Rev. Dr. Talmage on the Converted Sheriff-A Question of Incomparable Importance—The Cry of an Agitated Soul-A Call to the Unconverted.

Washington, Dec. 29 .- For the clo ing discourse of the year Rev. Dr. Talmage chose a subject which appeals to the unconverted everywhere—viz: "The Phillippian Jailer." The text selected

was, "Sirs, what must I do to be saved?" Acts xvi, 80. Incarcerated in a Phillippian peni tentiary, a place cold and dark and damp and loathsome and hideous, unillumined save by the torch of the official who comes to see if they are alive yet, are two ministers of Christ, their feet fast in instruments of torture, their shoulders dripping from the stroke of leathern thongs, their mouths hot with inflammation of thirst, their heads faint because they may not lie down. In a comfortable room of that same building and amid pleasant surroundings is a paid officer of the government whose business it is to supervise the the corridors of the dungeon save as some murderer struggles with a horrid dream, or a ruffian turns over chains, or there is the cough of a dy-ing consumptive amid the dampness, but suddenly crash go the walls! The two clergymen pass out free. The jail keeper, although familiar with the darkness and the horrors hovering around the dungeon, is startled be-yond all bounds, and, flambeau in hand, he rushes through amid the falling walls, shouting at the top of his voice, "Sirs, what must I do to be

I stand now among those who are asking the same question with more or less earnestness, and I accost you in this crisis of your soul with a message from heaven. There are those in this audience who might be more skillful in argument than I am; there are those here who can dive into deeper depths of science, or have larger knowledge; there are in this audience those before whom I would willingly bow as the inferior to the superior, but I yield to no one in this assemblage in a desire to have all the people saved by the power of an omnipotent gos

I shall proceed to characterize the question of the agitated jail keeper. And, first, I charcterize the question as courteous. He might have rushed in and said: "Paul and Silas, you vagabonds, are you tearing down this prison? Aren't you satisfied with disturbing the peace of the city by your infamous doctrines? And are you now going to destroy public property? Back you to your places, you vaga-He said no such thing. The word of four letters, "sirs," equivalent to "lords" recognized the majesty and the honor of their mission. Sirs! If a man with a captious spirit tries to find the way to heaven, he will miss it. If a man comes out and pronounces all Christians as hypocrites, and the religion of Jesus Christ as a fraud, and irritating questions about the erious and the inscrutable, say"Come, my wise man, explain this and explain that; if this be true, how can that be true?" No such man

tlemanly, deferential, Sirs!
Again, I characterize this question of the agitated jail keeper by saying that it was a practical question. did not ask why God let sin come into the world, he did not ask how Christ could be God and man in the same erson, he did not ask the doctrine of the decrees explained or want to know whom Cain married or what was the of the earthquake. His present and everlasting welfare was involved in the question, and was not that practical? But I know multitudes of people who are bothering themselves about the nonessentials of religion. What would you think of a man who hould, while discussing the question of the light and heat of the sun, spend his time down in a coal cellar when he might come out and see the one and feel the other? Yet there are multitudes of men who, in discussing the chemistry of the gospel, spend their time down in the dungeon of their unbelief when God all the while stands telling them to come out into the noonday light and warmth of the sun of ousness. The question for you, my brother, to discuss is not whether Calvin or Arminius was right, not whether a handful of water in holy baptism or a baptistery is the better, not whether foreordination and free agency can be harmonized. The practical question for you to discuss and for me to discuss is "Where will I spend

