Ottawa, Feb. 26

the Roman Catho

toba for redress f

the Greenway sch

fore the privy co J. S. Ewart of W

the Roman Catho

Carthy for the promise The latter said he

gram from Atto

instructing him t

against the shor

Manitoba govern Mr. McCarthy was

until after the cl

the legislature so

be present. Mr.

tested against th

it would involve

one year in secu

Roman Catholics

der be made. The would not be seize

til the province ha

though it was

the speech at the

lature that no rebe obeyed. Mr. Mc

heard there was

ronement he had

torney general a

on the matter.

a reply. It was

adjourn until 3 noon to see if a

At the afterno Carthy announced

ed a telegram fro

Sifton, in which

(McCarthy) could

time for preparati

he had better n

discussion it was

with the appeal

would endeavor t

ance of the super

tion for Manitobs

T. J. Watters.

sioner of customs ced by Police Ma

one year's impris

leton county jacertain sums of

the receiver gener Ritchie, Q. C., of Hogg, Q. C., Otta

prosecution; B. I

A. Ferguson for trate O'Gara did

case, and when

sides intimated

matter settled in

magistrate said t

to take the respe

tence. The case

each charge Mr.

mit technical gu then sentenced M

is to be promoted

of the fisheries d

set superannuate

had entire charge

papers and is a Ottawa, Feb. 27

has accepted the Belleville board of to be given in h

The high commi ed to the depart a detailed report under which Ca

scheduled in Bel the Hispania and

Antwerp in Nove

each having su board. They we

gian inspectors

pleuro-pneumonia

order was issue

per secured pos of the lungs of

and had them ex

card, an eminent

Nocard says he

the disease pleur

grets that opport

the animals. Sir

vor to get the

The attorney

issued instruction

boodling prefer

Aubry and Alde

be proceeded wit

Sir Charles Hi

gaged all day he of the Imperial b

cancelled under

bers of the Ontar

ber Co. seek to s letters patent of

leading counsel v

Premier Bowel the farewell bar

the Ottawa corr

who goes to Tor

torial position of

pire. The pres

into the spirit

Healy a spler some sound advi

Ottawa, Feb.

been received he

lis will replace

North American

The Pallas is

than the Cana

power of 7,500

though the to

The governme

ter the protecti in the sailing rasels to be held

Halifax to cros Kingfisher will

pete for the priz

erican Trading

trols the trade to urge on the

detachment of 1 country and est

The government

veyor out inves

for the police fo

C. B. Powell

to endeavor to

way charter on

Several minis

tawa syndicate.

row for anothe

A private le

British Columbia

not intend enter becoming premi

Davie, who has

tice of the pro

ated the whole

The city has

try.

Representative

same.

ed for bacterio

R. N. Venning,

journment for a

So old That It is New-There is no Philmsphy About the Gospel-A Plain Matter of Bible Statement and Childlike Faith

OUR TIME.

New York, Feb. 24.—Several thousand persons were turned away from the doors of the Academy of Music, after the doors of the Academy of Music, attribe huge building had been filled to overflowing, the crowds having begun to assemble fully two hours before the time fixed for opening the services. Rev. Dr. Talmage took for his subject, "The Glorious Gospel," the text chosen being, "According to the glorious Gospel of the blessed God, which was committed to my trust." I. Tim. 1; 11.

The greatest poyelty of our fime is

The greatest novelty of our time is the Gospel. It is so old that it is new. As potters and artists are now attempt ing to fashion pitchers and cups, and curious ware like those of nineteen huncurious ware like those of nineteen hundred years ago recently brought up from buried Pompeii, and such cups, and pitchers, and curious ware are universally admired, so anyone who can upshovel the real Gospel from the mountains of stuff under which it has been buried, will be able to present something that will attract the gaze, and edition in and adoution of all the and admiration, and adoption of all the and admiration, and adoption of all the people. It is amazing what substitutes have been presented for what my text calls, "The glorious Gospel." There has been an hemispheric apostasy. There are many people in this and all other large assemblages who have no more idea of the control of the what the Gospel really is than they have of what is contained in the fourteenth chapter of Zend-Avesta, the Bible of the Hindoo the first copy of which I saw I purchased in Calcutta, India, last September, The old Gospel is fifty feet under and the work has been done by the shovel of those who have been try-ing to contrive the philosophy of Re-ligion. There is no philosophy about it. It is a plain matter of Bible statement, It is a plain matter of Bible statement, and of child-like faith. Some of the theological seminaries have been hotbeds of infidelity, because they have tried to teach the "Philosophy of Religion." By the time that many a young theological student gets half through his Preparatory Course, he is so filled with doubts about Plenary Inspiration and the Divinity of Christ and the questions of eternal Destiny, that he is more fit for the lowest bench to the infant class of a Sunday school than to become a teacher and leader of the people. The ablest theological professor is a Ohristian mother, who, out of her own experience, can tell the four year-old how beautiful Christ was on earth and how beautiful Christ was on earth and how beautiful he now is in Heaven, and how dearly He loves little folks, and then she kneels down and puts one arm around the boy, and with her somewhat faded cheek against the roseate cheek of the little one, consecrates him for time and eternity to Him who said "Suffer them to come unto Me." What an awful work Paul made with the D.D.'s, and LL.D.'s, and he F.R.S.'s when He cleared the decks of the old Gospel ship by saying: "Not many wise men, not many noble, are called, but God hath chosen the weak things of the world to confound the mighty."

