REV. T. DE WITT TALMAGE, D.D., ON BRINGING IN THE SHEAVES

The Mighty Sickles for the Reeping of The Gospel Harvest-Preaching, Song Song and Prayer Mighty Agencies in Saving Brands from the Burning.

Washington, D.C., Feb. 23,-"Bring-Joel 3, 13: "Put ye in the sickle, for the harvest is ripe," was the subject of Rev. Dr. Talmage's sermon to-day. He said:

The sword has been poetized, and the world has celebrated the sword of Bollivar, the sword of Cortez, and the sword of Lafarette. The pen has been properly eulogized, and the world has celebrated the pen of Addison, the pen of Southey, and the pen of Irving. The painter's pencil has been honored and the world has celebrated the pencil of Murillo, the pencil of Rube and the pencil of Bierstadt. The sculptor's chisel has come in for high encomium, and the world has cele-brated Chantrey's chisel, and Crawford's chisel, and Greenough's chisel. But there is one instrument which I sing the first canto that was ever sung—the Sickle, the sickle of the Bible, the sickle that has reaped harvest of many centuries. Sharp and bent into a semi-circle, and glittering, this reaping hook, no l your arm, has furnished the bread for thousands of years. Its success has produced the wealth of nations. It has had more to do with the world's progress than sword, and pen, and pencil, and chisel, all put together. Christ puts the sickle into exquisite sermonic simile, and you see that instrument flash all up and down the Apocalypse, as St. John swings it, while through Joel in my text God commands the people, as through his servants, now he commands them Put ye in the sickle, for the harvest is ripe.

Last November there was great re-joicing all over the land. With trumpet and cornet and organ and thouand-voiced psalm we praised the Lord for the temporal harvests. We praised God for the wheat, the rye, the pats, the cotton, the rice, all the fruits of the orchard, and all the grains of the field; and the nation never does a better thing than when in the autumn it gathers to festivity, and thanks od for the greatness of the harvest. But I come to-day to speak to you of richer harvests, even the spiritual. How shall we estimate the value of a man? We say he is worth so many dollars, or he has achieved such and such a position; but we know very well there are some men at the top of the ladder who ought to be at the bottom, and some at the bottom who ought to be at the top, and the only mate a man is by his soul. We all know that we shall live forever. Death cannot kill us. Other crafts may be drawn into the whiripool or shivered on the rocks, but this life within us will weather all storms, and drop no mehor, and ten million years after death will shake out signals on the high seas of eternity. You put the mendicant off your doorstep, and say he is only a beggar; but he is worth all the gold of the mountains, worth all the pearls of the sea, worth the stars, worth the entire material universe. Take all the paper that ever came from the paper mills, and put it side by side, and sheet by sheet, and let men with fleetest pens make figures on that paper for 16,000 years, and they will only have begun to express the value of the soul. Suppose I owned Colorado, and Nevada, and Austra lia, of how much value would they be me one moment after I departed this life? How much of Philadel does Stephen Girard own to-day? How much of Boston property does Abbott Lawrence own to-day? The man who to-day hath a dollar in his pocket hath more worldly estate than the mil-lionaire who died last year. How do you suppose I feel, standing here surrounded by a multitude of souls, each one worth more than the material universe? Oh, was I not right in saying this spiritual harvest is richer than the temporal harvest? I must tighten the girdle, I must sharpen the sickle, I must be careful how I swing the instrument for gathering the grain, lest one stalk be lost. One of the most powerful sickles for reaping this spiritual harvest is the preaching of the Gospel. If the sickle have a rosewood handle, and it is adorned with preci ous stones, and yet it cannot bring down the grain, it is not much of a sickle, and preaching amounts to nothing unless it harvests souls for God. Shall we preach philosophy? The Ralph Waldo Emersons could beat us all at that. Shall we preach science The Agassizes could beat us at that The minister of Jesus Christ. with weakest arm going forth in earnes prayer, and wielding this sickle of the Gospel, shall find the harvest ail around him waiting for the angel sheaf-binders. Oh, this harvest of souls! I notice in the fields that the farmer did not stand upright when he gathered the grain. I noticed he had to stoop to his work, and I noticed in order to bind the sheaves the better he had to put his knee upon them And as we go forth in this work for God we cannot stand upright in our rhetoric, and our metaphysics, and our erudition. We have to stoop to our work. Ay, we have to put our knee to it, or we will never gather sheaves for the Lord's garner. Peter swung that sickle on the day of Penti-cost, and three thousand sheaves came Richard Baxter swung that sickle at Kidderminster, and McCheyne at Dundee, and vast multitudes came into the kingdom of our God.