Again, I characterize this question of the agitated jail keeper as one personal to himself. I have no doubt he had many friends, and he was interested in their welfare. I have no doubt that there were persons in that prison who, if the earthquake had destroyed them, would have found their case desperate. He is not questioning about them. The whole weight of his ques-tion turns on the pronoun "I" "What shall I do?" Of course, when a man shall I do?" Of course, when a man becomes a Christian, he immediately comes anxious for the salvation of other people, but until that point is reached the most important question about your own salvation. is to be my destiny?" "What are my prospects for the future?" "Where am I going?" "What shall I do?" The trouble is we shuffle the responsibility off upon others. We prophesy a bad end to that inebriate and terrific ex-posure to that defaulter and awful catastrophe to that profligate. We are so busy in weighing other people we forget ourselves to get into the scales We are so busy watching the poor gardens of other people that we let our own dooryard go to weeds. We are so busy sending off other people into the lifeboat we sink in the wave. We cry "Fire!" because our neigh-bor's house is burning down and seem to be uninterested although our own house is in the conflagration. O wan-dering thoughts, disappear to-day. Blot out this entire audience except your-self. Your sin, is it pardoned? Your death, is it provided for? Your heaven, is it secured? A mightler earthquake than that which demolished the Phil-ippian percentiary will sumble about

THE JAILER'S QUERY.

your ears. The foundations of the earth wifi give way. The earth by one tremor will fling sill the American offices into the dust. Cathedrals and palaces and prisons which have stood for thousands of years all toppic like a child's block house. Lee surges of the sea will submare the land and a child's block house. ...e surges of the sea will submerge the land, and the Atlantic and Pacific oceans above the Alps and the Andes clap their hands. What then will become of me? What then will become of you? I do not wonder at the anxiety of this man of my text for harder and the control of the surgest of the surges

man of my text, for he was not only anxious about the falling of the prison, but the falling of the world.

Again, I remark, I characterize this question of the agitated jail keeper as one of incomparable importance. are alike, and I suppose he had scores of questions on his mind, but all ques-tions for this world are hushed up, forgotten, annihilated in this one question of the text. "What must I do to be saved?" And have you, my brother, any question of importance compared with that question? Is it a question of business? Your common sense tells you that you will soon cease worldly you will soon pass out of that partnerhip. You know that beyond a certain point of all the millions of dollars' worth of goods sold you will not hange a yard of cloth or a pound of sugar, or a penny's worth. After that, if a conflagration should sweep all Washington into ashes, it would not touch you and would not damage you. If every cashier should abscond, and every bank suspend payment, and every insurance company fall, it would worth of goods sold you will not handle ery insurance company fail, it would is business this side the grave with business on the other side of the grave! Have you made any purchases eternity? Have you any securities that will last forever? Are you jobbing for time when you might be wholesaling for eternity? Is there any question so broad at the base, so altitudinous, so overshadowing as the question, "What must I do to be saved?" Or is it a domestic question? Is it something about father or mother or husband or wife or son or daughter that is the more important question? You know by universal and inexorable law that relation will soon be broken up. Father wifi be gone, you will be gone, children will be gone, but after that the question of the text will begin to harvest its chief gains, or deplore its worst

sses, or roll up its mightiest magnitudes, or sweep its vaster circles. Oh, what a question-what an important question! Is there any question that compares with it in im What is it now to Napoleon III. wheth er he triumphed or surrendered at Sedan, whether he died at the Tuileries or Chiselhurst, whether he was Emperor or exile? Because he was laid out in the coffin in the dress of a field marshal did that give him any better chance for the future than if he been laid out in a plain shroud? What difference will it soon make to you or to me whether in this world we or rode, whether we were bowed to or ed or hissed at, welcomed in or kicked out? While laying hold of every moment of the future and burning in every splendor or every grief and overing or undergirding all time and all eternity will be the plain, startling infinite, stupendous question of the text, "What must I do to be saved?" Again, I characterize this question of the agitated jail keeper as one crushed

out by his misfortunes, pressed out by his misfortunes. The falling of the I saw one hanging on a tree Besides that, the flight of a priso was ordinarily the death of the failer He was held responsible. If all had gone well; if the prison walls had not een shaken of the earthquake: if the prisoners had all staid quiet in the stocks; if the morning sunlight had calmly dropped on the jailer's pillow do you think he would have hurled this redhot question from his soul into the ear of his apostolic prisoners? Ah, no! You know as well as I do it was