contound the mighty."

There sits the dear old theologian with his table piled up with all the great books on Inspiration, and Exegsis, and Apologetics for the Almighty, and writing out his own elaborate work on the Philosophy of Religion, and his little grandchild coming up to him for a good-night kiss, he accidentally knocks off the biggest book from the table and it falls on the head of the child, of whom Christ himself said: "Out of the mouths of babes and sucklings thou has months of babes and sucklings thou has perfected praise." Ah! my triends, the Bible wants no apologetics. The Throne of the Last Judgment wants no stics. Eternity wants no apolo-Scientists may tell us that natural light is the "propagation of undutural light is the "propagation of undu-lations in an elastic medium, and thus set in vibratory motion by the action of luminous bodies;" but no one knows what Gospel Light is until his own blind eyes by the touch of the Divine Spirit have opened to see the noon-day of pardon and peace. Scientists may tell me that natural sound is "the effect of an impression made on the organs of hearing by an impulse of the air, caused by a collision of bodies, or by other means;" but those only know what the Gospel sound is who have heard the voice of Christ directly. saying, "Thy sins are forgiven thee; go in peace." The theological dude unrolls upon the plush of the exquisitely carved pulpit a learned discourse, showing that the Garden of Eden was an allegory, and Solomon's Song a rather indelicate love ditty, and the Book of Job a drama in which Satan was the star actor, and which Satan was the star actor, and that Renan was three-quarters right about the miracles of Jesus, and that the Bible was gradually evoluted, and the best thought of the different ages, Moses, and David, and Paul, doing the best they could under the circumstances, and therefore to be encouraged. Lord of Heaven and Earth, get us out of the London fog of Higher Criticism!

confound the mighty.

The night is dark and the way is rough, and we have a Lantern which God has put in our hands, but instead of employing that Lantern to show ourselves and others the right way, we are discussing lanterns, their shape, their size, their material, and which is the better light because light. better light—kerosene, lamp oil, or can-dle; and while we discuss it, we stand all around the Lantern, so that we shut out the light from the multitudes who out the light from the multitudes who are stumbling on the dark mountains of sin and death. Twelve hundred dead birds were found one morning around Bartholdi's statue in New York harbor. They had dashed their life out against the lighthouse the night before. Poor things! And the great Lighthouse of the Geerel-how many high-seering. the Gospel—how many high-soaring thinkers have beaten all their religious life out against it, while it was intended for only one thing, and that to show all nations the way into the harbor of God's mercy, and to the crystalline wharves of the Heavenly City, where the im-mortals are waiting for new arrivals. Dead skylarks, when they might have een flying seraphs.

Here also come, covering up the old Gospel, some who think they can by law and exposure of crime save the world, and from Portland, Maine, across world, and from Portland, Maine, across to San Francisco and back again to New Orleans and Savannah, many of the ministers have gone into the detective business. Worldly reform, by all means; but unless it be also Gospel reform it will be a dead failure. In New York its chief work has been to give us a change of bosses. We had a Democratic boss, and now it is to be a Republican boss; but the quarrel is, who shall

THE WEEKLY SUN, \$1.00 a year.

THE GLORIOUS GOSPEL be the Republican? Politics will save the cities the same day that Satan evangelizes perdition.

