CEYLON, IS LE OF PALMS

ANOTHER "OF TALMAGE'S 'ROUND THE WORLD SERMONS.

The Shir of Tarshish-The Pearl Drop on t'As Brew of Indis-Elequent Deser sption of the Rome of the Palm

BROOKLYN, Jan. 20.—In continuing his series of 'Round-the-World Sermons, Rev. Dr. Talmage preached in the New York Academy of Music. Hereafter the doctor will occupy the Metropolitan pulpit in the Academy. He chose for his subject, the 'Isle of Palms," the text selected being. "The ships of Tarshish first," Isaiah 60: 9.

The Tarshish of my text by many

ships of Tarshish first," Isaiah 60: 9.

The Tarshish of my text by many commentators is supposed to be the island of Ceylon, upon which the seventh sermon of the "Round-the-World" series lands us. Ceylon was called by the Romans Taprobane, John Milton called it "Golden Chersonese." Moderns have called Geylon "The isle of Palms;" "The isle of Flowers;" "The Pearl drop on the brow of India;" "The isle of Jewels;" "The island of spice;" "The show place of the Universe;" "The know place of the Universe;" "The land of hyacinth and ruby." In my eyes for scenery it appeared to be a mixture of Yosemite and Yellowstone Park. All Christian people want to know more of Ceylon, for they have a long while been contributing for its long while been contributing for its evangelization. As our ship from Australia approached this island, there hovered over it clouds thick and black as the superstitions which have hovered here for centuries; but the morning here for centuries; but the morning sun was breaking through like the Gospel light, which is to scatter the last cloud of moral gloom. The sea lay along the coast calm as the eternal purposes of God toward all islands and conposes of God toward all islands and con-tinents. We swing into the We swing into the harbor of , which is made by a break-Colombo, which is made by a break-water built at vast expense. As we floated into it the water is black with boats of all sizes, and manned by peo-ple of all colors, but chiefly Tamils and Cingalese.

There are two things I want most to see on this island: a heathen temple with its devotees in idolatrous worship, and an audience of Cingalese addressed by a Christian missionary. The entomologist may have his capture of brilliant insects; and the sportsman his tent adorned with antier of red deer and tenth at mild because of the second section. tooth of wild boar; and the painter portfolio of gorge three thousand feet down, and of days dying on evening pillows of purple cloud etched with fire and the botanist his camp full of orchids, and the botanist his camp full of orchids, and crowfoots, and gentians, and valerian, and lotus. I want most to find out the moral and religious triumphs, how many wounds have been healed; how many sorrows comforted; how many entombed nations resurrected. Sir William Baker, the famous explorer and geographer, did well for Ceylon after his eight years' residence in this island, and Professor Ernst Heckel, the professor from Jeua, did well when he swept these waters, and rummaged these hills, and took home for future inspection the insects of this tropical air. And forever honored be such inspection the insects of this topical sir. And forever honored be such work; but let all that is sweet in rythm, and graphic on canvas, and imposing in monument, and immortal in memory be brought to tell the deeds of those who were heros and heroines for Christ's

Many scholars have supposed that this Island of Ceylon was the original Garden of Eden, where the snake first appeared on reptilian mission. There are reasons for belief that this was the site where the first homestead was opened and de-stroyed. It is so near the equator that there are not more than twelve degrees of Fahrenheit difference all the year round. Perpetual foliage, perpetual fruit, and all styles of animal life pros-per. What luxuriance, and abundance and superabundance of life! What styles of plumage do not the birds sport! What styles of scale do not the fishes groves have in their libretto! Here on the roadside and clear out or the the roadside and clear out on the beach of the sea stands the cocoanut tree, say-ing, "Take my leaves for shade. Take ing, "Take my leaves for shade. Take the juice of my fruit for delectable drink. Take my saccharine for sugar. Take my fibre for the cordage of your ships. Take my oil to kindle your lamps. Take my wood to fashion your cups and pitchers. Take my leaves to thatch your roots. Take my smooth surface on which to print your books. Take my 30,000,000 trees, covering 500,000 acres, and with the exportation enrich the world. I will wave in your fans and spread abroad in your umbrellas. I will spread abroad in your umbrellas. I will vibrate in your musical instruments. I will be the scrubbing brushes on your

Here also stands the palm tree, saying "I am at your disposal. With these arms I fed your ancestors 150 years ago and with these same arms I will fed your descendants 150 years from now. I dety the centuries!" Here also stands the nutmeg tree,

saying "I am ready to spice your beverages and enrich your puddings, and with my sweet dust make insipid things palatable."

