SERMON.

GOD'S THREE GREAT COVENANTS WITH MAN

Pastor Russell Preached to Two Large Audiences at Johnstown—Covenant With Abraham Discussed.

Pastor C. T. Russell, of Allegheny, Pa., recently preached at Johnstown, taking for his discourse God's Three Great Covenants with Men. His text was Galotians 3: 29.

None get the scope of the divine plan as presented in the Bible who do not realize that Christians constitute spiritual Israel, who, following the first advent, succeeded natural Israel as the heirs of the chief promise of God—the chief blessing—the chief covenant. This is clearly set forth in our text, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

We are not in this claiming that Christians, spiritual Israelites, inherit all of the divine mercies and blessings. On the contrary, we hope to show from this discourse that while they inherit the chief blessings, natural Israel has a share in divine mercy yet to be revealed; and not only so, but also the nations—all the families of the earth. These blessings have come down to us from the one to whom the promises were made, Father Abraham, who was not only the friend of God, and to whom God first revealed something of the riches of His grace toward men, but he was additionally a type of God in a great system of allegories brought to our attention in the scriptures—particularly in Galatians 4, just following our text.

In this great allegory Abraham represented the heavenly Father; his wives, Sarah, Hagar and Keturah represented God's three great covenants; and the children of these three wives represented the three different classes who are to be blessed by the three covenants. The Apostle clearly points this out. Writing of Sarah and Hagar he says, "Which thing is an allegory, for these two women are two covenants, the one from Mount Sinai bearing children (fleshly Israel) unto bondage, which is Hagar; "the other, Sarah, a free woman, whose son Isaac became Abraham's chief heir. The apostle continues, "Now, we, brethren, as Issac was, are the children of promise," Christ being counted in as the "Head of the Church, which is His body"—the antitypical Isaac, Keturah, whom Abraham married after the death of Sarah, represents the new covenant, which will not go into effect until the death of the Sarah covenant, which bears spiritual Israel, and which will die or become extinct when it shall have served its purpose in the development of spiritual Israel.—Gal 4: 22-28.

The foregoing allegory shows indirectly that Abraham represents God after the manner of a type. Not exactly a type, however, because an antitype follows a type, wherets God was already in existence and was merely representing himself and his future work through Abraham—showing how evenutally in His plan of salvation He would develop from the human family various sons of God under various covenants. This is stated by the apostle, saying, "It is of faith that it might be of grace, to the end that the promise might be sure to all the seed (all the children); not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, foreshowing (allegorizing) Him whom he believed, even God.—Rom 4: 16-27.

All Christian people recognize the general fact that God made a covenant with Abraham and his seed. This we sometimes designate the oath-bound covenant, because it had no Mediator—it needed none, because it was unconditional. But it was attested or guaranteed by the divine oath. All Christian people also recognize the fact that God instituted a law covenant with Israel at Mount Sinai, and that Moses was made the mediator of that and the nation of Israel, and was sealed with the blood of the sin offerings, the mediator sprinkling the people with the blood as representing that they were bound by the covenant, and sprinkling the book of the law with the same blood, as indicating that God was likewise bound by the provisions of that covenant.

All Christians know additionally that the Lord has declared, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant which I made with their fathers in the day when I took them out of the land of Egypt. . . . For this is the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts, and will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, Know thou the Lord, for all shall know Me from the least to the greatest of them. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.—Heb. 8: 8-12.

Thus we see the great covenants clearly set forth in scriptural terms, aside from the allegories already referred to. Let us now take these up in their order and learn their import.

THE SARAH COVENANT.

What the apostle designates as the Sarah covenant, allegorized in the personal experiences of Abraham's first wife, is everywhere represented throughout the scriptures as by far the most important of these three, because it included all the blessings of the other two. It was Sarah's son that was to be the heir of all things and through whom a portion was to be granted to the others of Abraham's children. It will be remembered that Sarah was barren for a long time, and that Isaac was born in her old age, and this typified the long interim between God's declaration of this original covenant and the time when its fulfillment began to appear in the manifestation of Jesus at the first advent. Then, as the apostle points out, the prophecy began to be fulfilled—"Sing thou barren one that didst not bear, for more are the children of the desolate than of her which hath a husband."