Oh, this is a mighty Gospel! It cap-tured not only John the lamb, but Paul the lion. Men may gnash their teeth at it, and clinch their fists, but power of God and the wisdom of God unto salvation. But, alasif it is only preached in pulpits and Sabbath days! We must go forth into our stores, our shops, our banking-houses, our factories, and the streets, and everywhere preach Christ. We stand in our pulpits for two hours on the Sabbath, and commend Christ to the people; but there are 168 hours in the week, and what are the tw hours on the Sabbath against the 166? Oh, there comes down the ordination of God this day upon all the people to'l with Lead, and hand, THE WEEKLY SUN. \$1.00 A YEAR.

and foot—the ordination comes upon all merchants, upon all mechanics, upon all tollers, and God says to you as he says to me: "Go, teach all na-tions. He that believeth and is baptized shall be saved, and he that be-lieveth not shall be damned." Mighty Gospel, let the whole earth hear it! story of Christ is to regenerate the nations, it is to eradicate all ong, it is to turn the earth into a paradise. An old artist painted the chief attention directed to the face of the face, and the old artist said :

In to criticize the picture, they admired the chalices more than they did. picture is a failure!" and he dashed out the picture of the cups, and said : "I shall have nothing to detract from the face of the Lord; Christ is the all of this picture." Another powerful sickle for the rean-

ing of this harvest is Christian song.

I know in many churches the whole work is delegated to a few people standing in the organ-loft. But, my friends, as other cannot repent for us, and others cannot die for us, we cannot delegate to others the work of singing for us. While a few drilled artists shall take the chants, and execute the more skillful music, when the hymn is given out let there he hune dreds and thousands of voices uniting in the acclamation. On the way grandeurs that never cease, and glories that never lie, let us sing. At the battle of Lutzen, a general came to the king and said: "Those soldiers are singing as they are going into tle. Shall I stop them?" "No," "No." said the king, "men that can sing like that can fight." Oh, the power of Christian song! When I argue here you may argue back. The argument you make against religion may be more skilful than the argument I make in behalf of religion. But who can stand before the pathos of some uplifted song like that which we sometimes sing:

Show pity, Lord, O. forgive! Let a repenting rebel live!

Are not thy mercies large and free? May not a sluner trust in thee? Another mighty sickle for the reaping of the Gospel harvest is prayer. What does God do with our prayers ? Does he go on the battlements of heaven and throw them off? No. What do you do with gifts given you sy those who love you very much? You keep them with great sacredness. And do you suppose dod will take our prayers, offered in the sincerity and love of our hearts, and scatter them to the winds? Oh, no! He will answer them all in some way. Oh, what a mighty thing prayer is! It is not a long rigmarole of "ohs." and "ahs." and "for ever and ever, Amens." is a breathing of the heart of God. Oh, what a mighty thing prayer is ! Elijah with it reached up to the clouds and shoik down showers. With it John Knox shook Scotland. With it Martin Luther shook the earth. And when Philip Melancthon lay sick onto death as many supposed, Martin Luther came in and said, "Philip, we can't spare you!" "Oh," said he, "Martin, you must let we go; I am tired of persecution and tired of life. I want to go to be with my God." "No," said Martin Luther, "you shall not go; you must take this food and then I will pray for you." "No, Martin," said Melanethon, "you must let me go."
Martin Luther said: "You take this fcod, or I will excommunicate you."
He took the food and Martin Luther knelt down and prayed as only he could pray, and convalescence came and Martin Luther went back and said to his friends : "God has saved the life of Philip Melancthon in direct answer to my prayer." Oh, the power of

Dr. Prime of New York, in his beautirul book entitled, "Around the World," described a mausoleum in India which it took 20,000 men twentytwo years to build-that and the building surrounding-and he says : "Standing in that mausoleum, and uttering a word, it is echoed back from a height of 150 feet; not an ordinary echo, but a prolonged music, as though there were angels hovering in the air." And every word of earnest prayer we utter has an echo, not from the marble cunols of an earthly mansoleum but from the heart of God, and from the wings of angels, as they hover, crying: 'Behold, he prays!" Oh, test it ! Mighty sickle for reaping this Gospel harvest,

prayer! Have you tested it

the sickle of prayer!