earthquake that roused him up. And it is trouble that starts a great many people to asking the same ques-tion. Your apparel is not as bright as it once was. Why have you changed the garb? Do you not like solferino and crimson and purple as well as once? Yes, but you say: "While I was prospered and happy those colors were accordant with my feelings. Now they would be discord to my soul.' And so you have plaited up the shadows into your apparel. The world is a very different place from what it was once for you. Once you said, "Oh, if I could only have it quiet for a little while!" It is too quiet. Some people say that they would not bring back their departed friends from

heaven even if they had the opportunity, but if you had the opportunity you would bring back your loved ones and soon their feet would be sounding in the hall, and soon their voices would be heard in the family, and the old times would come back just as the fes-tal days of Christmas and Thanksgivearthquake that startled you to ask-ing this question—the earthquake of domestic misfortune. Death is so cruel, so devouring, so relentless, that when it swallows up our loved ones we must have some one to whom we can carry our torn and bleeding hearts. We need a balsam better than any-thing that ever exuded from earthly tree to heal the pang of the soul. It is pleasant to have our friends gather around us and tell us how sorry they are and try to break up the loneliness, but nothing but the hand of Jesus

Christ can take the bruised soul and put it in His bosom, hushing it with the lullaby of heaven. O, brother! O, sister! The gravestone will never be lifted from your heart until Christ lifts it. Was it not the loss of your friends or the persecution of your enemies, or the overthrow of your worldly estate—was it not an earthquake that started you out to ask this stupen-Fut I remark again, I characterize

this question of the agitated jailkeeper as hasty, urgent and immediate. He put it on the run. By the light of his torch as he goes to look for the apost-les behold his face, see the startled look and see the earnestness. No one can doubt by that look that the man s in earnest. He must have that question answered before the earth stops rocking, or perhaps he will never have it answered at all. Is that the way, my brother, my sister, you are putting this question? Is it on the run? Is it hasty? Is it urgent? Is it immediate? No. Of 10? No. Of 5? No. Of 1—only 1, That is the only kind of question that

THE WEEKLY SUN, \$1.00 A YEAR. | Subscribe for THE WEEKLY SUN.

is answered. It is the urgent and the is answered. It is the urgent and the immediate questions of the Gospel that Christ answers. A great many are asking this question, but they drawl it cut, and there is indifference in their matner, as if they do not mean it. Make it an urgent question, and then you will have it answered before an hour passes, before a minute passes. When a man with all the earnestness of his soul cries out for God, he finds him, and finds him right away.

Oh, are there not in this house today those who are postponing until the last hour of living the attending to the things of the soul? I give it as my opinion that ninety-nine out of the hundred deathbed repentances amount

hundred deathbed repentances amount to nothing. Of all the scores of persons entioned as dying in the Bible of how many do you read that they successfully repented in the last hour? Of 50? No. Of 40 No. Of 30? No. Of 20? No. Of 10? No. Of 5. No. Of 1—only 1, barely 1, as if to demonstrate the fact that there is a bare possibility of re-penting in the last hour. But that is improbable, awfully improbable, terrifically improbable. One hundred to one against the man. If my brother, my sister, you have ever seen a man try to repent in the last hour, you have seen something very sad. I do not know any thing on earth so sad as to see a man try to repent on a death bed. There is not from the moment that life begins to breathe in infancy to the last gasp such an unfavorable, completely un-favorable, hour for repentance as the death hour, the last hour. There are the doctors standing with the medi-cines. There is the lawyer standing with the half-written will. There is the fr mily in consternation as to what is to become of them. All the bells of eternity ringing the soul out of the eternity ringing the soul out of the body. All the past rising before us and all the future. Oh, that man is an in-finite fool who procrastinates to the

deathbed his repentance! My text does not answer the question. It only asks it, with deep and n portunate earnestness asks it, and, according to the rules of sermonizing, you would say, "Adjourn that to some other time." But I dare not. What are the rules of sermonizing to me when I am after souls? What other time could I have, when, perhaps this is the only time? This might be my last time for preaching. This might be your last time for hearing.