Here comes another class of people

who in pulpit and outside of it cover up

the Gospel with the theory that it makes no final difference what you is lieve, or how you act—you are bound for Heaven anyhow. There the si, side hy side, in Heaven; Garfield, and Guiteau, who shot him; Lincoln, and John Will. eau, who shot him; Lincoln, and John Wilkes Booth, who assassinated him; Washington, and Thomas Paine, who slandered him; Nana Sahib, and the missionaries, whom he clubbed to death at Cawnpore; Herod, and the children whom he massacred; Paul, and Nero, who beheaded him. As a result of the promulgation of such a mongrel and conglomerate heaven, there are millions of people in Christendom who expect to go straight to heaven from their seraglios and their inebriation and their sulcides, when among the loudest thunders that break over the basaltic is ders that break over the basaltic is-land to which St. John was expatriated was the one in which God announced that "the abominable and the murders, and the whoremongers and sorcerers, and idolaters and all liars, shall have their place in the lake which burneth with fire and brimstone, which is the second death." I correct what 1 said second death." I correct what I said when I declared the Gospel was buried lifty feet deep; it is buried a thousand feet deep. Had the glorious gospel been given full opportunity, I think before this the world would have had no need of pulpit, or sermon, or prayer, or church, but thanksgiving and hosannas would have resounded in the temple to which the mountains would temple to which the mountains would have been pillars, and the blue skies the dome, and the rivers the baptistery, and all nations the worshippers in the auditorium of the outspread world. But so far from that, as I remarked in the opening sentence of this sermon, reatest novelty of our time is the Gos-And let me say to the hundreds pel. And let his say to and splendid and thousands of educated and splendid and thousands of educated and splendid young men about to enter the Gospel ministry from the theological seminaries of all denominations, on this and the other side of the seas, that there is no drawing power like the glorious Gospel. "Him hath God lifted up to draw all men unto Him." Get your souls charged and surcharged with this Gospel, and you will have large audiences, and will not have to announce in order to assemble such audiences, a Sunday night sacred concert, with a brief address by the pastor; or the presence of "Black Pattis," or Creole Minstrels, or some new exposure of Tammany, or a sermon accompanied by a magic lantern, or

stereopticon views.

The glorious Gospel of the blessed God as spoken of in my text will have more drawing power, and when that Gospel gets full swing it will have a momentum and a power mightier than that of the Atlantic Ocean, when under the force of the September equinox it strikes the Highlands of the Navesink. The meaning of the word "Gospel" is "good news," and my text says it is "good news," and my text says it is glorious good news, and we must tell it in our churches, and over our dry goods counters, and in our factories, and over our threshing machines, and over our threshing machines, and behind our ploughs, and on our ships' decks, and in our parlors, our nurseries, and kitchens, as though it were glorious good news, and not with a dismal drawl in our voice, and a dismal look on our faces, as though rheumatism were a rheumatic twinge, or a dysneptic range faces, as though rheumatism were a rheumatic twinge, or a dyspeptic pang, or a malarial chill, or an attack of nervous prostration. With nine "blesseds" or "happys" Christ began his sermon on the Mount: Blessed the poor; blessed the mourner; blessed the meek; blessed the hungry; blessed the merciful; blessed the peacemakers; blessed the pure; blessed the persecuted; blessed the reviled; blessed, blessed, blessed; happy, happy, happy. Glorious good news for the young, as through Christ they may have their coming years ennobled and for a life-time all the angels of God their coadjutors, and all angels of God their coadjutors, and all the armies of heaven their allies. Glorious good news for the middle-aged, as through Christ they may have their perplexities disentangled and their courage rallied and their victory over all obstacles and hindrances made ever sure. Glorious good news for the aged, as they may have the sympathy of Him of whom St. John wrote: "His head and His hairs were white like wool, as white as snow," and the defence of the everlasting arms. Glorious good news for the dying, as they may have ministering spirits to escort them and opening gates to receive them and a sweep of eternal glories to encircle them and the welcome of a loving God