It does not make so much difference about the posture you take, whether you sit, stand or kneel, or lie on your face, or in your physical agonies lie on your back. It does not make any difference about the physical posture, as was shown in a hospital, chaplain said, as he looked over the beds of suffering: "Let' all those wounded men here who would like to be prayed for lift the hand!" Some lifted two hands; others lifted one hand; some with hands amoutated could only lift the stump of the arm. One man, both his arms amputated could give no signal except to say difference about the rhetoric of your prayers; it does not make any difference about the posture, it does not make any difference whether you can lift a hand or have no hand to lift. God is ready to hear you. Prayer is answered. God is walting to respond.

"Lift up your eyes upon the fields, for they are white already to harvest." How many have you reaped for God? Do you ask me how many I have reaped for God? I cannot say. Now, can you say how many you have reaped I hope there are some who have been brought into the kingdom of God through your instrumentality. Have there not been? Not one? You, a man thirty-five, forty, fifty years of age, and not one? I see souls coming up to glory. Here is a Sunday school teacher bringing ten or fifteen souls. Here is a tract distributor bringing in forty or fifty souls. Here is a man you have never heard of who has been very useful in bringing souls to God. He comes with one hundred and fifty souls. They are the sheaves of his harvest. How many have you brought? Not one—can it be? What will God say? What will the angels say? Better crouch down in some corner of heaven and never show yourself. Oh, that harvest is to be reaped now! And that is this instant! Why not be

reaped for God this hour?
"Oh," says some man, "I have been going on the wrong road for thirty forty, or fifty years; I have gone through the whole catalogue of crime, and must first get myself fixed up."

ah, you will never get yourself fixed up until Christ takes you in charge. You get worse and worse, until He comes to the rescue. "Not the righteous; sinners, Jesus came to call," So you see, I take the very worst case there is. If there is a man here feels he is all right in heart and life, I am not talking to him; for he is probably a hyprocite. I will talk to him some other time. But if there is a man who feels himself all wrong, to Lord's Supper, and he wanted the him I address myself. Though you be wounded in the hands, and wounded Christ. When he invited iriends in the feet, and wounded in the head and wounded in the heart, and though the gangrene of eternal death be upon you, one drop of the elixir of divine life will cure your soul. Though you your feet have gone in unclean places,

hell is against you, and you are alone, hell is against you, and you are alone, and you fight and you fight, weaker Gcd (Rom. vii, 26, 27). and weaker and weaker, until at last you fall, and the powers of darkness trample on your soul. But in the other case you go into the battle, and you fight stronger and stronger and stronger, until the evil propensity goes down, and you get the victory through our Lord Jesus Christ. Oh, come out of your sins! Have you not been bruised with sin long enough? Have you not carried that load long enough? Have you not fought that battle long

I rattle the gates of your sepulchre to-day. I take the trumpet of the Gospel and blow the long, loud blast. Roland went into battle. Charle-magne's army had been driven back by the three armies of the Saracens, and Roland, in almost despair, took up the trumpet and blew three blasts in one of the mountain passes, and under the power of those three blasts the Saracens recoiled and fled in terror. But history says that when he had blown the third blast Roland's

I take this trumpet of the Gospel and blow the first blast: will," I blow the second blast: "Seek ye the Lord while he may be found." I blow the third blast: "Now is the accepted time." But the trumpet does not break. It was handed down by our forefathers to us, and we will hand it down to our children, that after we are dead they may blow the trumpet, telling the world that we have a pardoning God, a loving God, a sympathetic God, and that more to Him than the throne on which He sits is the joy of seeing a prodigal put his finger on the latch of his father's

Perhaps the most complete and satisfactory nursery that could be imag-ined is that which a Pittsburg physician has provided for his childre By its appointments it is possible to carry on housekeeping in all its details in miniature. In one corner the room there is a well-equipped kitchen with everything that a wee cook could wish for, not in the shape of toys, but practical utensils that car be used as ordinary kitchen ware Martin," said st let me go. The children can and often do prepare meals to which they invite their parents. They have everything that can be found in a house reproduced it miniature.

