, the channel islanders, when they

are in a facetiously boastful humor,

sometimes claim that instead of being

a dependency of England the latter

country belongs to them, and has been

in their possession ever since it was

conquered by the Duke of Normandy,

whilst yet the Channel Islands were a

part of the Duchy, and that because

the islands have never reverted to the

crown of France the relations of the

conqueror of the conquered have not

changed. But apart from that, the

fact remains that the islanders retain

their old Norman laws; and the Nor-

man language and usages are still ex-

tant in the courts of the islands. But

the people, French in origin and

speaking, as many of them do, the

French language are nevertheless English in politics and even in re-

ligion; the membe.s and adherents of

the Church of . England greatly out-

numbering those of any other religious

body. To the tourists approaching the

island of Guernsey in the steamer from

Southampton or Weymouth, the rock-

bound coast presents a rather forbid-

ding aspect. There is no natural har-

bor large enough to admit the steam-

er, but a beautiful breakwater and

quay have been built on the side of the

island next to Sark, its closest neigh-

bor, and when once you have landed

the impression breaks upon you that

the coast is a rough casket enclosing a jewel indeed. This pleasant effect is

strengthened with your stay upon the

island, whose rural scenery is a happy

blend of French and English land-

scape. Here and there an old French

since the Norman conquest. In

To the Editor of The Sun:

St. John, N. B., April 23.

Sir Mackenzie Bow Position Monda

Artillery Regiments tation on Shoebu

Sir Hibbert Tupper's Chi Looking After Canadian

(Special to I Ottawa, April 27. Bowell is no longer night Sir Charles Ti in the task of cons istry. It was sharp when the premier lef ceed to Rideau hall signation to the g He went down in an looked quite spruce a of a fine old Engli he drove down Sparl was a cluster of n pondents outside of the premier drove b raised their hats an responded with a cl was nearly four o' Mackenzie returned as soon as he could he intimated that he longer.

The cabinet had b gether for three o'cloc hour arrived there w cabinet in existence the resignation of t ex-ministers, however pacity as privy cound ly after five o'clock; ing broke up.

Sir Charles Tupper buildings for home message came to hi ment house that his like to see him. Th this well understood of the message. Sir Lord Aberdeen nearly then he returned to l at New Edinburgh, w stone's throw of Rid correspondent had a tonight, and learns asked by his excell ministry, and that the commission. As of the ministry Sir (nothing. First of all matters still unsettle "slate" were comple tated that the names advisers should be fi ted to his excellen Charles is seeing s will doubtless burn : morrow a definite the composition of likely be forthcoming So certain are pol that Chief Justice M in that they say he the justice department and it is held to be Hugh John will beco interior. There are sist yet that Hon. be found in the Tur Your

kenzie busily engaged

evening clearing aw

"Where did that pauper come from?" May we all have treasures in heaven Pet Goat as a Smuggler. The customs authorities of an English port have unearthed a new method of smuggling. On a passenger steamer plying to France there was a per long-haired goat, which regularly accompanied the crew. A discharged

sailor gave away the scheme, and on the next trip the goat was seized. Examination showed that the goat's own bair had been clipped very close, then round its body were packed cigars, lace and other dutiable articles, and then the false coat was skilfully put on and fastened with hooks and eyes. After this experience, even a poodle dog is pinched and pulled around by the or-

ficers before being allowed to pass. The Supersensitive Subscriber. In newspaper life there is no fact

that strikes an editor more forcibly than that there are lots of supersensitive egotists in this old ran

BECOND QUARTER, INTERNATIONAL SERIES, MAY 10.