This covenant is not yet dead. It not only bears Jesus, the Head of the Isaac class, but the Church, the members of His body, for "Ye, brethren, as Isaac was, are the children of the promise"—the Abrahamic Oath-Bound Covenant. For more than eighteen centuries this convenant has been bearing its children, yet they are all one seed, one genera, one kind—the "New Creation" of God through Christ Jesus.

The Sarah Covenant will not expire until it shall have brought forth the complete Isaac class, who will be the heirs of promise as the special seed of Abraham. This is in accord with the promise, namely, "In thy seed shall all the families of the earth be blessed." Whatever blessings are to come to the remainder of mankind, must all come through the members of this new creation, the church, whose head is Christ. It must be completed before it can accomplish its work of blessing all nations. Various scriptures seem to indicate that very soon this entire Isaac class of Abraham's seed under the Oath-Bound Covenant, already begotten of the spirit, will be born in the first resurrection, changed in a moment, in the twinkling of an eye, to be like their glorified head, associated with him in the great work of his millennial kingdom.

THE LAW COVENANT.

The apostle points out that the Law Covenant was added to the Abrahamic Covenant because of sin (as a restraint upon the people and as an educatory process) until the promised seed had come. (Cal. iii:19.) This was the Hagar Covenant of the allegory—the Sinai Covenant, whose introduction with fearful sights at the mountain fitly represented the terrors of the law, its announcement of penalties aginst its very infraction. The apostle of the allegory pictures that as a bondage covenant, and the Jews, represented by Israel, as also in bondage. The apostle points out in his letter to the Romans that the Jews thought this covenant was a great blessing, a great advantage to them; but while they supposed that it would give them life everlasting, they found on the contrary that because they could not keep its absolutely just requirements, it therefore did not give them life, but sentenced them afresh to death as sinners, as violators of the divine law. Thus the apostle declares that the law made nothing perfect, that by the deeds of the law could not flesh be justified in God's sight, that the law merely gave them a knowledge of sin, and did not point them to a way of escape from the sin. He declares that by giving the Jews the law God shut them up, as it were, to make them feel their need of deliverance through grace, which he ultimately intended to extend to them through Christ.

The period of Ishmael's life prior to the birth of Isaac represents the period of Israel's history for over 1,600 years, from Sinai to Christ. Henceforth, as the apostle points out, there was a conflict between the natural seed of Hagar and the seed of Sarah, between those who were merely under the law and those who, by the exercise of faith, rose higher than the Law Covenant, and were accepted of the Lord under the original, the Abrahamic Covenant, which still existed.

HAGAR AND ISHMAEL CAST OUT.

As Hagar and her son were cast out with very limited provision for sustenance, so the Law Covenant and the natural Israel—because of the rejection of church, the body of Christ—were cast out, deprived of almost every element of divine favor. As Hagar and her son almost perished for lack of food and drink, so natural Israel in its castoff condition almost perished for lack of spiritual nourishment and refreshment. As in dire extremity Hagar finally cried unto the Lord and a spring of water was shown her that saved her son, and as then she came back and was subject to Sarah, it teaches us that in the direst extremity of natural Israel's cast-off condition the Lord will graciously point to the true water of life and bring natural Israel back into relationship with himself, subject to and appreciating the higher covenant than theirs, the Sarah Covenant, the Oath-Bound Covenant, under which they also will get a blessing.

In this we are not left to conjecture, and the allegory is well backed up by the statements of the Scriptures. God's Word freely declares that in due time he who scattered Israel shall gather him, and that the gathering shall be from the ends of the earth back into divine favor and to a repossession of their old land.

The entire matter is most explicitly set forth in Romans xi:25-32. There the apostle explicitly tells us not only that Israel was blinded and cast off from God's favor, but that favor also is in reservation for them in God's due time. He indicates that the due time for favor to natural Israel will not come until the Gospel Church, the Isaac seed of Abraham shall first have been developed and glorified in the first resurrection; then through this Isaac seed a blessing is to come first to natural Israel, and subsequently to all other peoples. He says, "There shall come out of Zion the Deliverer (the glorified Christ, Head and body being in process of development throughout the Gospel age), and he shall turn away ungodliness from Jacob" (the natural seed of Abraham, Ishmael of the allegory.) The apostle quotes further, saying, "For this My convenant unto them when I shall take away their sins." Thus the Lord declares that Israel's sins shall be put away, cancelled, and the doing of this will be the fulfillment of His covenant with them, the taking away of their blindness and ungodliness.