Bound to Get There Two Irishmen went out skating not long since, and one took a bottle of whiskey with him as a sort of warmer." When they decided to "his the bottle" they found the cork was very tight and impossible to get out without a corkscrew.

"Can't yez get it out. Moike ?" said Pat, after a few minutes of hard work by Pat with the corks
"Yis, begob," said Mike. "I'll git it out, shure, if Oi have to push it in. Princeton Tiger.

Educated Cooks.

Mrs. Upton-My dear, one servant is not enough in the kitchen now. We must have two. Mr. Upton-Good lands! We three daughters, and only yesterday! paid a big bill for their tuition in a cooking school. Mrs. Upton-Yes, that's what's the

natter. They are all assisting at the cocking, and Bridget says she must have additional help to clean up the muss.—Somerville Journal.

Count.-Frolic.

The Difficulty/ "I say every man has a right to h "Of course; but the trouble is he always trying to force other men into partnership with him."-Chicago Re

A Grudging Disposition "Mrs. Rash is dreadfully saving, is "Frightfully so; why, she even ge

mad if her husband gives another ma a black eye."-Chicago Record. Miss Rhoda Broughton's first nov vas written without parental know edge, and when a copy of the boo reached the rectory Mrs. Broughton would not allow her daughter to rea

George Eliot's Grave. The grave of George Eliot is said texhibit signs of neglect, the only livin thing to be seen on it being a spray ivy that has crept from the tomb

George Henry Lewes. The Fainly Strawberry Bed. Strawberry beds for the fam should be made as early ar new from new hers can be out a line pare for the now.

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CERCIT TO BE OF A P. DESCRIPTION OF THE PERSON OF THE PERS

FIRST QUARTER, INTERNATIONAL

SERIES. MARCH 15. Text of the Lesson, Luke xi, 1-13-Memory Verses, 9-10-Golden Text,

Luke si, 9-Commentary on the Lesson by Rev. D. M. Stearns. 1. "Lord, teach us to pray." Thus spake one of His disciples to Him as He was praying in a certain place. He was much given to prayer, much in communion with heaven and in His life be soaked in evil indulgences, though on earth always pleasing the Father.

Luke records five instances of His praythough you have companioned with ing which do not seem to be recorded the abandoned and the lost, one touch of divine grace will save your soul.

I do not say that you will not have struggles after that. Oh, no! But they will be a different kind of struggle. You go into that battle, and all hell is against you, and you are alone,

Gcd (Rom. vii, 26, 27).

2. "When ye pray say, Our Father which art in heaven." This seems to have been on another occasion than that referred to in Math. vi, 9, a repetition and indorsement of this beautiful summary and sample of all prayer. Only Christians can truly use it, for none but the redeemed can truly say "Our Father." Compare John viii, 44, with i, 12. Inasmuch as the carnal mind is enmity against God, none but the redeemed can honor His name, and only such will desire His kingdom to come and His will to be done on earth as in heaven. as in heaven

3. "Give us day by day our daily bread." The whole teaching of Scripture is that we have to live but one day at a time and not to allow to-morrow's cares to intrude upon today. "As thy days thy strength." "That which they have need of, day by day without fail." "A daily rate for every day, all the days of his life." "Take, therefore, no thought of the morrow, for the mor-row shall take thought for the things of itself." itself." (Deut. xxxiii, 25; Ezz II Kigs xxv, 30; Math. vi, 34).

