2

CHRIST AND HUMAN BROTHERHOOD.

BY REV. E. G. GANGE. (An address delivered at the Newcastle, Eng

An address delivered at the Newcossile, Enz and, mayins Restinged. There are mayly kinds of brother-hood. There is a brotherhood that applings irren the family, nocked in the second second second second second burn of the second second second second to seake dist the second second second second the second second second second second second of the second second second second the second second second second second the second second second second second burn of pariotism. If you wanger all second second second second second second base second second second second second the none the less plasses is a Christian theological base second borned second second the second second second second second second second second second second second second the second second second second the second second second second second the second the second second second second second second second the second s

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that era of peace when awords to proming-holes," and when hostile reaces shall meet over battlefields to clap hands be Gross in the spirit of the If God so loved us we ought to another 2. But, again, Chris-herbood is doing a great deal lown

NATIONAL DIFFERENCES very herrible to read the history e Chutch of Christ when Faplets Protestants used to burn one ner for the glory of God. I can mber the time when the Church bese things are ancient history. Church of Eugland today lights at with different weapons. In fact is to fight against itself. There is hurch Union on one side and the K. D. C. Pills Cures Chronic Constipa-to be said o your

Church Association on the other, and don't they love one another ! But in spite of that THE STRIT OF UNION IS IN THE AIR,

<text><text><text><text><text><text><text> THE SPIRIT OF UNION IS IN THE AIR, and we Baptists have set a. good ex-ample. We used to be known as "Par-ticular" and "General" Baptist bodies, though heaven only, knew the differ-erce between the two. Whatever that diff vence was, those two terms beloog to the language of the past, sud, thank God, we are one denomination to-day, lygal to one another, loyal to Jeau Orlets, believing in ruin by the fall, rademption by the blood, regeneration by the Holy Ghost, salvation through Christ and Christ alone. The Metho-dis's are trying to bring about a union redemption by the block regeneration by the Holy Ghost, salvation through Christ and Christ alone. The Metho-dists are trying to hring about sunion. They have been split up into Old Methodists and reform, and New Con-nearion and Pelmilives, but they are coming cicasr together. Halledijahl so it ought to be. (Applause.) Down with your party walls, lower your party flags, and get as close together as you can, on one condition. The only way to do it is this. You cannot do it by way of compromise. Never'l But you can do it by throwing away creeds and formularies and the tagditions of men and opinione of the fathers, and by get-ting face to face with the historical Christ of the New Testament, who holds op His hands and says, "A new-commandment give I unto you, that ye love one another." "One is your Mester, even Christ, and all ye are brethren." Well, then,

treatment of a dog will bring all months "imprisonment. I hope to live to see THE DAY WHEN WORAN'S HONOR Will be a deax to the English Legisla-ture sa any purse of monsy and when any besolted hashend who has beaten his wife until her once lovely features are almost emrecognisable will reserve greater, and not less purshiftent than if he had acted creatly towards a dog. Let a man in noclety be galay of du-honesty, and society caracias him. Let a man in noclety be a known profil gate, a tebauched, filthy, moral heper-and society lifts its hat to him and opens its houses to him. I pray God that the day may come when in Eng-ined unclearmes shall be a bigger sin than mere dishomety, and when we shall fight the battle all along the line for the go of or men and weather the part of the second weather the state of the second the state that mere dishometry, and when we shall fight the battle all along the line for the go of or men and weather the second of the second to the manhood. What we want is the strength of womashood consecrated to the ser-tion of the Saviour, and we be serve Him when we serve our fellows. The service of man is the serve of G.d. The brotherhood of man and the Father-hood of Gad are two of the most preci-ous truths we hold. Preach them and live them, and G.d. preads to provide the serve of the mant is the strength of work we hold. Preach them and live them, and G.d. preads them and live them, and G.d. Speed you in your work! (Applause.)

THE SIN OF DISCOURAGEMENT,

BY REV, THEODORE L. CUYLER.

THE SIN OF DISCOURAGEMENT, IN URY, THEODOID L. CULLER. Is discouragement a sin? Yes, when it hamstrings a Christian and gives God Une lie. If what are sent the sent of the sent the sent of the sent some of the sent of the sent of the sent some of the sent sent the sent some of the sent sent the sent of the sent sent sent the sent of the sent sent sent is the sent of the sent sent member when the sent sent sent sent sent sent sent sent the sent sent sent sent sent sent the sent sent sent sent sent sent member who inherited an appelies for strong the sent sent sent sent sent sent sent member who inherited sent sent sent member who inherited sent sent se

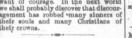
ne lordling because he title; and we call a s a noble hord when in a n ignoble scoundrel.

our paalms and hymns a bit t bert Burns sang : Rank is but the guines stamp, And a man's a man for a' that.