"MERCY THROUGH YOUR MERCY."

The apostle explains the matter further, saying, "As concerning the Gospel they (natural Israel) are enemies for your sakes (for spiritual Israel's sakes—to permit of your development as the seed of Abraham by the original or Sarah Covenant.) But as touching the election they are beloved for the father's sakes, because the gifts and callings of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also not believed, that through your mercy (the mercy of Christ, the antitypical Isaac, the special or spiritual seed of Abraham) they also may obtain mercy."

Following the allegory suggested by the apostle, Abraham's wife, Katurah, whom he married after the death of Sarah, and by whom he had numerous children, would correspond to the third great covenant—the new covenant. (Gen. 25: 1.) But while the new covenant is thus represented in the allegory it is more particularly represented as fulfilled in Isaac, the seed of promise. The oath-bound promise reads, "In thy seed (Isaac in the allegory), shall all the families of the earth be blessed." It is the antitypical Isaac, the Christ, Head and body, which is to bless the families of the earth under the new covenant.

The new covenant of divine mercy and favor toward whosoever will is represented as having Christ for its Mediator and as being sealed by the blood of Christ, the death of Christ (1 Pet, 1: 19.) In various particulars it is contrasted with the law covenant, which it supplants—as, for instance, the apostle contrasts and compares the two, speaking of Moses as the mediator of the new covenant; the blood of bulls and goats as the offset of the sins of the people under the law covenant, the blood of Christ, the better sacrifice, as making atonement for the sins of the people under the new covenant. The law of God was the basis of the law covenant, and the same law of God—still more freely enunciated as the law of love and the Golden Rule—are set forth as the law connected with the new covenant. We are shown clearly that the difference between the two covenants is in the different sacrifices and different mediators.

Moses, a member of the fallen race, could and did act as a mediator, but he could not assist the people out of their imperfections, and hence the covenant which he mediated failed to bring life to those under it. But the new covenant in this respect will be different, because the Mediator of the new covenant, holy, harmless, undefiled and separate from sinners, meets all the replirements of the covenant with His own blood, His own death, His own sacrifice, and on the basis of the better sacrifice he is able to offer mercy to the people, which Moses could not offer.

In a word, then, the law of God was the foundation of the law covenant, and the same law—no less strict but still more clearly set forth—will be the law of the new covenant. The offer of life under the law covenant was conditioned upon the obedience to the law. Thus far the similarities, now the differences: The law covenant made nothing perfect, because its mediator, unable to meet the requirements of the law himself, was unable to help the people to do so. The new covenant Mediator not only kept the law Himself and thus had the right of life everlasting, but giving that life as a ransom for mankind He is prepared to grant to every member of the race all the assistance necessary to obedience to the law and the attainment of life everlasting.

THE NEW COVENANT STILL FUTURE.

We have seen what the new covenant will do when in due time it shall go into effect, but it has not yet gone into effect; before it can be effective it must be sealed. True, our Lord declared, "This is my blood of the new covenant, shed for many for the remission of sins." "The cup which my Father hath poured for me, shall I not drink it?" But by divine arrangement the church, the body of the antitypical Isaac, is to share with the Head in the work of sealing the new covenant as well as in the work of being Mediator between God and man. Hence our Lord said to His followers respecting the cup, the blood of the new covenant, "Drink ye all of it"—participate with Me in this work of sealing the new covenant. And so it has been as the apostle declared—the faithful saints, the footstep followers of the Lord, have throughout this gospel age each been "filling up with that which is behind of the afflictions of Christ."—Col. 1: 24.

Not that the sacrifices of the Lord's consecrated people are at all necessary so far as divine justice is concerned—not that they have merit either for those who make them or for others; but that the Lord has ordained that receiving the merit of Christ by faith themselves, they should make consecration of all that they have and thus be accepted as members of the glorified Christ; so that it is, as the scriptures represent, the sufferings of Christ that are still being accomplished in the world. From this standpoint the work of propitiation has begun, the Head has suffered even unto death and been glorified, and the various members of the church, the body of Christ, are suffering with Him, not as men, but as members of the body of Christ, as new creatures who are sacrificing earthly interests in harmony with His example and under the influence and guidance of His word and His spirit.