been the result? After the storms have spent their fury the church, so far from having lost any of its force, has increased and is worth infinitely more after the assault than before. all history, and you will find that true. The church is far more indebted to the opposition of civil government than to its approval. The fires of the stake have only been the torches which Christ held in his hand, by the light of which the church has marched to her present glorious position. In the sound of racks and implements of torture I hear the rumbling of the gospel charlot. The scaffolds of martyrdom have been the stairs by which the church mounted. Learn also from our subject that sin will come to exposure. Long, long ago had those brothers sold Joseph into Egypt. They had made the old father believe that his favorite child was dead. They had suppressed the crime, and it was a profound secret well kept by the brothers. But suddenly the secret is out. The old father hears that his son is in Egypt, having been sold there by the malice of his own brothers. How their cheeks must have ourned and their hearts sunk at the flaming out of this long suppressed crime. The smallest iniquity has a thousand tongues, and they will blab out exposure. Saul was sent to destroy the Canaanites, their sheep and their oxen, but when he got down there There was something in Agrippa and Felix which demanded their respect for among the pastures he saw some fine sheep and oxen too fat to kill, so he Paul, the rebel against government. I doubt not they would willingly have thought he would steal them. body would know it. He drove these yielded their office and dignity for a thousandth part of that true heroism stolen sheep and oxen toward home, but stopped to report to the prophet how he had executed his mission, when which beamed in the eye and beat in the heart of that unconquerable apostle. Paul did not cower before Felix. Felix in the distance the sheep began to bleat and the oxen to bellow. The cowered before Paul. The infidel and secret was out, and Samuel said to the oridling are compelled to honor in blushing and confused Saul, "What meaneth the bleating of the sheep that I hear and the bellowing of the cattheir hearts, although they may not eulogize with their lips, a Christian firm in persecution, cheerful in poverty, trustful in losses, triumphant in death. tle ?" Ah, my hearer, you cannot keep an iniquity still. At just the wrong time the sheep will bleat and the oxen I find Christian men in all professions and occupations, and I find them rewill bellow. Achan cannot steal the Babylonish garment without being spected and honored and successful. John Frederick Oberlin alleviating igstoned to death nor Arnold betray his norance and distress; Howard passing country without having his neck from dungeon to lazaretto with healing stretched. Look over the police arrests. for the body and soul; Elizabeth Fry These thieves, these burglars, these counterfeiters, these highwaymen, these going to the profilgacy of Newgate prison to shake its obduracy as the assassing they all thought they could bury their iniquity so deep down it ingel came to the prison at Philippi, driving open the doors and snapping loose the chain, as well as the lives of thousands of followers of Jesus who have devoted themselves to the temwould never come to resurrection, but there was some shoe that answered to the print in the soil, some false keys found in their possession, some bloody poral and spiritual welfare of the race knife that whispered of the death, and the public indignation and anathema are monuments of the Christian religion that shall not crumble while the of outraged law hurled them into the Latest News in THE WEEKLY SUN. THE WEEKLY SUN Leads Them All THE WEEKLY SUN, \$1.00 A YEAR.

planet of ours. These individuals are always appropriating every illusion as a covert thrust at them individually, and seem to think that they are the target at which every arrow is sped. Sometimes we wonder, if every time a bell rings they do not imagine they are meeting houses, or that every time an organ plays they fancy themselves to be the quadrumane attachment, the conception in either case would be more presumptive or conceited.-Morris, Minn., Sun.

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Jewelry Notes.
  Just now green stones are the fash-
ion. Of course the emerald comes first.
The peridot, or evening emerald, as
 has been called, is a much employed
stone in jewelry.
 The princess ring is decidedly effec-
tive, with its three or five colored
 tones set in a framework of diamonds.
 Lorgnette chains are very popular,
and include both gold and silver chains.
also gold chains punctuated with pearls
and precious stones .-- Chicago Chroni-
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The Newspaper's Wrapper Somebody has written the following, which, unfortunately, is liable to be true anywhere : Never judge a person by his outside appearance. A shabold coat may enwrap a newspaper publisher, while a man wearing a high plug hat and sporting a gold-headed cane may be a delinquent subscriber. Stillwater Gazette.

Tit for Tat. If your husband listens respectfully while you tell him all about your new gown the least you can do is to return the compliment when he reads aloud an editorial on some particularly maxed up political matter. You both know that the other is at sea on one point or the other, but the interest assumed is pleasingly polite and sure to be apreclated.

Mutual Confidence. Friend-Jones said that he never

ought there could be anything wrong with the bank when shrewd busine men like you were on the board of directors.