After my friend in Philadelphia died ht children gave his church Bible to me, and I read it; looked over it with much interest. I saw in the margin written in lead pencil, "Mr. Talmage stid this morning that the most use-less thing in all God's universe is that any sinner should perish." I did not remember saying it, but it is true, and I say it now, whether I said it then or nct. The most useless thing in all God's universe is that any sinner should perise. Twelve gates wide open. Have you not heard how Christ bore our sorrows and how sympathetic he is with all ou woes? Have you not heard that with all the sorrows of heart and all the agonies of hell upon him he cried: "Father, forgive them. They know not what they do?" By his feet blistered of the mountain way, by his back whip-red until the skin came off, by his death couch of four spikes, two for the hands and two for the feet, by his sepulcher, in which for the first time for 33 years the cruel world let him alone, and by the heavens from which Sullano 'noissedinoo ui spuaq mou at pardon and peace and life eternal to all your souls, I beg of you put down your all at his feet.

and in blood. Who fixed his languid eyes on me As near his cross I stood.

Oh, never till my latest breath Will I forget that look. It seemed to charge me with his death, Though not a word I spoke.

In the troubled times of Scotland Sir John Cochrane was condemned to death by the king. The death warrant was on way. Sir John Cochrane was l ding farewell to his daughter Grizel at the prison door. He said: "Farewell, my darling child, I must die." His daughter said, "No, father, you shall not die." "But," he said, "the king is against me, and the law is me, and the death warrant is on its way, and I must die, Do not de-ceive yourself, my dear child." The daughter said. "Father you shall not die," as she left the prison gate. At night, on the moors of Scotland, a disguised wayfarer stood waiting for the rseman carrying the mailbags containing the death warrant. The disguised warfarer, as the horse came by, clutched the bridle and shouted to the mailbags, "Dismount!" He felt for his arms and was about to shoot, but the wayfarer jerked him from his saddle, and he fell flat. The wayfarer picked on his

up the mailbags, put them on his shoulder and vanished in the darkness, and 14 days were thus gained for the prisoner's life, during which the father confessor was pleading for the pardon of Sir John Cochrane. pass through. The second time the death warrant is on its way. The disguised wayfarer comes along and asks for a little bread and a little wine, starts on across the moors, and they say: "Poor man, to moors, and they say: "Poor man, to have to go out on such a stormy night. It is dark, and you will lose yourself on the moors." "Oh, no," he says, "I will not!" He trudged on and so the 9th. 1893."

amid the brambles and waited for the horseman to come carrying the mailbags containing the death warrant of Sir John Cochrane. The mail carrier spurred on his steed, when suddenly through the storm and through the darkness there was a flash of firearms, Syrup. and the dorse became unmanageable, and as the mail carrier discharged his pistol in response the horse flung him and the disguised wayfarer put his foot on the breast of the overthrown rider and said, "Surrender now!" The mail carrier surrendered his arms, and the disguised wayfarer put upon his shoul-ders the mailbags, leaped upon the horse and sped away into the darkness, gaining 14 more days for the prisoner, Sir John Cochrane, and before the 14 days had expired pardon had come from the king. The door of the prison swung open, and Sir John Cochrane was free. One day when he was stand-

ing amid his friends, they congratulating him, the disguised wayfarer apreared at the gate, and he said, "Admit him right away."

The disguised wayfarer came in and
said, "Here are two letters. Read them
sir, and cast them into the fire." Sir
John Cochrane read them. They were
his two death warrants, and he threw
them into the fire. Then said Sir John
Cochrane: "To whom am I indebted?"
Whe is this poor wayfarer who saved

Who is this poor wayfarer who saved

ing amid his friends, they congratu-

Advertise in THE WEEKLY SUN.