Oh, my text is right when it speaks of the glorious Gospel. It is an invitation from the most radiant Being that ever trod the earth, or ascended the heavens, to you and me to come and be made happy, and then take after that a Royal Castle for everlasting residence. Castle for everlasting residence, the angels of God our cupbearers. The price paid for all of this on the cliff of limestone about as high as this house, about seven minutes' walk from the wall of Jerusalem, where with an Agony that with one hand tore down the rocks, and with the other drew a midnight and with the other drew a midnight blackness over the heavens, our Lord set us forever free. Making no apology for anyone of the million sins of our life, but confessing all of them, we can point to that cliff of limestone and say, "There was paid our indebtedness, and God never collects a bill twice." Glad am I that all the Christian poets have exerted their pens in extolling the matchless One of the Gospel. Isaac Watts how do you feel concerning Him? matchless One of the Gospel. Isaac Watts, how do you feel concerning Him? And he writes, "I am no: ashamed to own my Lord." Newton, what do you think of the Gospel? And he writes, "Amazing grace, how sweet the sound." Cowper, what do you think of Him? And the answer comes, "There is a fountain filled with blood." Charles Wesley, what do you think of Him? And the answer comes, "Into a second fountain filled with blood." Charles Wesley, what do you think of Him? And he answers, "Jesus, lover of my soul." Horatius Bonar, what do you think of Him? And he responds, "I lay my sins on Jesus." Ray Palmer, what do you think of Him? And he writes, "My faith looks up to Thee." Fannie Crosby what do you think of Him?" And she writes, "Blessed assurance, Jesus is mine." But I take higher testimony: Solomon, what do fhink of Him? And the answer is, "Lily of the valley." Ezekiel, what do you think of Him? And the answer is "Plant of renown." David, what do you think of Him? And the answer is "Plant of renown." David, what do you think of Him? And the answer is. "My Shep. Him? And the answer is "Plant of renown." David, what do you think of Him? And the answer is, "My Shepherd." St. John, what do you think of Hmi? And the answer is, "Bright and morning star." St. Paul, what do you think of Him! And the answer comes, "Christ is all in all." Do you think as well of Him, O man, O woman of the blood-bought immortal spirit? Yes, Paul was right when he styled it, "The Glorius Gospel," And then as a druggist, while you are waiting

Subscribe for THE WEEKLY SUN.

for Him to make up the doctor's pre-scription, puts into a bottle so many grains of this, and so many grains of hat, and so many drops of this and so of that and the intermixture taken, though sour or bitter, restores to health; so Christ, the Divine Physician, prepares this trouble of our lifetime, and that disappointment and this per-secution and that hardship and that tear and we must take the intermixture, yet ough it be a bitter draught under the Divine prescription it administers our restoration and spiritual health,

things work together for good, "Glorions Gospel! And then the Royal Castle into which we step, out of this life, without so much as soiling our foot with the upturned earth of the grave. "They shall reign for ever and ever." Does not that mean that you are if saved to be kings and queens, and do not kings and queens have castles? But the one that you are offered was for thirty-three. years an abandoned castle, though now gloriously inhabited. Though an abandoned castle while Christ was here achieving your redemption, is again occupied by the "Chief among ten thousand," and some of your own kindred who have gone and waiting for you are leaning up, and waiting for you are leaning from the balcony. The windows of that eastle look off on the king's gardens where immortals walk linked in eternal friendship; and the banqueting hall of that castle has princes and princesses at the table; and the wine is "the new wine of the kingdom," and the supper is the marriage supper of the Lamb; and there are fountains into which no tear ever fell, and there is music that trem-bles with no grief, and the light that falls upon the scene is never beclouded, and there is the kiss of those re-united after long separation. More nerve will we have there than now, or we would swoon away under the raptures. Stronger vision will we have there than now, or our eyesight would be blinded by the brilliance. Stronger ear will we have there than now, or under the roll of that minstrelsy, and the clapping of that acclamation, and the boom of that halleacclamation, and the boom of that halle-lujah, we would be deafened. Glorious Gospel! You thought religion was a strait-jacket, that it put you on the limits, that thereafter you must go cowed down. No, no, no. It is to be castellated. By the cleansing power of the shed blood of Golgotha set your faces toward the shining pinnacles. Oh, it does not matter much what becomes of us here—for at the longest our stay is short—if we can only land there. You see there are so many I do want to meet there. Joshua, my favorite prophet; and John among the evangelists; and Paul among the apostles, and Wycliffe among the martyrs, and Bourdalove evangers, the preschers and Dante loue among the preachers, and Dante among the poets, and Havelock among the heroes, and our loved ones whom we have so much missed since they left us so many darlings of the heart, their absence sometimes almost unbearable, and, mentioned in this sentence last of

He assured our resurrection. Blessed be His glorious name forever! Surging to His ear be all the anthems! Facing to His ear be all the anthems! Facing Him be all the thrones!

Oh, I want to see it, and I will see it —the day of His coronation. On a throne already; methinks the day will come when in some great hall of eternity all the nations of earth whom He has conquered by His grace will assemble again to crown Him. Wide and high and immense and upholstered as with the sunrises and sunsets of a thousand years, great audience room of with the sunrises and sunsets of a thou-sand years, great audience room of Heaven. Like the leaves of an Adiron-dack forest the ransomed multitudes, and Christ standing on a high place surrounded by worshippers and subjects. They shall come out of the farthest past led on by the Prophets; they shall come out of the early Gospel days led on by the Apostles; they shall come out of the centuries still ahead of us, led on by champions of the truth, heroes and

all because I want the thought climac-

teric, our blessed Lord, without whom we could never reach the old Castle at all. He took our place. He purchased our ransom. He wept our woes. He suffered our stripes. He died our death.