4. "And forgive us our sins." If we confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I. John i,9). It is understood, however, that confession includes, on our part, the forgiveness from the heart, of all who have injured us (Math. vi, 14, 15; who have injured us (Math. vi, 14, 15; Mark xi, 26). As to temptation, God cannot be tempted with evil, neither tempteth He any man (Jas. i, 13, 14), and yet it is written "God did tempt Abraham" (Gen. xxii, 1) but Heb. xi, 17, says that Abraham when he was tried, offered up Isaac, God tries His people for their good (Deut. viii, 16; I Cor. x, 13), but never tempts them to do wrong.

to do wrong.

5. "Which of you shall have a friend?" Abraham is the only man mentioned in Scripture by name as the friend of God (II. Chron. xx, 7; Isa, xii, 8; James ii, 23), but Jesus said to His disciples "Henceforth I call you not servants, but I have called you friends, that whatsoever we shall ask of the Father in My me He may give it you" (John xv, 1.16). And this in connection with fruit to the glory of God. 6. "I have nothing to set before him." What a condition of emptiness and helplessness, but just such is our condition apart from the Lord Jesus Christ, no matter how hard we may toll. His own words are "severed from me ye can do pothing" (John xv, 5). When the disciples had toiled all night and Jesus in the morning, from the shore said, "Have ye any meat?" they had to answer, No (John xxi, 4, 5).

7. "My children are with me in bed.

7. "My children are with me in bed. I cannot rise and give thee." Children come closer than friends, and while it is good to be a servant of God, better to be a friend, it is best of all to be a child of God by faith in Christ Jesus. A father will keep nothing good from his children, and as to all our needs Jesus has said, "your heavenly Father knoweth that ye have need of all these things" (Math. vi, 32).

8. "Because of his importunity, he will rise and give him as many as he will rise and give him as many as ne needeth." There is somewhat of the same teaching in chapter xviii, 1-8. What do we know of the heart that says, "I will not let thee go except thou bless me" (Gen. xxxii, 26). Do we understand anything of prayers and supplications with strong crying and tears? (Heb. v. 7).

9 "Ask seek knock" One has said.

9. "Ask, shek, knock." One has said, "Ask with the humility of a beggar, seek carefully as a faithful servant, knock confidently as a friend." Some knock confidently as a friend." Some helpful words on each of these will be found on "ask" in John xiv, 13, 14; xv, 7; Mark xl, 24; "seek," Prov. ii, 4; vili, 17; R. V.; Jer. xxix, 13; "knock," Col. ii, 3; John vl, 37; Rev. iii, 20. We are apt to think of asking or seeking something for ourselves, but Jesus never sought anything for Himself (John vl, 38; viii, 50); always and only for God. A Pattern of Cleanliness.

Frau A—Frau Neumann is an extremely tidy sort of person, don't you think?

Frau B—I should think she was! The other day a burglar got into her house and the first thing she did was to asl the man if he had wiped his feet on the mat!—Unsere Gesellchaft.

Money in Clothes.

"I hardly know whether to marry her or not," said the Count. "Her father is in the clothing trade."

"There is meney in clothes," said the Duke.

"There isn't any ip mine," said the Count.—Frolic.

"Still, 50); always and only for God.

10. "For every one that asketh receiveth." The limitations are given elsewhere as "That God may be glorified," "According to His will," "In the name of Jesus" (John xiv, 13, 14; I. John v, 14). Could we but live solely and wholly to hallow His name, to hasten His kingdom of God and His righteousness, and all these things shall be added unto you." When we live uprightly unto Him, we may ask what we will for His glory and receive it, and be perfectly sure that He will see well to all that concerns us without our asking anything (Math. vi, 33; Ps. ixxxiv, 11).

11, 12. "If a son shall ask bread of

Ps. lxxxiv, 11).

11, 12. "If a son shall ask bread of any of you that is a father." No parent would ever give a stone for bread, or a serpent for a fish, or a scorpion for an egg, or anything to harm his child instead of something good. If a man will gratify his friend at the cost of his children's comfort, how much more will he give what is good and needful to his children. The thought running all through the lesson seems to be that of "Our Father" and His children. Others may have to ask and seek and knock, but a child is at home in its father's house and counts all that the father has as its own (chapter xv, 31).