Here also stands the coffee plant, saying With the liquid boiled from my berry I stimulate the nations morning

by morning."

Here stands the tea tree plant, saying
"With the liquid boiled from my leaf I
soothe the world's nerves and stimulate the world's conversation, evening by

Here stands the cinchona, saying, "I am the foe of malaria. In all climates my bitterness is the slaughter of

What miracles of productiveness on these islands! Enough sugar to sweeten all the world's beverages; enough bana-nas to pile all the world's fruit baskets; enough rice to mix all the world's pudenough fice to link at the world's paid dings; enough cocoanut to powder all the world's takes, enough flowers to gar-land all the world's beauty.

But in the evening, riding through a cinnamon grove, I first tasted the leaves and bark of that condiment so valuable and delicate, that, transported on ships, the aroma of the cinnamon is disp placed near a rival bark. Of such great value is the cinnamon shrub that years ago those who injure it in Ceylon were put to death. But that which once were put to death. But that which once was a jungle of cinnamon is now a park of gentleman's residences. The long, white dwelling houses are bounded with this shrub and all other styles of growth congregated there make a botanical garden. Doves called cinnamon doves the branches, and crows. garden. Doves called cinnamon doves hop among the branches, and crows, more poetically styled ravens, which never could sing, but think they can, fly across the road giving full test of their vocables. Birds which learn their their vocables. chanting under the very eaves of heaven THE WEEKLY SUN, \$1.00 a year.

overpower all with their grand march of the tropics. The bibiscus dapples the scene with its societ clusters. All boy was sorry that he had yielded to the persecution, and when the day of bap persecution, and when the day of baptism came stood up beside the boy who remained firm. Someone said to the boy who had vacillated in his choice between Buddha and Christ, "You are a coward, and not fit for either side," but he repli d, "I was overcome of temptation, but I repent and believe." Then shades of brown and emerald, and saffron, and brilliauce: melons, limes, magnosteens, custard-apples, guavas, pine-apples, lessamine so laden with wall, and begonias, gloriosas on fire, and orchids so delicate other lands both the boys were baptised, and from that time the Anglican Mission moved must keep them under conservatory but here defiant of all weather, and on more and more vigorously. I will not say which of all the denominations flowers more or less akin to azaleas, and honeysuckles, and floxes, and fachias of Christians is doing the most for the and chrysanthemnins, and chododen evangelization of that island, but know this Ceylon will be taken for Christ! Sing Bishop Heber's hyma: drons, and fox-gloves, and pansies which dye the plains and mountains of Ceylon with heaven. The evening hour burns incense of all styles of aromatics. The convelvulus, blue as if the sky had fallen, and butt rflies spangling the air, and arms of tre s leeved with blossoms.

and rocks upholstered of moss, commingling sounds, and sights, and odors,

until eve and car and nostril vie with each other as to which sense shall op n

the door to the most enchantment. A struggle between music, and perfume,

and iridescence. Oleanders reeling in

intoxication of color. Great banyan trees that have been changing their

mind for centuries, each century carry

ing out a new plan of growth, attracted

our attention and saw us pass in the year 1894, as they saw pass the generations of 1794 and 1694. Colomico is so thoroughly embowered in foliage, that if

To me all trees are sacred

wonder not that before one of them

the only Being worthy of worship, what so elevating as a tree! What glory en-throned amid its foliage! What a ma-

throned amid its foliage! What a majestic doxology spre/ads out in its branches! What a voice when the tempests pass through it! How it looks down upon the cradle, and the grave of centuries! As the fruit of one tree un-

centuries! As the fruit of one tree unlawfully eaten struck the race with woe, and the uplifting of another tree brings peace to the soul, let the woodman spare the tree, and all nations honor it, if, through higher teaching, we do not, like the Ceylonese, worship it! How consolatory that when we no more walk under the tree branches on earth.