Blessed

And then from that vatest influence ever assembled in all the universe there will go up the shout, "Crown Him! Crown Him! Crown Him!" and the Crown Him! Crown Him! and the Father who not long ago promised this His only Begotten Son, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" shall set the crown upon thy possession" shall set the crown upon the forehead yet scarred with Crucifix-ion bramble and all the hosts of heaven down on the levels and up in the gal leries will drop on their knees crying "Hail king of earth! King of heaven! King of saints! King of seraphs! Thy kingdom is an everlasting kingkingdom is an everlasting kingdom and to Thy dominions there shall be no end! Amen and Amen! Amen

Sterilized Water Wanted. The invention most needed now is some cheap and practical process of sterilizing drinking water without rendering it less palatable. The growth of population is steadily toward the cities and in the cities good health de of population is steadily toward the cities, and in the cities good health depends more on good water than on any other one thing. Indeed, it is believed by some that if the germs of disease can be kept out of food and water there will be little or no danger of the spread of the germ diseases. It is thought that pure water would reduce the death rate of any large city from 10 to 25 per cent. at least.—New York World.

Napoleon's Marksmanship. Apropos of the great Napoleon, it may be remarked that he was as poor a marksman as the average woman. It is related that on a certain occasion he was hunting, when the dogs brought a fine stag to bay. It was the custom to leave it for the Emperor to kill, but at that moment he could not be found, so the master of the stagliounds put the animal out of its misery with a knife, Just then the Emperor came in sight, and the dead stag was propped up on and the dead stag was propped up on its legs. The great Napoleon fired and the stag fell over, at the same time the stag fell over, at the same time the stag fell over, at the same time there was a piteous whine from one of the hounds, which had been shot through the head. The Emperor, who was on horseback, wheeled around and said to Forche: "Apres tout, je ne suis pas aussi mauvais tireur qu'on le pretend!" (Atter all, I am not so ba! a shot as they make me out to be.")—Truth.

"Ah, mon ami! Is it that you are well, h'est ce pas? Je suits herex."
"For Heaven's sake, old fellow, I'm no Frenchman!" No Escape From It. "Pardonnez moi. I've been reading Triby, and I can't help it, hein!"—

Advertise in THE WEEKLY SUN.

/ SIJOHN ~ FIRST QUARTER, INTERNATIONAL

Text of Lesson-Luke xix, 1-10; Golden Text-The Son of Man is Come to Seek and to Save That Which Was Lost-

SERIES, MARCH 17.

1. "And Jesus entered and passed through Jericho." We have now come to the last week before the crucifixion, and the next lesson in order in the series and the next lesson in order in the series (that for April 7) will be the triumphal entry, which seems also to be the next in the order of events. In reference to the blind men healed about this time, Matthew speaks of two who were healed as he left Jericho; Mark mentions only one and gives his name as Bartimæus, while Luke speaks of one who was healed as he entered Jericho without any attempt to reconcile these accounts.
Why not take the three as we find them and simply believe that He healed one as He entered Jericho and two as He left Jericho, one of whom was Barti-mæus? The simplest and least learned explanation is often nearest to the

2. "And, behold; there was a man named Zaccheus, which was the chie among the publicans, and he was rich.' We are now introduced to one who was blind spiritually, but not physically, He needed Jesus as much as Bartimæus but perhaps was not as conscious of that need, not being poor nor physically helpless. Of the class to which he belonged he was at the head, and as to this world's goods he needed nothing He is one of the most interesting rich men of the gospels. The rich young ruler saddened us by his going away; the rich man who thought only of his larger barns and the good time he would have was suddenly called away from it all, and the rich man at whose gate Lazarus lay had a terrible reverse. 3. "And he sought to see Jesus, wh He was, and could not for the press, be cause he was little of stature. opening words make us think of those opening words make us think of those Greeks who said to Philip, "Sir, we would see Jesus" (John xii, 21), and they suggest to us that the only one worth seeing is Jesus, for when we see Him we see God the Father (John xiv, 9). We are not told the motive of those Greeks in desiring to see Jesus, and, as to Zaccheus, it may have been mere curiosity, but the result would lead us

to suppose something more.