Presently the great High Priest will have finished His sufferings, finished offering up Himself as represented in the church, His members, and then by that blood of the new covenant in which His followers are privileged to participate, the new covenant itself will be reckoned as sealed—made sure, made obligatory, guaranteed.

JUSTIFIED BY FAITH.

The church, called now to be members of the body of Christ and joint sacrificers with him, were by nature children of wrath even as others. How then, can they be justified before the remainder of the world—before the New Covenant is fully ratified and put into effect? We answer that they are justified by faith, and the righteousness of the law is counted unto them as fulfilled when they walk not after the flesh, but after the spirit, however imperfect that walk, however short they come of the perfect standard, so long as it is the endeavor of righteousness from their hearts. Their faith in the Lord, demonstrated by their consecration to His service, even unto death, is surely a full demonstration both of their faith and of their obedience, and the Lord so accepts them; and these, as we have seen, come in as the members of the body of Christ under the original Abrahamic Covenant, needing no new covenant to intervene. As the Law Covenant was added because of transgressions and to school fleshly Israel, so the New Covenant will be added to the Abrahamic Covenant for the benefit of the world, that thus the promised seed of Abraham might bless all the families of the earth.

THE NEW COVENANT IN OPERATION.

We have already seen that the New Covenant could not go into operation until all of the church, the body of Christ, have shared in His sacrifice and filled up that which is behind the sufferings of Christ, thus completing the work of the great antitypical day of Atonement, the Gospel age; and looking all about us we see that the curse is still resting upon the world, that God has not yet been merciful to mankind as He proposes to be under the New Covenant arrangement. The whole creation still groaneth and travaileth in pain together, waiting—waiting for the consummation of the atonement work, waiting for the completion of the sufferings of Christ, waiting for the full sealing of the New Covenant when it shall go into effect. Even natural Israel has not yet received its blessings, though it is to have the first favor under the New Covenant—"They shall obtain mercy through your mercy."

Mark some of the things that will obtain under the New Covenant: "I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people. . . I will forgive their iniquity and I will remember their sins no more." (Jer. xxxi:33-34.) No one can claim that any such terms or conditions have yet obtained. The great mass of mankind are still in darkness, in ignorance of God, in ignorance of his plan, in ignorance of the Mediator, in ignorance of the blessings that are coming through the rolling away of the curse.

But all these provisions of the New Covenant are part and parcel of the glorious blessings which the Lord has declared will be accomplished during the millennial reign of Christ. Then he will have mercy upon them; Satan shall be bound and deceive them no more, and the glorious Mediator, as the representative of the Father shall cause the knowledge of His grace to cover the whole earth, and times of refreshing shall come from the presence of the Lord, and times of restitution which God hath spoken by the mouth of all the holy prophets.—Rev. xx:2; Isa. xi:9; Acts iii:19-21.

In other words, the work of the whole millennial age will be that of writing again in the hearts of mankind the divine law, which has been largely obliterated by the prevalence of sin and death for the last six thousand years. In proportion as the world under the Lord's instruction and discipline and corrections in righteousness and rewards for every good effort shall rise inch by inch out of its degradation and death conditions, it will be coming back to restitution to all that was lost in Adam, to full human perfection, the image and likeness of God. Thus in restoring man mentally and physically to the perfect likeness of God will be fulfilled this promise of the New Covenant, of the rewriting of the law in the heart—O, so much better than the writing of it on the tables of stone for Israel.

We who are the Spritual Israel have many of these blessed experiences now, because we by faith, in a sense, enjoy all the blessing the world will enjoy during the millennial age, the difference being that our mortal bodies are not going on to perfection, but, on the contrary, we belong to the Isaac class, and are being offered on the altar even as in figure Abraham spared not his son Isaac from sacrifice—he in whom centered the promise. Thus the Father withheld not our Lord Jesus, but permitted him to pay the great atonement price, and is now also permitting us to suffer with Him that we also may reign with Him, to be dead with Him that we may also live with Him and be participants in His glory, honor and immortality as the great King of glory, the great Prophet, Priest and King, whose millennial work as the Mediator between God and the world will deliver from sin and death all mankind except those who wilfully, intelligently refuse and neglect the privileges thus set before them.