13. "If ye then, being evil, know how 13. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" This confirms what I said on the last verse, that the whole topic is one of our relationship to God as our Father by faith in Christ Jesus and the privileges of that relationship which should insure to us the most absolute rest of soul and freedom from all care of self because "He careth." The only way to this freedom from self care and a whole heart for His kingdom is to be filled with His Spirit, which by comparing this verse with Math. vii, 11, you will see to be the sum and substance of all good things. If Math. vii. 1, you will see to be the sum and substance of all good things. If filled with the Spirit (Eph. v., 18), the life will be right, thoughts, words and actions all subject to Him, self subdued, the whole being for God. Chieft magnified in our bodies and a record the release of the terms.

One Queen, One Flag, One Fleet.

H.-THE FLEET

(From the London Daily Graphic.) Sir-It has been suggested that the est motto for that Greater British union, which alone can make the empire strong and permanent, is: "One Queen we greet; One Flag, One Fleet." express no opinion on the wording. but the sentiments therein embodied that requires to be covered by a watchword of imperial unity throughout a world-wide inheritance such as of vessels chiefly officered and manned ours. Uniformity of tariff, of laws, of by Australians; seven or eight hundcivil administration is not essential, and may even be positively undesirable in some instances. The other able in son thins are, however, necessary. THE POLICE FORCE OF THE EM-

PIRE.

Concerning the necessity for a com-

nind may be a little less clear as to the to stand. The empire depends upon its ability to hold the seas against all comers; for the seas are our highways, our trade routes, our military roads. may, even the paths leading to the therefore is the police force of the mpire. It ensures the security of our homes, and the free and safe circula-

lord mayor of London; and it is not held by individual/citizens towards the government of the metropolis. Now, would either efficiency or economy be served if in London there were no police common to the whole city, and if, instead, every citizen who might feel inclined to do so kept his own private constable? What would be the locus standi of a private constable attached to a bank in Lombard street if, when walking in Ludgate Hill, he saw the traffic obstructed there? What would be the value of a scratch body of private constables summoned from a hundred difbusiness houses in order to repress a formidable general riot? who moreover, would have power to compel their presence, to enforce equal discipline and to ensure action for common ends? So, realizing the importance of the highest attainable efficiency in the police system of an immensely rich and busy commercial community, the municipality takes care to have only one police force, as well as one lord mayor and one coat of arms. But this does not prejudice the right of a citizen, provided that he tion of his own treasures. Meanwhile, perial defence.—I am, sir, your obedtake him to any part of the city, so the navy's duty may take it to any part of the empire. It is not desirable that any policeman, or any squadron or ship that is capable of helping forward the general weal, should be permanently tied down to the protection of some mere unit. There can be only a certain number of efficient police in the city and of efficient warshins

the empire, and they all are wanted for the common service of their respective fields of action COLONIAL OFFICERS.

And so, for the sake of mobility, concentration of force in any desired quarter, and community of action, there must be one fleet. But that fleet should not be as it is at present, manned and officered almost exclusively from the population of the United Kingdom. The Navy League, no matter what may be thought of some of its performances, is doing a good work by forming branches in the colonies, and so inducing our brothers over-sea to take a keener interest than heretofore in the things which, above all others, concern their material prosperity. Already the time seems to have where the league has planted. At present, almost the only recognition vouchsafed by the admiralty to the colonies is the offer annually naval cadetships to the sons of gentlemen in the colonies on the recommendation of the secretary of state. And even this is scarcely a recognition that the colonies are part of the empire, the sons of the colonies cannot enter the navy under the rules which regulate the admission of the sons of the United Kingdom. regulate Yet a distinction—an honorable onethere might be. Every officer and man hailing from one of the colonies might be allowed to wear, as part of his uniform, an appropriate badge, as, for example, the beaver or the maple-leaf for Canada, the golden fleece for New South Wales, the swan for Western Australia, and so on; and it should be understood that applications from colonial officers and men for appointments to ships employed upon their own home stations would always be favorably received, and even welcomed, by the admiralty. This principle was recognized in the old times and was frequently productive of the greatest benefits to the empire. Captain John Rouse, a colonial

erican, was employed almost exclusivelv on the American station from the time of his commission as der to the time of his death in 1760, and in consequence he was able to render special services. The same may be said of Captain John Perkins, a. Jamaican, who served nearly the whole of his career in the West Indies, and I might cite many other exampl among the rest Captain Joshua Loring who belonged to a colonial family, which has since given a number of distinguished officers both to the British and to the United States na-