te? Who is it?" And the wayfarer of aside and pulled off the Jerkin cloak and the hat, and, lo, it was et, the daughter of Sir John Cochane. "Gracious, heavens," he cried, my child, my saviour, my own Grizel!" But a mere thrilling story. The death warrant had come forth from the King of heaven and earth. The death warrant read, "The soul that sinneth. it shall die." The soul that sinneth, it shall die." The death warrant coming on the black horse of eternal night. We must die. But breasting the storm and putting out through the darkness was a disguised wayfarer, who gripped by the bridal the oncoming door and diagnifications. and flung it back and put his wounded and bleeding foot on the over-thrown rider. Meanwhile pardon flashed from the throne, and, Go free! Open the gate! Strike off the chain! Go free! Open the gate! Strike off the chain! Go free! And today your liberated soul stands in the presence of the disguised way-farer, and as he pulls off the disguise of his earthly humiliation, and the disguise of his thorns, and the disguise leaven break forth in vociferation

tory through our Lord Jesus Christ! guilty, weak and helpless worm. On thy kind arm I fall.

Be thou my strength and righteousness,
My Jesus, and my all.

BUCKETS FROM THE WELL.

Set down your bucket and draw a single bucket-full of water from your well. By looking at and tasting it you snow the condition of all the water in the well. A man doesn't need to talk long on a subject in which he is interested in order to show you his real character. You can form a pretty corrtct opinion of him often in ten minutes. On the same principle you are frequently able from the occurrences of an hour, to judge of the history of years. This is nature's way of teaching large truths by samples.

For instance, here are two or three short sentences taken from a letter which in all does not comprise more than a hundred words; yet they point out what went on during twelve years of the writer's life.

'Sometimes," he says, "I had an awful pain and distress in the stomach, which no medicine that I took relieved. I had a sour taste in the mouth and pain after all I ate. There was also a sense of fulness and tightness at the chest, and I was constantly belching up wind. From time to time I consulta dioctor, who gave me medicines, but I got no better. In this manner I continued to suffer for twelve years." Now think a minute what this means. Healthy people cannot understand it at all; but most of us have undergone pain enough, some time or other, to help us to fancy what such a long and weary stretch of it must be. It is like a cold rainstorm that never ceases; like a corpse in the house that is never removed: like a screeching noise in the ears night and day; like the knowledge of an enemy following you every step you take, and standing over your bed when you try to sleep; likewhat's the use? No illustration can adequately set forth what it means not to see a well day for a dozen years.

and told him of a remedy which she to be a friend of the Bridegroo had the best of reasons for believing same kind of disease. He procured it, and soon realised its virtues. It had power to reach the very source of his malady. The wearing, exhausting pain ing as that of John, but we read that became less, and soon returned 100 even the words of God will not profit more; what the doctors, with all their those who hear it unless they believe experience, failed to accomplish was it (Heb. iv, 2). done by this medicine, so easily that it seemed like the act of one who, by

some strange power, says to an evil thing, "Depart!" and it vanishes. Having gratefully announced his recovery, the writer of the letter adds:-'Since then I always keep this medicine in the house. When any of my family are ill we resort to it, and it never fails us. You can publish my statement that other sufferers may hear of it. Yours truly, (signed) Wil-Mam Parry, Pork Butcher, 435 New Chester Road, Rock Ferry, near Liver-pool. December 20th, 1892."

Another man tells a similar story the history of eight years instead of Our one and constant aim must be to rider—to the man who carried the twelve, to be sure. Yet eight years are please Him who has given us so great quite enough to be filled with physical and mental distress. Pain in the chest. sides and stomach; the eructation of sour, frothy water; being so inflated with wind that he was obliged to loosen his clothing; loss of appetite and sleep, and the uselessness of all medical treatment, etc.—this is the sub-stance of what he was called upon to

He, too, at last heard of this medi-cine, and used it. "Now," he says, "I am altogether a new man, and my health is better than ever. (Signe.) Charles Appleyard, Ledsham, near South Milford, Yorkshire, February

So run the stories of illness and recovery—thousands of them in England thousands of them everywhere. same dreadful indigestion and dyspepsia (the curse of the race), and the same cure in every case in which it has been tried-Mother Seigel's Curative

NEW NORTH END CHURCH.