How grand are these three great covenants! But chiefest of them all, dear friends, is that in which you and I as Spiritual Israelites are privileged to have a part. The Lord grant us the wisdom and grace more and more to appreciate the great privilege that is now ours, for "If ye be Christ's, then are ye Abraham's seed and heirs according to the (great Oath-Bound) promise."—Galatians iii:29.

DEATH OF GEORGE STRATON IN BOSTON

FREDERICTON, N. B., March 7.—The death occurred on Monday at Boston of George Straton, from cancer of the stomach.

The deceased was a son of the late F. A. H. Stratton, and for the past twenty-five years has been a resident of the Hub. His step-mother passed away here only a few days ago.

Besides two sisters, Mr. Stratton leaves a widow, formerly Miss Murray, of Kingsclear.

Interment was to take place today at Boston at the Mount Hope cemetery.

For the merchant in a country town there is no better medium than the local paper.—The Buyer.

PUBLIC ACCOUNTS COMMITTEE MEET

Stormy Session Held Wednesday Morning.

Disapproval of Manner in Which Some of the Provincial Hospital Accounts Are Kept.

FREDERICTON, N. B., March 7.—Harmony of the public accounts committee was rudely disturbed this morning. In fact for a few minutes the proceedings were rather stormy in their tone. The unpleasantness arose from a resolution submitted by Mr. Smith of Carleton, who moved that the committee express its strong disapproval of the method of keeping the provincial hospital accounts so far as they relate to Dr. Anglin's household expenses. Opposition members have contended, whenever hospital accounts have been under discussion, and they held to that contention this morning, that Dr. Anglin's household expenses charged to the province are not set forth in sufficient detail in the provincial accounts. At the time the resolution was presented Mr. Osman, chairman, and Messrs. Barnes, Morrison and Smith were the only members of the committee in attendance. A vote taken meant the passing of the resolution.

The chairman objected to the resolution as unfair and held that as it preferred a serious charge it should only be taken up before a fuller committee.

Mr. Smith intimated that the chairman was trying to evade putting the resolution. This Mr. Osman denied. Mr. Smith said that the resolution made no charge, but merely contained an expression of disapproval.

After some further interchange of opinion Mr. Osman refused to put the resolution to vote until more members of the committee were present.

This, Mr. Smith held, was another instance of Mr. Osman's desire to shield the administration on all occasions.

Mr. Osman took exception of this remark and the arrival of Premier Tweedie interrupted the conversation.

Mr. Tweedie, on the matter of the resolution being explained to him, at once put forward the view that the resolution was not justified in any way. All the information which the opposition sought for, he said, can be gathered from the reports and it would be manifestly unreasonable to expect that a detailed statement of every little item in connection with Dr. Anglin's household expenses should be printed.

The premier and Mr. Smith then aired their little disagreement, the premier in a heated way rebuking the Carleton Co. member for an interruption, and Mr. Smith replying in a similar way.

A calm coming for a time the premier stated there is now under consideration the advisability of a change in the method of keeping some of the hospital accounts. He urged the opposition men to look at the matter not merely as critics, but as business men.

Mr. Smith, commenting on what he claimed were unbusiness-like methods of conducting the provincial business, led the premier to remark that the business of New Brunswick is probably in a better condition than that of some of the men criticizing it.

The chairman and the premier characterized the resolution as unworthy of Mr. Smith.

To this Mr. Smith replied that he must be the custodian of his own character. Finally it was agreed that the resolution should stand over until the close of the public accounts committee's session.

On getting down to other business, the committee ran through the accounts for the first three quarters of the past fiscal year so far as they concerned the hospital. Expenditures on the hospital for that time totalled $16,337.98. On Thursday Chief Commissioner Labillois will give the committee an explanation in reference to the fourth quarter of the year's accounts, which have not been presented.

The committee largely concerned itself with expenditures for and by Dr. Anglin. The expenditure of $48 for a dinner set, $752 for carpets, $140 for wiring his residence for electric lights, $100 for lighting, were among the items discussed in this connection. Mr. Morrison also criticized the payment of $8.50 a pair for a number of beds for the institution. The figure, he said, is excessive.

The accounts of T. McAvity & Sons, C. B. Allan, Jas. McDade and others also caused some discussion.