4. "And he ran before and climbed up into a sycamore tree to see Him, tor He was to pass that way." This was about as undignified a proceeding as that of the rich young ruler who kneeled down in the street, but it indicated a real desire. It we would see Jesus, we must go where Jesus is to be found, and we will be sure to find Him in His word. The Scriptures testify of Him (Luke xxiv. 27

5. "And when Jesus came to the place He looked up and saw him and said unto him, Zaccheus, make haste and come down, for to-day I must abide at thy house." He knew what was in and come down, for to-day I must abuse at thy house." He knew what was in man, and He knew the heart of this man up among the branches of this sycamore. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of them whose hearts are perfect toward Him" (II Chron. xvi, 9), and if there is in your heart a going out to Him, a hunyour heart a going out to Him, a hun-gering for Him, be sure that He sees it there, and remember that it is written "Ye shall seek Me and find Me when ye search for Me with all your heart" (Jer. xxix. 13).

xxix, 13).

6. "And he made haste and came down and received him joyfully." How quickly he responds to the Saviour's invitation. It is the Spirit's work, but Zaccheus was willing to have it so. The Spirit is seeking to bring all who hear the gospel down from their pride of intellect and social standing and moral standing and self in every form righteous or unrighteous, that they may receive Jesus and stand truly complete in Him. Then we become children of God and accepted in the Beloved (John i, 12; Eph, 1, 6, 7). Consider how every high thing shall some day be brought down and Jesus alone exalted (Isa. ii,

7. "And when they saw it they all murmured, saying that He was gone to be guest with a man that is a sinner." Satan is always angry when any one receives Jesus or even looks toward Him and will surely have something to say about it, as when he spoke through Simon the Pharisee of the woman who washed Jesus' feet with her tears; or when he stood at Joshua the high when he stood at Joshua the high priest's right hand, seemingly pointing to the filthy garments. Let not the enemy hinder you by pointing to your sinfulness, bat rejoice that "Christ Jesus came into the world to save

inners."
8. "And Zaccheus stood and said unto he Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." Not that he had been doing this, but he would do it as an evidence of his sincerwould do it as an evidence of his sincerity and begin now. It is a free gift
(Rom. vi, 28; Eph. ii, 8). But being
saved we must give evidence of it, for a
faith that does not show itself in good works is not a faith that saves. See works is not a faith that saves. See James ii, 14, 17; Eph. ii, 10. Unless there is a cheerful and ample restitution to all whom we may have wronged as far as we have ability and opportunity and a liberal giving to the Lord, constrained by His love, our faith is questionable 9. "And Jesus said unto him. This

9. "And Jesus said unto him, This day is salvation come to this house, for so much as he also is a son of Abraham." Not simply a descendant of Abraham, but a true believer like Abraham, and thus and therefore a true child of Abraham and child of God, by faith in Jesus Christ. For if ye be Christ's, then are ye Abraham's seed and heirs according to the promise (Gal. iii, 29). Salvation is in the Lord. Jesus Christ Himself is the salvation of the Lord, so when we have received Him salvation when we have received Him salvation has come to us. and we can make Israel's millennial song our own and sing "Behold, God is my salvation" (Jonah ii, 9; Luke ii, 30; Isa. xii, 2).

10. "For the Son of Man is come to seek and to save that which was lost." All are by nature lost (Eph. ii, 3), not being lost nor under the possibility of bas All are by nature lost (Eph. ii, 3), not being lost nor under the possibility of being some day lost, but actually lost sinners, without God and without hope (Eph. ii, 12), ungodly and without strength (Rom. v, 6). Such are all without exception until found by this seeking Saviour and by His blood redeemed, for there is none other (Acts iv, 12; Isa. xiv, 21, 22). Let your soul cry, if you are not saved, "seek me, O Lord, for I am lost."

Subscribe for THE WEEKLY SUN.

Jusiness SHORTHANDINSTITUTE. COLLEGE

RECENT SUCCESSES—The Telegraph Publishing Co. advertised for an accountant. S. J. McGowan was the choice of over 50 applicants. Walter Doan, a graduate of both Bus, and S. H. departments, went to Boston, secured a position at once in spite of hard times, and is reported to be getting \$18 per week. Both young men went directly from the vchoolroom to those excellent positions. Sources of success: earnest application; thorough drill; the best courses of study obtainable in Canada. Do you want this kind of training? catalogue.

S. KERR & SON. Odd Fellows' Hall. YEARS

For the Last 50 Years Cough Medicines have been coming in and dying out, but during all this time . . .

Sharp's Balsam of Horehoun

Never Left the Front Rank for Curing Croup, Coughs and Colds. All Druggists and most Grocerymen sell it.

ARMSTRONG & CO., Proprietors.