Coburg street church was held in Union hall, north end, last evening, W. A. Barnes in the chair. A large number of those present had taken their letters of dismissal from the Co burg street church, for the purpose of organizing a church in the north end The following was agreed to:

We, the undersigned disciples of Christ, hereby agree to form ourselves into an organization to be known as the Main street Christian church for the purpose of reproducing primitive Christianity in its doctrines, ordinances and its life, and to this end may we enjoy the abiding influence of the Holy Spirit.

The following officers were appointed: Elder, R. W. Stevenson; deacons John Currie and J. W. Barnes; trea surer, James S. Flagfor; clerk, Byron D. Lingley.
It was decided to hold a protracted

meeting, beginning on the 13th inst. The movement for the establishment of this church has met with great su

JOHN THE BAPTIST.

Ch. FIRST QUARTER, INTERNATIONAL SERIES, JANUARY 19.

Text of the Lesson: Luke iii., 15-22-Golden Text: Behold the Lamb of God Which the Sin of the World-John

15. "And as the people were in expectation and all men mused in their hearts of John whether he were the Christ or not." John was in the deserts till the day of his showing unto Israel (chapter i, 80). Then in God's appointed time the word of God came unto John in the wilderness, and he went forth to preach the baptism of (chapter iii, 2, 3). The effect upon meny of the people was simply that of suspense and debating as to whether John was the Christ or not. See margin. Some of them asked him if he was the Christ or Elijah or that prophet. They need not have debated the question, nor have remained in uspense, had they reasoned much as to who John was had they been truly expecting Him whom John preached.

16. "John answered, saying unto them all: I indeed baptize you with Water, but one mightler than I cometh the latchet of whose shoes I am not you with the Holy Ghost and with fire." John said that he was neither Elijah nor Christ nor the prophet, but only a voice-to be heard and not seen -cying, "Make straight the way of the Lord." And so he cried, "Behold, the Lamb of God!" (John i, 21, 23, 29, 36.) When afterward they told John that all were following Jesus, he said: "This my joy, therefore, is fulfilled. He must increase, but I must decrease." (John iii. 29, 30.) This beautiful spirit of John which seeks nothing for self, but aims only to magnify the Lcrd, is very much to be desired and is within our reach, for it is the Spirit of Christ himself, who never sought His own will nor His own glory (John v, 30; vi, 38; vii, 50.) He is ready to fill us with His Spirit (Luke xi, 13), and He will when we are ready by His grace to live His life (II Cor. iv. 10,

11). 17. "Whose fan is in His hand, and He will thoroughly purge His floor and will gather the wheat into His garner, but the chaff He will burn with fire unquenchable." tism of Israel with the Holy Spirit and with fire will be at the harvest the end of this age (Math. xiii. 40-43: Isa. xliv, 3; Mal. iii, 2), but individual believers may and should be filled with the Spirit now, and they may also know somewhat of the experience of fire, for there is much dross in us to be consumed. The unquenchable fire is, however, the same as the Lord Himself referred to in Mark ix, 43-48; Math. xiii, 42. See also Rev. xiv, 9-11. 18. "And many other things in his exhortation preached he unto the

people." In John iii, 2-36, we find that, among the other things, John preached that Jesus is the Son of God (see It is worse than a sharp fit of illness, also chapter i, 34); that He was sent which lasts a few weeks and then ends of God; that He spake the words of in recovery or death—a thousand times God; that whoseever receives the Son! hath life, but he that receives not the Well, the letter says that after al- wrath of God; that a man can receive! heaven, and that it is a great honor of Jesus Christ. Elsewhere He taught that repentance is nothing unless it is proved to be real by works corresponding there to. We may listen to preaching as sound and Christ honor-

> 19. "But Herod, the tetrarch, reproved by him for Herodias, his brothers Phillip's wife, and for all the evils which Herod had done." The particulars of this will be found in Mark vi, 17-20, where it is also written that Herod believed John to be a just and hely man, heard him gladly and did many things. Some would say, there-fore; that John might have done more for Herod if he had kept his favor and been gentle with him and not rebuked his sin, but the true servant of God has no thought of pleasing men! so as to keep their favor, even though they be as great as Herod (Gal. i, 10).