under the tree branches on earth, we may see the 'Tree of life which bears twelve manner of fruit, and yields her fruit every month, and the leaves of the tree are for the healing of the national"

Two processions I saw in Ceylon within one hour, the first led by a Hindoo priest, a huge pot of flowers on his head, his face disfigured with holy lacerations, and his unwashed followers beat-

ing as many discords from what are supposed to be musical instruments, as

at one time can be induced to enter the human ear. The procession halted at the door of the huts. The occupants

came out and made obeisance and pre-sented small contributions. In return,

sented small contributions. In return, therefore, the priest sprinkled ashes upon the children who came forward, this evidently a form of benediction. Then the procession, led on by the priest, started again; more noise, more ashes, more genuflexion. However keen ene's sense of the ludicrous, he could find nothing to excite even a smile in the movements of such a procession Meaningless, conpressive, squa-

cession. Meaningless, oppressive, squa-

on for a few moments and we came on another procession, a kindly lady leading groups of native children all clean bright, happy, laughing. They were a Christian school out for exercise. There

seemed as much intelligence, refinement and happiness in that regiment of young Cingalese as you would find in young charge young ladies' seeminary

illustrated on a small scale something what Christianity can do for the world.

But those two processions were only fragments of two great processions ever marching across our world; the procession blasted of superstition and the procession blessed of Gospel ligh. I saw them in one afternoon in Ceylon. They

Nothing is of more thrilling interest

island. The Episcopal Church was here

the National Church, but disestablish-

How suggestive the incident that came to me in Ceylon. In a school under the care of the Episcopal Church two boys were converted to Christ and were to be baptised. An intelligent Buddhist boy said in the school, "Let all the boys on Buddha's side come to this part of the room, and all the boys on Christ's side go to the other part of the room." All the boys except two went on Buddha's side, and when the two boys who were to be baptised were scoffed at and decided, one of them yielded and retired

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How suggestive the incident that came

are to be seen in all nations.

Returning to our carriage, we rode

lid, filthy, sad.

What though the spicy breezes, Blow soft o'er Cevion's isle! Among the first places I visited was a Buddhist college, about one hundred men studying to become priests gathered around the teachers. Stepping into the building where the high priest was instructing the class, we were apologetic and told him we were Americans, and would like to see his mode of teaching if he had no objections; whereupon he began, doubled up as be was on a lounge, with his right hand playing with his foot. In his left hand he he d a package of bamboo leaves on which were written the words of the tesson, each student helding a similar package. each student holding a similar package of bamboo leaves. The high priest first read and then one of his students read. thoroughly embowered in foliage; that if you go into one of its towers and look down upon the city you cannot see a house. Oh, the trees of Ceylon! May you live to behold the morning climbing down through their branches, or the evening tipping their leaves with amber and gold! I forgive the Buddh'ist for the worship of trees until they know of the God who made the trees. I wonder not that there are some trees in Ceylon called sacred. To me all trees are sacred. A group of as finely formed young men as I ever saw surrounded the venerable instructor. The last word of each sentence was intoned. There was in the whole scene an earnestness which impressed me. Not able to understand a word of what was said, there is a look of language and intonation that is the same among ad races. That the Buddhists have full faith in their religion no one can coubt. That is, in their opin ion, the way to heaven. What Moham med is to the Monammedan, and what the Christ is to the Christian, Buddha is to the Buddhist. We waited for a pause in the recitation, and then, expressing our they burn camphor flowers, and hang lamps around its branchers, and hand lamps around its branchers, and a hundred thousand people each make pilgrimage to that tree. Worship something man must, and uvitil he hear of thanks, retired.

