REV. DR. TALMAGE CONFIDENT THAT AMERICA IS FOR GOD.

He Believes That This Continent Was Referred to in Revelations and Pre-sents a Glowing Picture of Our Fu-ture Possibilities and Prospects.

Washington, March 15 .- This discourse presents a sublime theme and is of national importance, and coming from the capital of the nation must bave a stirring effect throughout the land. Dr. Talmage chose for his text Revelations xiii. 11, "And I beheld an-

Bevelations xiii. 11, "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

Is America mentioned in the Bible?

Learned and consecrated men who have studied the inspired books of Daniel and Revelation more than I have and understand them better agree in saying that the leopard mentioned in the Bible meant Grecia, and the bear meant Medo-Persia, and the lion meant Babylon, and the beast of the text coming up out of the earth with two horns like a lamb and the woice of a dragon means our country, because among other reasons, it seembecause among other reasons, it seemed to come up out of the earth when Columbus discovered it, and it has been for the most part at peace, like a lamb, unless assaulted by foreign foe, in which case it has had two horns strong and sharp, and the voice of a dragon loud enough to make all na-tions hear the roar of its indignation. Is it reasonable to suppose that God would leave out from the prophecies of His book this whole western hemis-phere? No, no. "I beheld another beast coming up out of the earth, and he had two horns like a lamb and he

Germany for echolarship, England for manufactories, France for manners, Egypt for antiquities, Italy for pictures, but America for God.

I start with the cheering thought that the most popular book on earth to-cay is the Bible, the most popular Institution on earth to-day is the church, and the most popular name on carth to-day is the church, and the most popular name on carth to-day is Jesus. Right from this audience hundreds of men and women would, if need be, march out and die

Am I too confident in saying : "America for God ?" If the Lord will help me, I will show the strength and ex-tent of the long line of fortresses to be taken and give you my reasons for saying it can be done and will be done. Let us decide in this battle for God whether we are at Bull Run or at Gettysburg. There is a Fourth of Julyish way of bragging about this country, and the most tired and plucked bird that ever flew through the heavens is the American eagle, so much so that Mr. Gladstone said to me facetiously at Hawarden, "I hear that the fish in your American lakes that the fish in your American lakes are so large that when one of them is taken out the entire lake is perpetibly lowered," and at a dinner given in Paris an American offered for me sentiment, "Here is to the United States—bounded on the north by the aurora borealis, on the south by the procession of the equinoxes, on the east by primeval chaos and on the west by the day of judgment." The effect of such grandiloquence is to discredit the real facts, which are so tremendous they need no garnishing. The worst thing to do in any campaign, worst thing to do in any campaign, military or religious, is to underesti-mate an enemy, and I will have no part in such attempt at belittlement.

cording to Hassel, the statistician, has 14,219,067 square miles, a width and a length that none but the Or cient can appreciate. Four Europes put together, and capable of holding and feeding, as it will hold and feed, according to Atkinson, the statistician, and does not run afoul of some other world or get consumed by the fires already burning in the cellars of the already burning in the cellars of the planet—capable, I say, of holding and feeding more than 1,00,000,000 inhabitants. For you must remember it must be held for God as well as taken for God, and the last 500,000,000 inhabitants must not be allowed to swamp the religion of the first 500,000,000. Not much use in taking the fortress if we cannot hold it. It must be held until the archangel's trumpet bids living and dead arise from this foundering planet.

You must remember it is only about 7 o'clock in the morning of our nation's life. Great cities are to flash and roar among what are called the "Bad Lands," of the Dakotas and the great "Columbia Plains" of Washing-"Bad Lands," of the Dakotas and the great "Columbia Plains" of Washington state, and that on which we put our schoolboy fingers on the map and spelled out as the "Great American desert," is, though systematic and consumnating irrigation, to bloom like Chatsworth park and be made more productive than those regions dependent upon uncertain and spasmodic rainfall. All those regions as well as those regions already cultivated to be inhabited! That was a sublime thing said by Henry Clay while crossing the Alleghany mountains and he was waiting for the stage horses to be rested, as he stood on a rock, arms folded, looking off into the valley, and some one said to him, "Mr. Clay, "what are you thinking about?" He replied, "I are you thinking about?" He replied, "I am listening to the oncoming tramp of the future generation of Ameria." Have you laid our home missionary scheme on such an infinitude of scale? If the work of bringing one soul to God is so great, can 1,000,000,000 be captured? In this country already planted and to be overcome, paganism planted and to be overcome, paganism has built its altar to Brahma, and the Chinese are already burning incense in their temples, and Mohammedanism, drunk in other days with the red wine of human blood at Lucknow and Cawnby human blood at Lucknow and Cawnpur, and now fresh from the diabolism in Armenia, is trying to get a foothold here and from the minarets of her mosques will yet mumble her blasphemies, saying. "God is great, and Mohammed is his prophet." Then there are the vaster multitudes with no religion at all. They worship no God, they live with no consolation, and they die with no hope. No star of peace points down to the manger in which they are born, and no prayer is uttered over the grave into which they sink. Then there is alcoholism, its piled up demiljohns and beer barrels and hogsheads of fiery death, a barricade high and long as the Alleghandes and Rockies and Sierra Nevadas, pouring forth day and night their ammunition of wretchedness and woe. When a German wants to take a drink, he takes beer. When an Englishman Advertise in THE WEEKLY SUN.