a trust as His gospel (II Thess. ii, 4). 20 "Added yet this above all—that he shut up John in prison." This was no new experience for a prophet of the Lord, as a king of Judah put Hanani in prison because of the Lord's mesage through him. Micaiah was smitten put in prison and fed on bread and water because he was faithful to God. Jeremiah also was smitten and imprisoned in the dungeon (II Chron. xvi, 10; xviii, 23, 26; Jer. xxxvii, 15). The Lord Jesus told His apostles very plainly that they must not fear tribulation, imprisonment or even (John xvi, 1, 2, 33; Rev. ii, 10; Math. x. 28). In Jas. v. 10, we read that the prophets are to us an example of suffering, affliction and of patience, and in II Pet. ii, 21-23, our Lord Himself

is spoken of as our example in these things.
21. "Now, when all the people were baptized, it came to pass that, Jesus also being baptized and praying, the breaver was opened." Luke is the only heaven was opened." Luke is the only one who speaks of Jesus praying at His baptism. He spent much time in His baptism. He spent much time in prayer. How can we do His works without it? Matthew tells us that John at first objected to baptizing Him on account of his (John's) greater need, but that Jesus replied, saying: "Suffer it to be so now to fulfill all righteousness" Math. III, 14, 15). Jesus was and is righteousness itself and was and is righteousness itself and becomes our righteousness when we accept Him (Rom. x, 4; II Cor. v, 21). See heaven opened in John i; Acts vii,

See heaven opened in John i; Acts vii, x; Rev. iv, xix, and Ezek. i.

22. "And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said: Thou art My beloved Son. In Thee I am well pleased." He was and is the true ark, where only the develike Spirit finds perfect rest. At Pentecost we read of tongues of fire in conection with the Spirit coming upon the disciples, but Christ needed no fire. He was always and in all things well pleasing to God. If we are willing to live His life, He will by His Spirit work in us that which is well pleasing in His sight (II Cor. iv, ii: v, 9; Rom. xii, 1, 2; Heb. xiii, 21). Use life had but one aim—to glorify God.

Babies

and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no

other form of food is assimilated. Scott's Emulsion

stimulates the appetite, enriches the blood, overcomes wasting and gives strength to all who take it. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Emaciation, Consumption, Blood Diseases and all Forms of Wasting. Send for pamphlet. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1,

THE MONROE DOCTRINE.

Senator Lodge Delivers His Set Speech on the Subject.

Washington, Dec. 30.-The committee of the senate today passed into the control of the republicans. The change in the political complexion of the committee was effected by the adoption of a resolution organizing the committee as agreed to by the republican and democratic steering committees. The populists, with the exception of Mr. Kyle of South Dakota, eclined to vote, and the republicans having a plurality of the senate ere thus enabled to adopt the resolution by a vote of 30 to 28. Mr. Kyle voted with the democrats against the reorganization. A two hours' debate followed the adoption of the resolution, the purpose of which was mainly political. The democrats, under the leadership of Senator Gorman, ably seconded by Senator Harris, attempted to show that the re-organization was effected by an alliance between the republicans and populists, contending that the silence of the latter, making possible the re-organization, indicated acquiescence. They also insinuated that the republican assumption of control saddled them with responsibility of legislation.

The populists, led by Senator Allen Nebraska, and Senator Butler, North Carolina, denied that they were in any fashion responsible for the result.

The republicans, under the leadership of Senator Mitchell, chairman of the republican steering committee and assisted by Senators Hoar, Hale, Allison and Chandler, combatted the argument of the democrats by asserting most emphatically that the populists had even refused to make any suggestions as to their committee assignments and as a matter of fact, had been left by the re-organization in the positions to which they had been assigned under the democratic control of the senate. The republicans strongly protested also against held responsible for legislation Before the re-organization, Senator Lodge, who has made a brillian repu tation as an historical biographer, delivered an address on the Monroe doctrine. He treated it from an historical standpoint and gave an exhaustive sketch of the origin and progress of the dispute over the Venezuela boundary. Although in temperate language, he took the ground that uness the United States insists that Venezuela's dispute with Great Britain should be submitted to friendly arbitration, they would surrender the

ence, spirit and vital principle of the Monroe doctrine, which, he con-tended, was as essential to the safety and welfare of the Americas as the balance of power was to the safety and welfare of European nations. Senator Lodge, Massachusetts, oc-cupied the floor for nearly two hours today in a speech on the Monroe doc trine. During the progress of Mr. Lodge's remarks, Senor Mendonca, the Brazilian minister, with his wife, en-

mained until Mr. Lodge had completed his speech.