Steward Quinton was questioned regarding the quality of Grand Lake coal used at the hospital. He stated that the coal is of decidedly poorer quality than Nova Scotia coal in every way.

Before adjournment of the committee the chairman, on motion of Mr. Smith, expressed approval of Mr. Quinton's management of the hospital farm.

At the session of the municipalities committee today the bill empowering the town of Woodstock to issue $80,000 debentures to consolidate its debt was recommended. The bill relating to the taxing of banks in St. Stephen was considered, and when certain amendments suggested by the committee are made it will also be recommended. The committee took up the bill dealing with water and lighting matters in Campbellton. After discussion by W. A. Mott, representing Robert Duncan, and Hon. A. S. White, representing Campbellton, the bill was laid over until Thursday. The object of this action is to give the council the opportunity to agree if possible on the sum to be paid Duncan as costs of opposing the bill and of arbitration held prior to formulating the measure and which it is held the town should pay.

A sketch of the president of the company is given in Collier's and of the "men who back the fake." Into this are brought the names of prominent lawyers of Chicago who furnish the statement that the product is made upon scientific principles, contains no substance deleterious to health, and is an antiseptic and germicide of the highest order." A full exposure of the whole "fake" is made and a reading of the article is well worth while.

THREE MONTHS SESSION; NO CHANGES IN TARIFF.

That is the Prediction for Parliament Which Opens Today — Speech From Throne Will Forecast Important Legislation — No More Election Saw-offs —New Lord's Day Law.

(Special to the Sun.)

OTTAWA, Ont., March 7.—With all preparations made for the opening of parliament, with Ottawa thronged with the members of the two houses and the visitors who have come to witness the opening ceremonies, it is persistently rumored that there is to be a three-months' session and no changes in the tariff. The prime minister, when spoke to on the subject, was oracularly silent. No member of the administration would give the report either confirmation or denial.

There is a general feeling that the chief disclosure of the tariff commission has been that the country has been doing well under the present tariff, that there is no pressing demand for a general change and that before any changes are made they should be given the most serious consideration. In addition the minister of finance has been incapacitated by an accident which must delay the preparation of any tariff measure. The great mass of evidence which was given before the commission requires a good deal of time for preparation and the members of the government have hardly had time owing to the preparation of the estimates and the press of departmental business to give it the time it requires.

It is understood that the governor general, in the speech with which he opens parliament tomorrow, will refer to the prosperity with which Providence had blessed Canada during the past twelve months; that he will express the sympathy of Canadians with Queen Alexandra in her bereavement. The country will be inclined to endorse his suggestion that the inauguration of the new provinces of Alberta and Saskatchewan has shown that in no portion of the world could be found a more prosperous and contented population, indicating confidence in the future of the country. He will doubtless refer to the fact that the improvement of transportation facilities is likely to make the trade with Great Britain the greatest in the history of Canada. There is also every indication that the close of the year will show that the arrival of immigrants seeking homes in Canada has been the greatest on record. The treaty recently concluded with Japan will probably mean an increase in the trade of Canada with that progressive and prosperous empire. He will probably call attention to the rapid destruction of the forests of Canada and the serious consequneces which may ensue to the rivers, water powers and the farming areas of Canada if effective steps are not taken for the preservation of the forests.

The speech will foreshadow amendments to the election act, and it is probable that a bill will be introduced dealing with the evil of the saw-off of electoral protests. An amendment to the railway commission act will be foreshadowed. It is understood the measure will give the commission authority to compel trunk line telephone companies to give connection to local rural telephone systems.

The speech will foreshadow an amendment to the Lord's Day act and a measure dealing with usury. There will be a reference to the fact that such progress has been made with the surveys for the national transcontinental that the commissioners have been able to let contracts for the construction of four hundred miles of the line. Parliament will be asked to consider the advisability of changing the time for the termination of the fiscal year.

There will be a reference to the investigation into the condition of life insurance in Canada. The report of the international waterways commission will probably be referred to and the fact that steps will have to be taken if the scenic beauty of Niagara Falls is to be preserved.

LATER.

OTTAWA, March 7.—As there is to be no tariff change and a three months' session, there will be another sitting of the house called for in November to take up the tariff.

TEMPERANCE COLUMN.