wants to take a drink, he taker, ale. When a Scotchman wants to take a drink, he takes whisky. But when an American wants to take a drink he takes anything he can lay his hands

Plenty of statistics to tell how much money is spent in this country for rum and how many drunkards die! But who will give us the statistics of how many hearts are crushed under the heel of this worst demon of the centuries? How many hopes blasted? How many children turned out on world, accused with stigma of a de-bauched ancestry? Until the worm of baucaed ancestry? Until the worm of the distillery becomes the worm that never dies, and the smoke of the heat-ed wine vats becomes the smoke of the torment that ascendeth up forever and ever! Alcoholism, swearing—not with hand uplifted toward heaven, for from that direction it can get no help, but with right hand stretched down toward the perdition from which down toward the perdition from which it came up—swearing that it will not sease as long as there are any homesteads to despoil, any magnificent men and women to destroy, any immortal souls to damn, any more nations to hall any more distillations. tions to balk, any more civilizations to extinguish.

Then there is what in America we

call socialism, in France communism, and in Russia nihilism—the three names for one and the same thingand having but two doctrines in its and having but two doctrines in its creed: First, there is no God; second, there shall be no rights of property. One of their chief journals printed this sentiment, "Dynamite can be made out of the dead bodies of capitalists as well as out of hogs." One of the leaders of communism left inscribed on his prison wall, where he had been justly incarcerated, these words: "When once you are dead, there is an "When once you are dead, there is an end of everything. Therefore, ye scoundrels, grab whatever you can, only don't let yourselves be grabbed.

Amen!" There are in this country There are in this country hundreds of thousands of these lazy scoundrels. Honest men deplore it when they canont get work, but those of whom I speak will not do work when they can get it. I tried to em-pley one who asked for money. I said: "Down in my cellar I have some wood to saw, and I will pay you for it." For a little while I heard the saw going, and then I heard it no more. I went downstairs and found the wood, but the workman had disap-peared, taking for company both buck and saw.

Socialism, communism and nihilism

mean "too wicked to acknowledge God and too lazy to earn a living," and among the mightest obstacles to be overcome are those organized elements of domestic, social and political ruin. There also are the fastnesses of infidelity, and atheism, and fraud, and political corruption, and multiform, hydra headed, million armed abominations all over the land. While the mightlest agencies of righteousness on mean "too wicked to acknowledge God mightiest agencies of righteousness on earth are good and healthful newspapers and good and halthful books and our chief dependence for inteilig-ence and Christian achievement is upon them, what word among the more than 100,000 words in our vocabulary can describe the work of that archangel of mischief, a corrupt literature? What man, attempting any-What good cause has escaped its hinderment? What other obstacle in all the land so appalling? But I cannot name more than one-half the battlements, the bastions, the intrenchments, the redoubts, the fortifications, to be stormed and overcome if this co is ever taken for God. The statistics are so swful that if we had nothing but the multiplication table and the arithmetic, the attempt to evangelize America would be an absurdity higher dropped on the plain of Shinar. Where are the drilled troops to march against those fortifications as long as the continent? Where are the batteries that can be unlimbered against these walls? Where are the guns of large enough caliber to storm these gates? Well, let us look around and see, the first of all, who is our leader and will be our