Nearby is a Buddhist temple, on the altar of which before the image of Buddha are offerings of flowers. As night was coming on we came up to a Hindoo temple. First we were prohibited going further than the outside steps, but we gradually advanced until we could see all that was going on inside. The worshippers were making obeisance. The tom-toms were wildly beaten, and shrill pipes were blown and several other instruments were in full bang and blare and there was an indescribable hubbub and the most laborious style of worship I had ever seen or heard. The dim lights and the jagon and the glooms and the flitting figures mingled for eye and ear a horror which it is difficult to shake off. All this was only suggestive of what would there transpire after the toilers of the day had ceased work and had time to appear at the temple. That such things should be supposed to please the Lord, or have any power to console or help the worshippers, is only another mystery in this world of mysteries. But we came away saddened with the spectacle, a sadness which did not leave us until we arrived at a place where a Christian missionary was

preaching in the street to a group of natives.

I had that morning expressed a wish to witness such a scene, and here it was. Standing on an elevation the good man was addressing the crowd. All was attention, and silence, and reverence. A religion of relief and joy was being commended, and the dusky faces were dimined with the sentiments of pacification and reinforcement. It was the natives tion and reinforcement. It was the rose of Sharon after walking among nettles. It was the morning light after a thick darkness. It was the Gospel after Hindooism.

But passing up and down the streets of Ceylon you find all styles or people within five minutes—Afghans, Kaffirs, Portuguese, Moormen, Dutch, English, Scotch, Irish, American; all classes, all manners and customs, all styles of sa-laam. The most interesting thing on earth is the human race, and specimens of all branches of it confront you in Cey-lon. The island of the present is a being chaperoned on their afternoon walk through Central Park, New York, or Hyde Park, London. The Hindoo procession illustrated on a small scale something of what Hindooism can do for the world, The Christian procession illustrated on a small scale something of what Hindooism can do for the world, The Christian procession quiet and inconspicuous affair compared with what it once was. The dead cities of Ceylon were larger and more imposing than are the living cities. On this island are dead New Yorks, and dead Pekins, and dead Edin-burghs, and dead Londons. Ever and anon at the stroke of the archæologist's hammer the tomb of some great municipality flies open, and there are other burned cities that will yet respond to the explorer's pick-axe. The mpeii and Herculaneum underneath Italy are small compared with the Pompeiis and Herculaneums underneath Ceylon. Yonder is an exhumed city which was founded five hundred years before Christ, standing in pomp and splendor for twelve hundred years. than the Christian achievements in this the National Church, but disestablishmut has taken place, and since Mr. Gladstone's accomplishment of that fact in 1880 all denominations are on equal platform, and all are doing mighty work. America is second to no other nation in what has been done for Ceylon. Since 1816 she has had her religious agents in the Laffine Peningula. Stairways up which fifty men pa by side. Carved pillars, some of them fallen, some of them aslant, some of them erect. Phidiases and Christopher Wrens, never heard of here, performed wrens, never near of here, performed the marvels of sculpture and architec-ture. Aisles through which royal pro-cessions marched. Arches under which kings were carried. City with reserlon. Since 1816 she has had her religious agents in the Jaffna Peninsula of Ceylon. The Spauldings, the Howlands, the Doctors Poor, the Saunders, and others just as good and strong, have been fighting back monsters of superstition and cruelty greater than any that ever swung the tusk or roared in the inner second strong the strong less than th voir twenty miles in circumference. Extemporized lakes that did their cooling and refreshing for twelve centuries. ing and refreshing for twelve centuries. Ruins more suggestive than Melrose and Kenilworth. Cevlonian Karnaks and Luxors. Ruins retaining much of grandeur, though wars bombarded them and Time put his chisel on every block, and more than all, vegetation put its anchors and pries and wrenches its all the arrayings. The American missionaries in Ceylon have given special attention to medical instruction, and are doing wonders in driving back the horrors of heathen driving back the horrors of heathen surgery. Cases of suffering were formerly given over to the devil-worshippers, and such tortures inflicted as may not be described. The patient was trampled by the feet of the medical attendants. It is only of God's mercy that there is a living mother in Ceylon. Oh, how much Ceylon needs doctors, and the medical classes of native students under the care of those who follow the example of the late Samuel Fish Green are providing them, so that all the alleviations, and kindly ministries, and scientific acumen that can be found in American and English hospitals will soon bless all Ceylon. In that island are 32 American schools, 210 Church of England schools, 234 Wesley, an schools, 234 Roman Catholic schools. Ah! the schools decide most everything. in all the erevices. Dagobas, or places where relics of saints or deities are kept. Dagobas four hundred feet high and their fallen material burying pre-cious things for the right of which moderous things for the right of which modern curiosity has digged and blasted in vain. Processions of elephants in imitations, wrought into lustrous marble. Troops of horses in full run, Shrines, chapels, cathedrals wrecked on the mountain side. mountain side. Stairs of moonstone. Exquisite scrolls rolling up more mysterious than will ever be unrolled.