Is an ignoble scoundrel. We have had that long in ove, friends of the issues of the people and on two thougs. If we are cotherhood we must keep re upon-first of all--the (Applause.) I did not see a lap. I do not ease uil the artkeeping I dag. Ther eeping out o (rubbian, And then, too, over and anon out to ad 2 Manges, with their chertshoft tree with some barrend down. The question the source of the source of the source of the theory of the most frequencies of the source to discourgement series temptations to discourgement series temptations to discourgement series temptations to discourgement series afforts and the most frequencies of the source of the source of the partern failure of our best afforts and the source of the source of the source of the source of the partern failure of our best afforts and the source of the source of the source of the source of the partern failure of our best afforts and the source of the source of the source of the source of the partern failure of our best afforts and the source of a perpet in order on the other states of the second states o

De reni of surprise to us. walt and see. One of the worst wills wrought by the sin of discouragement is that we are tempted to stop when we are just on the evo of realised success, and almost in sight of the richest bleasings. Up mear the summit of Month Washington there is—or used to be "mear is a poor full prelated of exposence and heart failure on a cold antumnal night. Her father and she had rashly essayed to assend the montains without a guide, had become test, and had eat down be-wildered in the chilling darkness. The next morting the distructed father dia-covered that a few rods more would have brought him in sight of the lights from the windows of the "Tip-top House." Here is a bit of a par-able to linestrate how those who are colog, not rash things, but wise things, may be tempted to lose heat and relax their eff r: when they dre almost in sight of success. During my efforts. I became almuly discouraged, and began to thick of fis-tor and the state of the subside to the moderful outporting of his fight on that little outport which darbied its members and they be to the subside to other. God was better to me than I was to Him. He "hasded me off" with a wonderful outporting of his fight on the darg, it reambles to table its members and they have a subside to other. God was better to me than I was to the darg, it reambles to think how the darget. Here the subside to other the darget. In thread for all "geness without the first visible convert; then there and implement for all "geness without the first visible convert; then then and "incomarge the members. Mole old Dr. Adoniram Judson presched in Barmad for all "geness without the first visible convert; then then are subside to me than the fart the darget. In three subjet to disk forg-ation of knowing that we are working ur during the subside to disk firg-tions apreached here right satisfac-a the the index, no arise the is bard an dimontery or the seminary. Mole old Dr. Adoniram began there there

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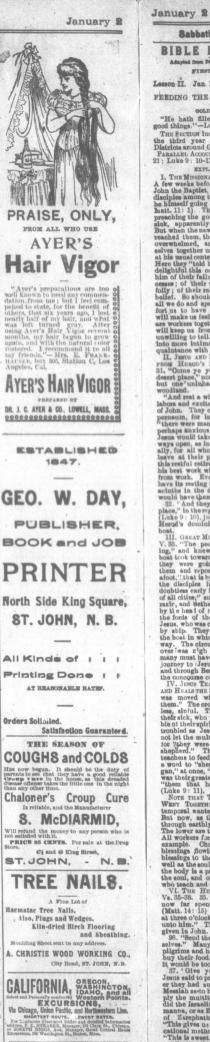
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Sabbath School

BIBLE LESSO FIRST QUARTER.

Lesson II. Jan 13. Mark FEEDING THE FIVE THE GOLDEN TEXT. "He hath filled the h good things."-Luke 1: 53

THE SECTION Includes the 1 the third year of public Districts around Gallies. PARALLEL ACCOUNTS - Matth 21; Luke 9: 10-17; John 6;

*1.***Come ye yourselves a desert place," not a barren, s but one? uninhabited, wild woodland

woodland. "And rest a while," after t labors and excited interest of John. They could not r pernaum, for in these exci "there were many coming a

pernamm, for in these excit there were many coming a perhaps anxious to know w lema would take. "The doc ways open, as in Eastern ho ally, for all who chose to c leave at their pleasure. This form work. Every tree and have fits realing time. We actinths in the dark a faw would have them bloom we' 22. "And they departed in place," in the region of Beth Place," in the region of Beth Place's dominions. "By r beth

(Luke 9: 10), just over the 9: (Luke 9: 10), just over the 9: HI. GREAT MULTITUDES F. HI. GRE

Die Of Liebre plathaus same, itroublied as Jeaus was, his not let the mollitudes go w how how were as absept n abspherd." They were of teachers to feed, to guides, it a word to "absphated" they gan, "stores," to teach He "them that had need of (Linke 9: 11). NOTE THAT TRACHING AN WENT TOASTHER. Jeaus temporal wants as well aso But now, as then, he er through earthly to spiritun The lower are ine means to All workers for Jeaus must take the souls of the shoe example. Our site of the shoe well as the souls of the shoe West To construct the source the sourt and of the shoe well as the sour of the shoe West To shoe the shoe who teach and preach. VI. THE HUNCHING the source who teach and preach. VI. THE HUNCHING the shoe who teach and preach. VI. THE HUNCHING the shoe supo him." The fuller congiven in John. 36. "Southern away ... show: "Many of these way ... shoes." Many of these way ... shoe shoe has the shoe home buy their food. They must the sour had had no home buy their food. They must the would be iso lats. 37. 'Give ye them too Jeaus said to prove them J put he muititude with fi

er they had such faith in Messiah set believe that ply the multisude with f did the Jarsenities in the wi-manna, or as Eilj sha uppli d Zarephath (1 Kings "This gives us a glimpse: cational method of the gr-"The landred pennywo A penny was a silver coin to seventeen centa. Bu price of a day laborer's u conversion to \$150 or \$20 THE Huxomuso Mor. Lagge part of the world is li

THE HUNCKHING MOL large part of the world is li full of people perishing They need sternal life; have their souls nourished ened; they need to be s love, and forgiveness, as love, and forgiverse, they i faith, and courage; they i want of the bread of life.