leader until the work is done. Garibaldi, with 1000 Italians, could do more than another commander with 10,000 Italians. General Sherman, on one side, and Stonewell Jackson on the other, each with 10,000 troops, could do more than some other generals with 20,000 troops. The rough boat in which Washington crossed the icy Delaware with a few half frozen troops was mightier than the ship of war that, during the American Revolution, came through the Narrows, a gun at each porthole, and sank in Hell Gate, Our leader, like most great leaders, was born in an obscure place, and it was a humble home, about five miles from Jerusalem. Those who were out of doors that night said that there was stellar commotion and music that came out of the clouds, as though the front door of heaven had been set open, and that the camels heard his first infantile cry. Then he came to the fairest boyhood that mother; was ever proud of, and from 12 to 30 years of age was off in India, if traditions there are accurate, and then returned to his native land, and for three years had his native survey survended by his natives. had his pathway surrounded by blind eyes that he illumined, and epileptic patients to whom he gave rubicund health, and tongues that he loosed health, and tongues that he loosed from silence into song, and those whose funerals he stopped that he might give back to bereaved mothers their only boys, and those whose fevered pulses he had restored into rhythmic throb, and whose paralytic limbs he had warmed into healthful circulation—pastor at Capernaum, but flaming evangelist averywhere, hushing crying tempests and turning rolling crying tempests and turning rolling seas into solid sapphire, and for the rescue of a race submitted to court-room filled with howling miscreants, and to a martyrdom at the sight of which the sun fainted and fell back in the heavens, and then treading the clouds homeward, like snowy mountain peaks, till heaven took him back again, more a favorite than he had ever been; but, coming again, he is

on earth now, and the nations are on earth now, and the nations are gathering to his standard.
Following him were the Scotch covenanters, the Theban legion, the victims of the London Haymarket, the Piedmontese sufferers, the pilgrim fathers, the Huguenots and uncounted multitudes of the past, foined by about 400,000,000 of the present, and with the certainty that all nations shall huzza at his charlot wheel he goes forth. at his charlot wheel, he goes forth, the moon under his feet and the stars of heaven for his tlara—the mighty leader, he of Drumclog, and Bothwell Bridge, and Bannockburn, and the one who whelmed Spanish a mada, "Coming up from Edom, with dyed gar-

ments from Bozrah, traveling in the greatness of his strength, mighty to save," and behind whom we fall into line to-day and march in the campaign that is to take America for God, Hosan-

that is to take America for God. Hosahna! Hosanna - Wave all the palm
branches! At His feet, put down your
silver and your gold, as in heaven
you will cast before Him coronets.
With such a leader do you not think
we can do it? Say do you think we we can do it? Say, do you think we we can do it? Say, do you think we can? Why, many ramparis have already been taken. Where is American slavery? Gone, and the south, as heartily as the north, prays, "Peace to its ashes." Where is bestial polygamy? Gone by the flat of the United States Government, urged on by Christian sentiment, and Mormonism, having retreated in 1830 from Fayette, N.Y. to Kirkland, O., and in 1838 retreated to Missouri, and in 1846 retreated to Salt Lake City, now divorced from its Missouri, and in 1846 retreated to Salt Lake City, now divorced from its superfluity of wives, will soon retreat into the Pacific, and no basin smaller than an ocean could wash out its pollutions. Iditeracy going down under the work of Slater and Peabody funds and Sabbath schools of all the churches of all denominations! Puglism now made unlawful by congressional enactment, the brutal custom nal enactment, the brutal custom knocked out in the first round! Cor-ruption at the ballet box, by law or registration and other safeguards, made almost timpossible! Churches twice as large as the old ones, the entwice as large as the old ones, the enlarged supply to meet the enlarged demand! Nihilism getting a stunning stroke by the summary execution of its exponents after they had murdered the policemen in Chicago, received its deathblow from the recent treaty which sends back to Russia the blatant criminals who Mad been regurgitated on our American shore. gitated on our American shore.

The very things that have been quoted as perils to this nation are going to help its salvation. Great cities, so often mentioned as great obstacles the centre of crime and the rese voirs of all iniquities—are to lead in the work of gospelization. Who give most to home missions, to all styles of humaniturian and Christian institutions? The cities. From what places did the most relief go at the time of the Johnstown flood, and Michigan fires, and Charleston earthquake, and Ohio freshets? From the cities. From what place did Christ send out his 12 apostles to gospelize the world? From a city. What place will do more than any other place, by its contribution of Christian men and en and means, in this work of women and means, in this work of taking America for God? New York city. The way Paris goes, goes France. The way Berlin goes, goes Germany. The way Edinburgh goes, goes Scotland. The way London goes, goes England. The way New York and a couple of other cities go, goes America. May the efernal God wake us up to the stupendous issue!