PORK

JUST RECEIVED:

100 Brls. P.E.I. Heavy Mess Pork, 25 Brls. Sqnire's Clear Pork, also 200 Tubs and Pails of Lard.

FOR SALE BY W. F. HARRISON & CO., Smythe Street.

MAINE'S PROHIBITORY LAW.

Editor Patten's Attack on the Measure and Rev. J. S Williamson.

The Legislature Rejects the Resubmissio Bill by a Large Majority.

Augusta, Me., Feb. 28.-Editor Patten of the Bath Times, who represents the city of Bath in the house, is a very prominent figure today, when he made a vigorous attack upon the prohibitory law in general, and Rev. J. W. Williamson of Augusta in particular, who in the hearing on the resubmission bill a week ago, took occasion to speak rather slightingly of Mr. Patten's ability and efforts on behalf of his bill. Mr. Patten spoke for an hour, and the floor and galleries of the house were packed with a great crowd of listeners. Neal Dow and his law came in for a good, old-fashioned roasting, though in a perfectly respectful way, and then the speaker turned his attention to Mr. William son, who sat on the floor of the house not ten yards from his desk. After telling how his ability and the hones of his efforts against prohibition had been insinuated against by Mr. Williamson, Patten referred to a story told by the reverend gentleman at the hearing, about a skunk who tried in vain to palm himself off as a rabbit. Mr. Patten said: If Sctotch nativity (Mr. Williamson is a Scot) irspires a minister of the gospel to such poetic flights as the skunk story. thank God that I am only a son of the land of Washington, Lincoln Longfellow, Bryant and Whittier. Mr Williamson would better go home and return to Scotland, the most drunken

country on earth." Following Mr. Patten, Mr. Park hurst spoke briefly for the resubmission, and the bill went to vote, where it was lost by a ballot of 114 to 13, those voting for it being: Messrs. Dickey, Farrow, Geyer, Keegan, Kingman, Lane, Lawrence, Littlefield, Parkhurst, Patten, Tolman,, Twitch-'ell and Wheeler.

LOOK OUT FOR MIXTURES.

Says the Halifax Chronicle: We hear of some sales of oatmeal and rolled oats at below the cost of production for genuine oats. The query is, how much wheat is put in the oats, as rolled wheat and rolled oats look so much alike one can hardly tell them apart and the one costs about \$1 a barrel less than the other. There are als some reports of short weight shipments. Buyers will do well to weigh their shipments and search for rolled wheat. Of course, of there is rolled wheat among the rolled oats there will be cracked wheat among the oat meal. If the mixture is acceptable as food then all had better follow the sale of it and cut prices to meet

THE FISH TRADE.

Speaking of the fish trade the Halifax Chronicle says: "The near approach of the lenten season has caus ed some local demand for fish, but nothing to speak of. There is some demand for first-class frozen herring. The West India trade remains the same. A large quantity of fish is going forward. Very few Newfoundland fish are being put on the market here. Halifax dealers have made offers, which have been refused. The demand in Europe is keeping the price stiff in Newfoundland. Green cod are scarce in the Montreal market. Some dealers there say they do not remember a former year when the lenten season began with such light stocks. A cargo of Newfoundland frozen herring sold week at 90c, and are being held at \$1.25 in a jobbing way."

The flow of natural gas in West Virginia and Pennsylvania is said to be on the increase.

Electric light was first successfully used in photography by Van der Weyde in 1876.

ESTE 1867 | S. R. FOSTER & SON.

Wire Nails, Steel and Iron Cut Nails and Spikes, Tacks, Brads, Shoe Nails, Hungarian Nails, etc.

ST. JOHN, N. B. SAINT JOHN DYE WORKS.

86 PRINCESS STREET.

Ladies and Gentlemen's Clothing CLEANSED or DYED at Short Notice.

C. E. BRACKET

ASSIGNEE'S NOTICE.

Arthur W.Wiggins of Waterborough, Queens Co., did, by deed dated 23rd January, 1895, convey to me all his estate and effects for the benefit of his creditors, executing the same within ninety days (without preference). The deed may be seen and all information obtained upon application to the undersigned solicitor at his office, 42 Princess street.

OYRUS W. WIGGINS, ALEX. W. BAIRD,

Solicitor.

Trustee.

INTERCOLONIAL RAILWAY

On and after Monday, the ist October, _1894, the trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN. Express for Campbellton, Pugwash, Pictou and Halifax.... Express for Halifax..... 13.50 Express for Quebec and Montreal..... Passengers from St. John for Quebec and Montreal take through sleeping cars at Monc-ton at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN Express from Sussex..... Accommodation from Moncton......