Mr. Hall, democrat, New York, interrupted Mr. Lodge to ask whether Venezuela had ever declined arbitra-

tered the diplomatic gallery and re-

The Massachusetts senator replied that on the contrary, she had for years been persistent in her desire to whole controversy to submit, the friendly arbitration. It was true, however, that Venezuela had declined a compromise offered by Great Britain because it gave the English government the right of free navigation on the Orinoco river.

In answer to Mr. Chandler, he said that he had been unable to find a trace of the alleged Indian treaties on which some of the English claim was based. He remarked sarcastically that they must be "concealed in the British Senator Voorhees presented in the

senate today a communication from Senor V. J. Dominguez, charde d'affairs of the Argentine legation in this city, bearing upon the relations between Argentina and the United States as effected by the tariff which it is proposed to levy on wool under the house revenue bill. Senor Domnguez says:

"If, as is apparent, the United States wishes to cultivate closer re-lations with the South American republics, it would be greatly to be desired that this market show shut up to one of the chief products of the Argentine republ

Mr. Dominguez calls attention to the fact that the principal European nations admit South American wool free of duty and asks how, if congress estres friendly and closer relations between this country and other Amercan states, it can pass a measure which will exclude from this market the chief product of one of the South American countries. After some debate the communication was referred to the senate committee on finance.

Children Cry for Pitcher's Castoria. MINISTE

Seven Alembers at Dispositi

Sir Charles Tupp Premier

The Caron Montag Call Issue

Ottawa, Dec. wound up the good day's work. were appointed. voix was ordere New Year's gift in the shape of stoms for the three new sena Villeneuve of M berry division, by the late Jose of Montreal for succession to the bett, and James for Victoria divi sented by the la The writ for C ary 20th for nor polling.

collector at Mon expected. Nearly all the have been filed; the same as last Ottawa felt ti wind storm. Th Telegraph had from the city. Ottawa, Jan. since confederat Canada is to 1 sixth session. liaments held fi four sessions. It is not yet ers and seconde be. In the upp new senators w take the task. the way, increa pointment as se Hingston for the ment, in success Chaffey. As the speaking Catholi

the same, the l

tion in this resp

ed. Shortis has esc governor genera constitutional po commute the dec the first time in assumed persona matter. An office ed to me today follows: With re Shortis, it is und cil not being abl commendation ! governor genera ial office to the circumstances it lency to exercis decided to com imprisonment fo criminal lunatic Ottawa, Jan. dress to the Or the unwise police McCarthy. If her duty, he say the highest regar but believes he h and that the exhave taken a po July last that re imperative.

A determined day to oust F. gressives in the It was frustrate by five majority The capital en perience for Ne sleighing. Hard is on the groun dulged in the fa Ottawa Jan igation returns show the aggre 420.485, a reduct millions. The Indies increased with Australia \$ Japan it is stat

foundland a fall lion. Premier White had a conference day, when the and the seizure sels off Labrado confederation

An order has transfer of Sh murderer, to St Ottawa. Jan. seems as if a n been formed as premier. Sir he had a long Bowell has not than likely he he has an opp his party frien day or Wednes forced upon his a quarter to They are Hon. per, Haggart, and Wood. The formed me of th not decided wh seemingly it will Sir Charles Tur willing to unde ing a new mini

The reasons ters for resigni and partly be Bowell has not vacant portfoli Supposing a nmand, the "What effect w the policy of th generally conc change in the the school ques Sir Charles T would have to mapped out by modified remed

be passed by p bill, it is sugg tached a clause