Another thing quoted pessimistically it the vast and overtopping fortunes.

it the vast and overtopping fortunes in this country, and they say it means concentrated wealth, and luxuriousness, and display and moral ruin. It is my observation that it is people who have but limited resources who make the moral ruins and local resources. who have but limited resources who make the most splurge, and I ask you, Who are endowing colleges and theological seminaries? Did you ever hear of Peter Cooper, and James Lenox, and sainted William E. Dodge, and the Lawrences, Amos and Abbott, while I refrain from mentioning living benefactors who, quite as geleliving benefactors who, quite as gen-erous and Christian, are in this as-sembly at this moment planning what they can do in these days, and in their last will and testament in this cam-paign that proposes taking America for God? The widow's mite, honored of the Lord, is to have its part in the continental capture; but we must have more than that, and more right away. Many of the men that expect to get the blessing for bestowing the widow's mite will not get the blessing. In the first place, they are not widows, and in the next place, they have no "might".

The time is coming-hasten it, Lordand I think you and I will see it, when, as Joseph, the wealthy Arimathaean, pave for the dead Christ a costly mausoleum ,the affluent men and women c. this country will rise in their strength and build for our King, one Jesus, the threne of this American

Another thing quoted for encourage-ment, is foreign immigration—now that from Castle Garden we turn back by the first poor ship the foreign vaga-bondism—we are getting people the vast majority of whom come to make an honest living, among them some of the bravest and the best. If you should turn back from this land to Europe the foreign ministers of the gospel, and the foreign attorneys, and the foreign merchants, and the foreign philanthropists, chants, and the foreign philanthropists, what a robbery of our pulpits, our courtrooms, our storehouses and our teneficent institutions, and what a putting back of every monetary, merciful, moral and religious interest of the land! This commingling here of all nationalities under the blessing of God will produce in 75 or 100 years the most magnificent style of man and woman the ificent style of man and woman the world ever saw. They will have the world ever saw. They will have the wit of one race, the eloquence of another race, the kindness of another, the generosity of another, the aesthetic taste of another, and when that man and woman step forth, their brain and nerve and muscle an intertwining of the fibres of all nationalities, nothing but the new electric photographic apparatus, that can see clear through the light wind and soul con take of them. bidy, mind and soul, can take of them an adequate picture. But the foreign population of America is less than oneeleventh of all our population, and why all this fuss about foreign immigration? Eighty-nine Americans to 11 foreigners! If 69 of us New Jerseymen, or 89 of us New Yorkers, or 89 of us Ohioans, or 89 of us Georgians, or 89 of us Yankees are not equal to 11 foreigners, then we are a starving, lilliputian group of hu-munculi that ought to be wiped out of existence.

But now what are the weapons by which, under our omnipotent leader, the real obstacles in the way of our the real obstacles in the way of our country's evangelization, the 10,000 mile Sevastopols, are to be leveled? The first columbiad, with range enough to sweep from eternity to eternity, is the Bible, millions of its copies going out, millions on millions—this the monarch if tocks, that has made all the difference between China and the United States, between Africa and America; a book declaring in every style of phraseology that all nations are to be converted, and does not that include our nation? If the Apocalyptic angel is to fly across the continents, will he not fly across this continent? The worst insult I could offer you would be to doubt your veracity, and shall we doubt

God's promise? Then there are all the sospel batteries, manned by 70,000 pastors and home missionaries, over the head of each one of whom is the shield of divine protection, and in the right hand of each one the gleaming, two-edged sword of the Infinite Spirit! Hundreds of thousands of private soldlers for Christ, marching under the one starred, blood striped flag of Emanuel!

They are marching on Emisconery They are marching on! Episcopacy, with the sublime roll of its liturgies; Methodism, with its battery of "The sword of the Lord and John Wesley."

come the great tides of revival, sweeting over the land, the 500,000 conver sions in 1857 eclipsed by the savation of millions in a day, and the four Areican armies of the Lord's host merching toward each other; the eastern army marching west, the western army marching east, the northern army marching south, the southern army marching north, shoulder to shoulder! Tramp, tramp, tramp, until they meet midcontinent, having taken America

for God The thunder of the bombardment is already in the air, and when the last bridge of opposition is taken, and the last portcullis of satan is lifted, and the last gun spiked, and the last tower dismantled, and the last charge of iniquity shall have been hurled back upon its haunches, what a time of recicing! We will see it, not with these eyes, which, before that, will be closed in blessed sleep, but with strong and better vision, when the Lord once in awhile gives us a vacation among the doxologies to come down and see the dear old land, which I pray may alway be the lamb of the text, mild and peaceful, inoffensive, but in case foreign nations assail it, having two horns or army and navy strong enough to hook them back and hook them down, and a voice louder than a dragon—yea, louder than 10,000 thunders—saying to the billows of Asiatic superstition and European arrogance, "Thus far shalt thou go, and no farther, and here shall thy proud waves be staid!"