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Hallfax and Montreal via Levis are lighted by electricity. All trains are run by Eastern Standard

D. POTTINGER Railway Office, Moncton, N. B., 27th Sept.,

EQUITY SALE

THERE WILL BE SOLD AT PUBLIC AUCTION, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the first day of December next, at the hour of twelve o'clock noon, pursuant to the directions (f a Decretal Order of the Supreme Court in Equity, made on Friday, the 24th day of August, A. D. 1894, in a cause therein nending, wherein Charless A. Palmer is Plaintiff and William Esson and Julia E. Esson. bis wife, Charlotte Romans, James C. Robertson and Calista C. H. Robertson his wife, James Mowat and Laura P. Mowat his wife, Louiss E. Wilson, Augusta J. Harris, and Julia E. Esson, Executrix and Trustee, Laura Paulline Mowat, Executrix and Trustee, and James C. Robertson and Dudne Breeze, Executors and Trustees of and under the last will and testament of James Stanley Harris, deceased, are deperendants, with the approbation of the undersigned Referee in Equity, duly appointed in and for the said City, and County of Saint John, all the freehold, leasehold and personal property remaining of James Stanley Harris, deceased, are dependent of J. Harris & Co. deceased, and also all the freehold, leasehold and personal property and assets of the firm of J. Harris & Co.

The said freehold, leasehold and personal property remaining of the said James Stanley Harris, deceased, so to be sold as aforesaid, is situate in the City of Saint John and comprises:—

cels of land, with the buildings thereon, situate on the corner of Paradise Row and Harris S'reet, having a frontage of two hundred and twenty-seven (227) feet, two (2) incaes on Paradise Row, and three hundred and one (301) feet eight (8) inches on Harris Street.

on Paradise Row, and three hundred and one (301) feet eight (8) inches on Harris Street.

2.—All those three several freehold and leasehold lots, with the buildings thereon situate on the west side of Water Street, and the north side of Peters' Wharf (so called), having a frontage of fifty (50) feet on Water Street, and extending back therefrom ninety (90) feet, more or less, and a frontage of twenty-four (24) feet on Peters' Wharf (so called); the leasehold lot being under a renewable Lease subject to a ground rent of Two Tundred and Sixty-four (\$264.00) Dollars per annum.

Also, Four (4) shares of the capital stock of the Central Fire Insurance Company.

The said freehold, leasehold and personal property and assets of the firm of J. Harris & Co. so to be sold as aforesaid is all in the City of Saint John, and compfises:—

3.—All those four several freehold and leasehold lots of land, with the buildings and machinery thereon, known as the Portland Rolling Mills, having a frontage of four hundred and fifty-seven (457) feet on the Straight Shore or Short Ferry Road, and extending from said Road southerly to the harbor line; two hundred and twenty (220) feet of this frontage be ng freehold, and the remaindar being held under renewable Leases subject to a ground rent of Three Hundrd and leasehold lots of land with the buildings, machinery and improvements thereon, known as the Foster Nail Factory, situate on the western side of George Street, having a frontage of one hundred and twenty-seven (127) feet on said street, and extending back westerly eighty (30) feet more or less; sixty-four feet of this frontage being freehold, and the remainder being held under renewable leases, subject to a ground rent of One Hundred and Thirty \$(130) dollars per annum.

The property known as the Portland Rolling Mills and the Foster Nail Factory will be sold en bloc, the stock of raw and manufactured materials to be taken by the purchaser at a valuation.

For terms of sale and other particulars apply to the plaintiff's solicitor. For terms of sale and other particulars apply to the plaintiff's solicitor.

Dated the 24th day of September, A. D.,

CLARENCE H. FERGUSON. Referee in Equit

M. G. B. HENDERSON,
Plaintiff's Solicitor.
W. A. LOCKHART.

By order of Mr. Justice Tuck, made this day, the above sale is postponed until SAT-URDAY, the fifth day of January, 1895, at the same hour and place.

Dated this 24th day of November, A. D. 1894. CLARENCE H. FERGUSON,

By order of Mr. Justice Tuck, made this day, the above sale is further postponed until SATURDAY, the Second Day of March, 1395, at the same hour and place.

Dated this 28th day of December, A. D.

CLARENCE H. FERGUSON.

By order of Mr. Justice Tuck, made this day, the above sale is further postponed until SATURDAY, the first day of June next, at the same hour and place.

Dated this 23rd day of February, A. D. 1895. CLARENCE H. FERGUSON,

OTT