COLONIAL TRAINING SHIPS. But these are relatively trivial mat-

IMPERIAL DEFENCE

ters. The most important desideratum is the early establishment of sea-going colonial training ships-vessels, I mean, which shall do on the coasts of the colonies exactly the same kind of work as has of late been done on our own coasts by the Northampton, save that the boys recruited by them shall re-ceive the whole instead of merely part of their preliminary training in them, and shall be draughted thence directly to regular service in men-of-war. Three or four such vessels would suffice for the needs of the whole of the mpire ,and we have no lack of craft suitable for the purpose. The ships of the Canada and Caroline classes, since they are rigged, would do admirably while if larger vessels be desirable there are the Boadicea, the Raleigh the Active, the Volage, the Calliope certainly seem to exactly cover all and the Calypso. If we pursued this plan we might in time see a large part of the Australian squadron composed religion, of coinage, and of methods of red Canadians and Newfoundlanders in the North American squadron, and

so on. LOCAL DEFENCE.

And just as it is open to, and even prudent of, the rich city merchant to have his own private watchman, so would it be open to, and prudent of, every colony to have, apart from its mon head and for a common emblem nothing need be said. The popular share in our fleet, a home-keeping naval militia, organized to some extent on the lines of the new naval necessity for a common fleet; but re-flection should show that this also is a sine qua non, if this, our empire, is itlas might be drawn from the retired ranks of the navy-preference being of course given by each colony to its own children. The duties of the force would be confined to coast and harses of our relatives. The navy, ing of coast batteries, the mining of bor defences, the manning and workchannels and estuaries, and the utili zation of non-seagoing torpedo boats belonging to the colony. Such defention of passengers and traffic. The sive arrangements are wise, wherever navy, indeed, does for the whole of the there are rich commercial ports, for empire very much what the city raids are always possible in war time; police does for the micro-empire of the but the great defence of all, for the whole empire, is the one fleet, and if unfair to regard the individual parts of the one fleet be numerous and efficient the empire as holding towards the and well manned and handled, raids whole a position analogous with that will be few, their results will be insignificant and the general security will be little interfered with, while with a fleet insufficient no coast defenses that can be devised will avert ruin. A COLONIAL LORD OF THE AD-

MIRAL/TY. In connection with these reforms a new office should be created at the admiralty-that of colonial lord. The post should be filled by a joint nominee of the various colonial governments, as represented by their agentsgeneral in London, and it should be understood that each of the great colinles in return would be expected to supply the officer, and that no matter his colony of origin, the colonial lord of the admiralty for the time being, advised by the agents-general, would look after the interests of all the colonies without distinction. He should also be an ex-officio member of the joint naval and military committee on defence. The length to which this letter has already run induces me to postpone consideration of the shall deal with them, however, after pays his police rate, to employ a privile watchman for the special protec-

"SPLENDID ISOLATION.

When Baby was sick, a gave her Castoria. When she was a Child, she cried for Castoria, When she became Miss, she clung to Castoria. When she had Children, she gave them Castorie