TWO CLASSES.

An Appreciative Characterization of This Country's Newspapers. There are newspapers, and there are newspapers. In the one class is found the blanket-sheeted, sensational, high-pressure publications, constantly per-spiring like a foaming boiler—and every one just as much afraid of it. This class of paper recognizes no inferiors and acknowledges no superiors. It is filled with charity to none—but itself; and malice to all that do not bow to its imperious will. It sometimes seems to prosper, and is not infrequently wound up by the sheriff. The other class does not consider it necessary to find a fresh sensation to publish each week, but gives what legitimate news there is in good shape, carefully sifting the facts in order to be able to vouch for what it says. If news is scarce this week, it moves on in its course, knowing that news, like any other article subject to supply and demand, fluctuates, and that next week is likely to be better filled. The paper contains not a line that the manly boy might not read to his mother and neighbors, though sometimes called an old woman by the other class; and dwells constantly on the sunny side of conscientious well-doing. - Thorold

A Newspaper's Clever Advertisement. The Los Angeles Times has hit upon a new scheme for advertising itself. It is decidedly novel. It has construced for its business office a counter built of a great variety of woods, brought from a great many sources. For instance, the counter contains a piece of wood from Admiral Farragut's flagship Hartford; from the Confederate privateer Shenandoah; from the steamship Senator and other famous vessels; a piece of wood from Sutter's fort; woods from the City of Mexico, from the English frigate Somerset, from the battlefield of Droop Mountain, from the bedstead on which Abraham Lincoln died, from the first blockhouse built in the United States, from the Douglas room in Sterling Castle; pieces of the historic elm of Boston common; olive wood from the Garden of Gethsemane; and from "Bethlemen, of Judea"; also from many of the famous old California missions. The workmanship is very inique and handsome, and the historic counter of the Times office is one of the sights of the city of Los Ange-

Easter This Year on April 5. Easter Sunday this year falls on April 5, and Shrove Tuesday, the close of the carnival season in France and in the Latin countries, falls on Feb. 18. The establishment of the Christian festival of Easter, typical of the resurrection of the Lord/was a matter of much controversy in the church for centuries, but was finally established by the Georgian calendar adapted by the Roman Church in 1752, and Easter is always the first Sunday after the full moon which happens upon or next after March 21, which date is the beginning of the ecclesiastical year. Therefore the earliest date upon which Easter may occur is March 22. If the full moon should fall on March 21, Easter is the following Sunday. The latest date upon which the festi-

will not occur again in this or the next century. In 1866 it fell on April 25, and will do so again in 1913. The Cornfed Philosopher. "Thrift," said the youth with the downy lip, who thought himself an aphorist, "is contagious by example." "Even so," said the cornied philosopher. "Turn loose two or three right thrifty persons in a community, and pretty soon the others have to be thrifty to keep from starving."—In-dianapolis Journal.

val may fall is April 25. In 1761 and

1818 Easter fell on March 22, but that

The Big Hand. Luke Pleasant—I read a story in the paper the other day about a woman that had the largest hand ever known in New York.
Stradit.—How much was the pot ?-New York World.

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QUARTER'S REVIEW

FIRST QUARTER, INTERNATIONAL SERIES, MARCH 29.

Golden Text: "Whosoever Shall Confess Me Before Men, Him Shall the Son of Man Also Confess Before the Angels of God," Luke xii, 8-Commentary.

Lesson I.—The Forerunner of Christ (Luke i, 5-17). Golden Text, Luke i, 76, "Thou shalt go before the face of the Lord to prepare His Ways." The standing of Zacharias and Elizabeth is given in the phrase "Righteous before God." How precious when man and wife are thus one in Christ forever.
Their daily life is summarized in
"walking in all the commandments and ordinances of the Lord blameles (verse 6). The grandest thing about their child John is that he would be filled with the Holy Spirit from his birth" (verse 15). Observe the phrases "Before God," "Before Him," in verses

Lesson II.—The Boy Jesus (Luke II, 40-52). Golden Text, Luke ii, 52, "Jesus increased in wisdom and stature, and in favor with God and man." Observe the "Fear Nots" of the angels to Zacharias, Mary and the shepherds (1,13, 30; il, 10) and let it be God's word to you. Notice their "Glad Tidings" (i, 19; ii, 10) and be a bearer of the same (Rom. x. 15). Let us magnify the Lord as did Mary and Zacharias, and the angels, and the shepherds (1, 46, 68; ii, Let the first recorded utterance of Him who always pleased the Father, "about my Father's business" (ii, 49) be one of our daily mottees.