Director-Well, I never thought there approval. could be anything wrong with the bank when shrewd business men like Jones above all things. 16. "But Josus called them unto Him and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." It above all things. were willing to trust it with heavy balances. s not their innocence He refers to, for all are born in sin, but they are help-

Heavy Draperies Going. Heavy portieres are gradually being banished by renovators intent on hy-

giene, and their place is taken by light silk draperies showing very rich color-combinations. Plain silk cannot be brought into service so easily. Artistic Lamps.

Hanging or standing lamps that look like a poppy or tulip, all aglow, are the most effective bits of furnishing than can be placed in a hall or dimi lighted room.

To Colonize Dahomey. Part of Dahomey is to be colonized with Alsatians and , Lorrainers who have served in the French army.

Current of the Thames. The Thames flows at the rate of two iles an hour.

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society likes to indulge. one's censure if only we have His approval. Therefore let us covet that Before the Scilly Islands entered into competition; with them, the Channel Islanders had almost a monopoly of the early fruit and vegetable trade with London, and even now vast quantities of fruit, vegetables and poultry are sent to the London mar-H. TOWN. kets.

BARON HIRSCH'S WILL,

all are born in sin, but they are help-ers, dependent, empty, self unconscious, confiding, clinging. They are not wise and prudent, like the Pharisees, but they are utterly helpless, like the pub-licans, and the leper, and the blind men. The heirs of the kingdom are such as these. Their need is their strongest plea, and the great heart of compassion opens to them. See some of the precious words to all who, by faith in Christ Jesus, have become God's true little children, in such pas-London, April 23 .- The Vienna correspondent of the Standard, concernirg the death of Baron Hersch says: "Baron Hirsch's will is probably in Paris. It is believed it will leave a million to his brothers. According to God's true little children, in such pas-sages as I John H, 12, 28. 17. "Verily I say unto you, Whosoever his marriage settlement the survivors inherit one-half, but it is understood The very is say unto you, whoseever shall not receive the kingdom of God as little child shall in no wise enter therein." Unquestioning confidence in the word that is spoken and complete emptiness and need—these will open the door for the fullness of God. The blind men in the end of the chapter are the little children who enter in, but such as the rich young ruler who that the baroness agreed with her husband that a number of foundations should be made in the name of both at the death of each, so only four millions will remain at her disposal The two boys were legally adopted, but they will be well provided for. The British museum receives an av-

but such as the rich young ruler, who is full to overflowing of his own pos-sessions, these cannot enter in. erage annual installment of 250,000 Subscribe for THE WEEKLY SUN. newspapers.

preparatory to quittin life He was in great seemed to be worki hilaration of a weld mental strain. "Yes, it is true" h I have resigned the saw his excellency th am now relieved from fice. After eightee work I think I am and hope to spend my days quietly at when I am here atte torial duties." In a further conve kenzle said that Si urged him to accept cabinet and the lead ate, with or witho as he might choose he could now claim retire. Sir Macken: Mrs. McCarthy, an Gaughter, leave for ly on Saturday. Th as sent last nigh leaves for England. Sir Donald and he sioners to the cable that Mr. Fleming ha technical expert an commissioners. In third representative Australasia, Mr. Fle third Canadian deleg Practically his last to announce the app turday, which has approved deputy ministers, marine; Joseph] Jno. McDougall of sioner of custom; spector of customs ex-member for Co P. O. inspector for thur Boyle, ex-mer collector of customs Hon. Mr.' Chaplea lantic City. Mr. Na missioner of works, geron, ex-deputy spe to see him to discuss Professor Roberts orrespondent today the fact that parl voted any money fo the dead meat trade not be proceeded with ever, would be made ditional information ing the details. If t rotes an appropria ment of beef from will be sent to En. The experience thus useful for paving t ficient work, both land next season. Hon. Mr. Costigar Brunswick today in suit on which he is witness. During his Prior will act as m and fisheries. Major Donaldson, Dominion Artillery sent out notices to they are entitled to the Shoeburyness B. F. A., Guelph; T ery; Winnipeg F. A.; Kingston F. A. A., and Hamilton