SUNDAY SCHOOL WORK. The recent series of conventions and other Sunday school meetings in Carle ton and Victoria counties held by the field secretary marked, in most instances, an advance in conditions. One or two were partial failures through lack of announcement but others were extraordinary in attendance, devout and practical work. Normal classes, house to house visitation and home department have taken root in some instances. But the organizing of Woodstock is the crown of the whole It was the only unorganized part of the county, and outlying workers acknowledged their weakness from this come for the government to water A recent preliminary meeting of pastors and laymen decided to invite all Sunday school workers to meet and discuss this. They met in the F. C. B. church on the afternoon and evening of Wednesday, Feb. 26th. Jas. Watts of the Sentinel was called to the chair. The field secretary was asked to explain the What. How and Why of such organization. There was a free and thorough discussion, in which the pastors and superintendents joined. The vote on being taken was unanimous for organization, which was effected. A nominating committee was chosen. The evening session open ed at 7.30, Rev. Mr. Denton leading devotions. Mr. Watts, again in the chair, stated the results of the afternoon meeting. Rev. Dr. Chapman gave an excellent address on The Importance of Bible Study. He was followed by Rev. C. T. Phillips on How to Induce Bible Study. He was a sub stitute for Rev. Mr. Whiteside, who is sick. His address was short and to the point. Rev. Mr. McDonald spoke on How to Improve Our Sunday Schools. His earnest sentences toid well, and he pleaded for effective work by the organization. Mr. Lucas was asked for an address on Organized Sunday School Work. As the hour was late, he only gleaned a few of the points for their practice. The committee reported and the following were elected: C. N. Scott, president; Geo. Fleming, vice-pres.: T. A. Lindsay, sec.-reas.; Messrs. Denison, Connolly, Parsons and C. L. Smith addi tional members of executive. The pastors are members ex-officio thereof. The forward movement of the St. John association was frequently mentioned. This in Woodstock will also furnish another good example and be an important step towards the provincial convention in this town next Oct. 13,

Barkin. Geo. Davis, Capt. Hatfield, which arrived at Buemos Ayres Feb. 21, made the passage from St. John in 53 days.

TELEGRA

QUEBE ontreal, Feb. 26.oday pronounced ser ns in the case of M Gault and her hu Allan, the defendant ed to pay the plaintiff per month. It will be r ck Allan left Mont ago in company with lady here and the cou then been living in A Montreal, Feb. 27.-L gomery Moore ,comm the imperial forces in interview here today probablity the war sca ago would have t additional number of ments being stationed "The home govern "is also seriously this some of the colonial up entirely of Canadi The Bell Telepone Canada at its last and

cided to issue \$600.00 debentures to meet long distance service wires, thereby doublin Montreal, March 2.pleau will go to Atl ew weeks, but the ges to accept office before

MANITO Winnipeg, Man., I Manitoba legislature Attorney General Sif Monday re-affirming Manitoba in regard question, setting forth in connection with t versy, defining Man declaring that remed being forced without further declaring the government was will anything that could harshly on Roman James Fisher, in ber, was the first spe lution: Seconded by er of the opposition, amendment, of which ofauses were as follo And whereas, it w highest degree un means of the parlia power in the premis should lose, possibly exclusive control over legislation of the prois now most danger

ing: Therefore, this hou ion that the present prudent and concilia pe that such resu counsels, be avoided that the time is oppo and dispassionate re-lature of the matte tween the majority s a view to consider able settlement of not be found which cuse for federal int Concluding his spe amendment, Mr. Fis belief that a reason and he urged again ment the making of effort to settle the Hon. Mr. Cameron

ing in favor of the resolution. Winnipeg, Man., Fe A division on Attor ton's motion took 1 and the motion car

31 to 7. Winnipeg, Man., Greenway to an intening stated that he of making a trip to mated by Sir Donald received no invitatio

The Canadian No tion convention, or ceum theatre this splendid success. the convention is sentative of the Wheat growers, catt men, lumberinen, were all in attenda eager to speak of his own particular and illustrate its manufacturing, fina interests generally There is resented. from the Lake of Pacific coast which gate in attendance called to order by convener of the rangements and or platform beside the Grace the Archbi land, primate of Mayne Daly, minste J. C. Patterson, of Manitoba, Mayo deacon Fortin and people from the va Grace the Archbish vention by offering priate and deeply i

Lieut. Governor ly applauded when He expressed his p such a representagathering from all of the convention had crowned their convention should Canada and the wo the Northwest is or tors in the progre of the world. It is hood, and as a yo and recognition ar

gates in the name nipeg. The real w tion was then ente Gilroy being unan porary chairman secretary. During the deba lutions a fierce sp

Mayor Jameson

by Major Mulvey ber for Morris. I remiss in his dut ents if at the fir speak in the hou his protest agains national schools. un in schools w religious denomin this was one rea firm believer in n ninion govern