Lesson III.—The Ministry of John the Baptist (Luke iii, 15-22). Golden Text, John i, 29, "Behold the Lamb of God, which taketh away the sin of the

Text, John 1, 29, "Behold the Lamb of God, which taketh away the sin of the world." John, like his Master, sought no honor for himself, content to be a voice, heard and not seen. Content to decrease if only he might increase, content to have all his disciples heave him to follow Jesus. His greatest cry was that of the Golden Text, "Behold the Lamb of God." Jesus humbles Himself to be baptised of John that He might fulfill all righteousness (Math. iii, 15). The Spirit abides upon Him, and the Father testifies, "Thou art My Beloved Son, in Thee I am well pleased."

Lesson IV.—The early Ministry of Jesus (Luke iv, 14-22). Golden Text, Luke iv, 32, "His word was with power." Being full of the Spirit, He was led by the Spirit into the wilderness to be tried. We desire to be filled by the Spirit, but often forget that it involves trial. He conquered by the sword of the Spirit; let us become mighty in the use of the same.

Lesson V.—The power of Jesus (Luke v, 17, 26). Golden Text, Luke v, 24, "The Son of Man hath power on earth to forgive sins." Between last lesson and this we see demons and fevers and diseases of all kinds fleeing at His word; even the leper is made clean. The fishes of the sea also obey Him and fill Peter's nef. Peter and James and John follow Him more fully.

Lesson VI.—The Sermon of the Plain (Luke vi, 46, "Why call ve me, Bord, Lord, and do not the things which I say?" See in v, 30, and vi, II, the increasing opposition and hatred of the self righteous against the meek and lowly one. While this sermon is the same in substance as the one on the mount (Math. v, to vil) it is evident from verse 17 that it was another sermon on another occasion. Jesus teaches us to he and do whet He Himself vers. verse 17 that it was another sermon on another occasion. Jesus teaches us to be and do what He Himself was and did, and that every disciple must be perfected as His Master was (verse 40, margin; Heb. ii, 10).

margin; Heb. ii, 10).

Lesson VII.—The Great Helper (Luke vii, 2-16). Golden Text, Luke vii, 16, "They glorified God, saying, That a great prophet is risen up among us." They boasted of the worthiness of the centurion who had shown his love to the nation by building them a synagogue, but they did not know the worthiness of Him whom they were addressing, nor His love to their nation in giving Himself to die for them. They did well to judge of the centurion's love by his conduct—our Lord judges of our love to Him by our deeds rather than by our words (I. John iii, 16-18).

16-18).

Lesson VIII.—Faith Encouraged (Luke viii, 43-55). Golden Text, Luke viii, 40: "Thy faith hath made thee whole. Go in peace." He is ever going about doing good (Acts x, 38), healing the sick, casting out demons, raising the dead to life and preaching the glad tidings of the kingdom of Goo. Here is a case of life ebbing away for 12 years, and another of life steadily developing for the same period, but until each touches Him there is nothing enduring to either. He only can give real life that will endure forever, but He can and will if we are willing. but He can and will if we are willing Hear His "Fear not; believe only," and say, "I will trust and not be afraid." say, "I will trust and not be afraid."

Lesson IX.—Jesus, the Messiah (Luke ix, 18-27). Golden Text, Luke ix, 35, "This is My beloved Son; hear Him." Observe in verse 11 how he continues preaching and healing, then see Him feed the .000 men, the only miracle recorded in each of the four gospels, and if you would be used by Him to feed the multitudes learn from this lesson the secret of losing your life, denying self, bearing the cross daily. It is either Christ or I, Spirit or flesh, the Father or the world. Let the glories of the kingdom as seen in the transfiguration take such hold of you that you will gladly die to self. the transfiguration take such hold of you that you will gladly die to self.