THIS DEPARTMENT IS CONDUCTED BY THE W. C. T. U.

WINDSOR W. C. T. U.

From time to time word reaches this column from a Nova Scotia W C. T. U. This is encouraging, but it would be gratifying if the New Brunswick societies would occasionally send contributions to the column, which they so enthusiastically demanded and which they should supply with news. Only six unions have been heard from so far and four superintendents of departments. But to return to the Windsor union. The regular business meeting is held every month, is well attended and a good interest is maintained and work carried on in six departments. The president, Mrs. Harris, is a popular lady and an earnest worker. There are four vice-presidents and the recording secretary, Mrs. J. M. Smith, and the corresponding secretary, Mrs. E. M. Cook, are well able to assist their president in any of her undertakings.

The following is from the editorial column of the Windsor Tribune of Feb. 16th:

The Halifax city council at a meeting held Tuesday evening, 13th inst., granted 120 liquor licenses.

W. E. Messervey was appointed license inspector. The principle of licensing the sale of intoxicating liquor to be used as a beverage is something like chaining up a ferocious bull dog near a public highway and giving him rope enough to be able to jump out and bite all the passers by.

Appointing an inspector to watch the liquor dealer is like hiring a man to sit and watch the dog, to see that he does not kill or mangle his victims.

PATENT MEDICINES.

The commissioner of internal revenue of the United States decided in December last that persons selling remedies or flavoring extracts containing a large amount of alcohol will be compelled to pay a special tax; under this law, internal revenue collectors send samples bought in public market to the chemistry department at Washington for analysis, and the medicine or flavoring is listed, and the makers of these things are feeling themselves much persecuted. The session before the last, Senator Sullivan of Kingston spoke of the excessive amounts of alcohol that certain Canadian preparations contain, and said the manufacturers should not be allowed to mislead the public. And so a mild agitation has been kept up, and the Dominion Alliance and the W. C. T. U. have used their influence in spreading information along this line. The annual meeting of the Proprietary Association of Canada has just closed in Montreal, but before the session was over a dinner was given, which was attended by many men of political importance, and their speeches make interesting reading. For instance, H. B. Ames, M. P., said that in dealing with a question like that of proprietary medicines, the association might rest assured that parliament did not want to interfere with the just rights of an individual or overthrow an industry which had been conducted in good faith for many years.

Brent Good said that in the crusade against proprietary medicines which contain alcohol the alleged danger was greatly over-stated and that it was conducted by a purely selfish purpose for a few alleged reformers. This reminds one of the school book story of the frog in the well of Ozaka who went up on the hill top to see the wonderful city of Kioto, and who, on reaching the summit of the vantage point, stood up on his hind legs and so really looked back on Ozaka.

Senator Dandurand said, while he was not disposed to agree with the opinion expressed in the upper house at last session of parliament, that the formula of proprietary medicines should be printed on all the labels of the packages and bottles, he would favor legisiation which would give the government control over the sale of these medicines.

And now his excellency the governor general speaks in no uncertain tone and says he would advocate having published on the labels of bottles the percentage of alcohol, narcotics, and potent drugs, such as cocaine; all this will make people think, and persuade the majority of the necessity for legislation.—White Ribbon Bulletin.

The W. C. T. U. have been "pounding away at the patent medicine" question for years and it is with no little amount of pleasure that we read the vigorous articles which are now appearing so frequently. The Sun of Monday, Feb. 5th, contained a comprehensive editorial giving the analysis of a number of patent medicines, all of which contain a large percentage of alcohol. Prominent among them is Peruna. Colliers for November contains the third of a series of articles by Samuel Hopkins Adams, styled The Great American Fraud. This number treats principally of Liquozone. Last winter it came to my notice that one young lady who was said to be afflicted both with heart and lung trouble was induced to take half a dozen bottles of Liquozone. It transpires from the article in Collier's that analysis of that "remedy" proves it to be: Sulphuric acid, about nine-tenths of one per cent.; sulphurous acid, about three-tenths of one per cent; water, nearly ninety-nine per cent. Sulphuric acid is oil of vitrol, sulphurous acid is also a corrosive poison. Liquozone is the combination of these two heavily diluted.

If you advertise persistently and well, nothing can be more certain than your success.—Ladies' Home Journal.