Lesson X.—True Love to One's Neighbor (Luke x, 25-37). Golden Text, x, 27, "Thou shait love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." A good lesson, if you include verses 38 to 42, on the difference between the wise and prudent ence between the wise and prudent who get nothing and the babes who know His mind by receiving His words. who get nothing and the babes who know His mind by receiving His words. Lesson XI.—Teaching about Prayer (Luke xi, 1-13). Golden Text, Luke xi, 9, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The great thing in prayer as well as in life is to know God as our Father. Confidence in our Father, who so loved us as to give His only begotten Son for us and therefore can withhold no good thing (Rom. vill, 32, is the secret of all quietness. To live only and wholly for Him is the secret of all asking and receiving. The Holy Spirit is the sum and substance of all good things.

Lesson XII.—Faithful and Unfaithful Servants (Luke xil, 37-48). Golden Text, Eph. v. 18, "Be not drunk with wine wherein is excess, but be filled with the Spirit." There could hardly be a better text with which to close the quarter, for if "filled with the Holy Spirit" we will be watchful, wise and faithful, trusting as to all our own affairs and diligent in His business who careth for us, seeking in all things to please Him and never to please people (Gal. i, 10; I. Thess. ii, 4), ready to serve or to wait, to live or to de, to go or to stay, as He may appoint (II. Sam. xv. 15; I. Chron. xxviii, 21.).

Subscribe for THE WEEKLY SUN.

WALL STREET

Deeply Impressed by Rev. Mr. Aitken's Discourses.

Beginning of a Week of Noonday Services for Business Men by the Episcopal Missionary.

(New York Herald, 17th.) Persons who are interested in the regeneration of Wall street may be encouraged. Apparently the bulls and bears have been swept by a wave of piety high and dry on the shores of conversion. Lent usually brings an audience at noonday to old Trinity, but yesterday it filled it, and seats had to be placed in the aisles.

The Rev. Dr. Steele of Trinity parish said after the services were over and the great crowd had passed out into the driving rain, that the attendance on the services was extraordin-"Great in the sight of the Lord and ary. The great church was filled, and of the audience not more than one hundred were women. The rest were staid business men, comfortably mackintosh ed brokers, clerks and runners with the most brilliant hued scarfs and the horsiest of scarfpins. There were some lawyers, but not many, but it was noticed that three of them who were well known in the courts lingered after the Rev. W. Hay M. H. Aitken had pronounced the ber most of their prospective clients had passed from the church

There was unquestionable curiosity to hear Mr. Aitken. He is a Church of England preacher who knows that the heart of a crowd may be reached by other means than the book of Common Prayer, and therefore adopts the methods of a dissenting preacher, and goes among his audience and beseeches them to be saved. He has met with very great success in New York Next week he will go to a mission in Phila-delphia, but this week he will devote himself to the unregenerate of Wall

street. The first service began at noon vesterday. The beautiful interior of Trinity was sombre in the gray light of the storm, and the form of the preacher was almost indistinct as he stood in the high pulpit. But his tones rang through the great building and echoed down the transents, until the interior was vocal with his invitations to the erring to accept the promises of his

Mr. Aitken chose as his subject. "Our Choice Between Two Masters," and he told eloquently whom these two masters were. It was the familiar theme of man not being able to serve Go and mammon, but it was a sermon to business men and it told them it was not wrong to strive for wealth, or place or power. It was their duty to do all things that would add to the honor in which they were held in the community. The evil was in permitting their efforts to becoming so absorbing that they allowed the desire for wealth and influence to become their master. forgetting God in their subserviency

Mr. Aitken's style is confidential in nanner and usually in tone, save when he becomes very much in earnest; when his voice takes a quality that carries it like a trumpet. But he is always able to impress his hearers with the earnestness of his purpose, goes to the individual and pleads with him or her he is immensely effective because of the quietness of his entreaty.

But he did not make personal appeals yesterday. Such missionary work not performed by dignified Trinity. It is to all intents the cathedral of the diocese until the new one is erected on Morningside Heights, and anything that might be criticised as too radical is condemned. But it was that personal apeal which attracted a great many of the attendants, and when they did not encounter it they were disappointed. Mr. Aitken will speak today on "A Victim of Mammon." Tomorrow his subject will be "The Advent of the Deliverer." The sermons the following two days will be "The Victim Deliver ed" and "Ruined or Made?"

WANTS THEM BADLY. The Boston Herald of March 16th

says: The following letter has been re-ceived by the local agent of a Dominion line, soliciting his influence in securing summer boarders for a lodging house keeper near Kentville, N. S.: Dear sir I was teld to write to you Summer I would like to have some very much I have four rooms to spare and I would board them for \$3 per week (if they were not cannibals) they could get their washing done here for all sum I would take as many as would room together that is if two would room together we live one mile from the station the Post Office is just across the road I have a very large lawn if they wanted to bring their Lawn Tennis they could have a fine place to play and there would be room for two or three sets of croquet then at the back of the house is a pine grove I never saw its equal in Mass

that is all of the tonic they would need beyond the pines in the meadow with the Cornwallis river running through it a little way from the pines is a large lily pond full of lilies at summer it would be fun for them to wade in after the lilles and have the green frogs chase them out I think that is all the inducements that I can think of unless it would be an inducement to you that there are some nice looking young men & some nice looking young ladies I can give them just as good board as they can get in moste places for \$5 per week if you can get me some boarders it will oblige very much

The special inducement of being

chased by green frogs is certainly a nevelty that the Boston summer tourist is not acquainted with, and should serve to fill the enterprisng landlady's

OFTEN THE WAY.

Blevins Say, have I told you the new story about the Irishman and the

Curry-Oh, that's an awful chestnut -older than Brian Boru. Blevins—Why, how forgetful I am! Come to think, it was you who told it to me last week.—Truth.

Fifteen hundred telegrams were re-ceived at Osborne when the news of Prince Henry's death got abroad.

ONTARIO

Ottawa, March 18.-Bi nilton. Ont., was op of the new Angl ttawa today on the th The government's actine Mounted Police force on country is more than results so far. Inspe tine on his first trip out over \$5,000, and today delivered to the custom mies in that country. spring. Brown left For Yukon, seven weeks elled with dogs and on 700 miles before the coas Toronto and Montreal over federal aid to the

hibition, which both cit Ottawa, March 19.-Th Niagara today accepte the Ottawa diocese, subj proval of the house of Ontario Young club held a convention their proceedings were by the events in the hot Father Lacombe has to Winnipeg today conference of bishops

Mr. Boyd, the Montre ger, was acquitted by th orities today. Hamilton, Ont., Mar Hamilton is not able to being snowbound at Or a strong movement to Dean Carmichael of Mor op Hamilton's successo siderede a moderate cl it is believed his non from \$2,000 to \$3,500 or

meet the approval of high churchmen. As reit is said the stipend w Dean Carmichael would his intimate friends he would receive a nomina The names of Rev. W St. Catherines and Re ge of Toronto are mentioned. QUEBEC Montreal. March

cable says: London, judicial committee of t cil today granted spec peal against the judgm preme court of the Don ada of December 9th, 18 of the Dominion v. On bec v. Cntario, respecti the Ojibeway Indians. ered until after Easter. Montreal, March 22. M. P., made an impor

ment at St. Phillippe de terday, where a meetin net, Guay, Tarte and F note. The liberal leade ed by filness from atter Tarte declared that the tion would be foug Mowat would direct Ontario, as Hon. Mr. lieutenant, with Mr. 1 Scotia. Realizing the this state, Mr. Tarte not authorized to make

tion regarding Sir Oliv all the same." Montreal, March 23.ager Hays of the Gran not utter a word this e ing the fact that the C had been placed in th general managers of th their capacity of receive respondent learns, how management of the C and that it will become portion of the Grand Dr. England, as tu ren has recovered \$1,0 Watson & Co. Mrs. E from the /alleged

emetic, which was sur

for bismuth. ENGLIS London, March 23.— commons today Walt dent of the board moved, seconded the bill permanently exclu from England. Six liberal members Norfolk, Suffolka nd on the order paper mo jection of the bill. Th ernment's latest prote ed among the member James Martin White for Forfarshire, mov and quoted the views farmers. These were Canadian cattle are the market. He dec

eral liberal cheers the

The government don the bill, but a stren rected. London, March 23.cussion in the house the second reading duced by Walter L. of the board of agric for permanent excl bred cattle, J. Marti member for Forfarsl chant of New York liberal member for I Right Hon. Sir Georg eral member for the sion of Glasgow, and tary of state for Sco opposed the measure, was no danger in t Canadian cattle and

passage of the bill w jure British stock ra Mr. Long, in reply, was only intended ity necessary to the ease, he exclained, re a long time. Only r England, and a who killed. Continuing, that a case in 1892, y covered by accident £15,000 (\$75,000), an spite of the examina entry. The government to do anything which ed as offensive or loyal and splerdid ada, and Mr. Long