Over sixteen square miles, the ruins of one city strewn. Throne rooms on which at different times sat one hunwhich at different times sat one hundred and sixty-five kings, reigning in authority they inherited, Walls that witnessed coronations, assassinations, subjugations, triumphs. Altars of which millions bowed ages before the orchestras celestial woke the Shepherds with midnight overtrue. Ah! the schools decide most everything.

hidnight overtrue. When Lieutenant Skinner in 1832 discovered the site of some of these cities. covered the site of some of these cities, he found congregated in them undisturbed assemblages of leopards, porcupines, flamingo s and pelicans; reptiles sunning themselves on the altars, prima donnas rendering ornithological chants from deserted music halls. One king restored much of the grandeur, rebuilt

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CHRIST AND THE to Buddha's side. But afterward that | fifteen hundred residences, but ruin oon resumed its sceptre. But all is lown—the spires down, the pillars down the rablets down, the glory of splendid arches down. What killed those cities? Who slew the New York and London of the year 500 B C.? Was it unhealthed with a liost of plagues? Was it foreign with a liost of plagues? Was it foreign armies laying seige? Was it whole generations weak ned by their own vices? Mystery sits amid the monoliths and brick dust. Finger on the charmal silance, while the control lip in cternal silence, while the centuries guess and guess in vain. We simply know that genius planned these cities, and immense populations inhaited them. An eminent writer estim ates that a pile of bricks in one ruin of Cev that a pile of orices in binding cey-lon would be enough to build a wall ten feet high from Edinburgh to London. One thousand six hundred pillars with carved capitals are standing sentinel for ten miles. You can jr dge somewhat of the size of the city by the reservoirs that were required to slake their thirst; were required the city from the size of the cur out of which it drank. Cities crawded with inhabitants, not like American or English cities, but parked together as only barbaric them. But their tribes can pack them. But their knell was sounded; their light went out Giant trees are the only royal family now occupying those palaces. The growl of wild beasts were once the guffaw of wassail ascended. Anuradhapura and Pollonarna will never be rebuilded. Let all the living cities of the earth take warning. Cities are human, having a time to be born and a time to No more certainly have they a cradle than a grave. A last judgment is appointed for individuals, but cities have their last judgment in this word. They bless, they curse, they worship, they blaspheme, they suffer, they are

rewarded, they are overthrown. Preposterous! says some one to think that any of our American or European cities which have stood so long can ever come through vice to extinction. But New York and London have not stood as long as those Ceylonese cities stood. Where is the throne outside of Ceylon on which one hundred and sixty-five successive kings reigned for a lifetime? Cities and nations that have lived far longer than our present cities, or nation, have been sepulchred. Let all the great municipalities of this and other lands ponder. It is as true now as when the Psalmist wrote it, and as true of cities and nations as of individu-"The Lord knoweth the way of the righteous; but the way of the godly shall perish."

HE WAS A SPENDER Lord Francis Hope Got Away with \$3,250,000 in Sven Years.

New York, Jan. 21.-The London correspondent of the Sun cables: Lord Francis Pelham Clinton Hope, brother and heir of the Duke of Newcastle, who recently married May Yohe, the young actress, has this week been spending a part of his honeymoon in the unromantic precincts of a bankruptcy court. The proceedings showed that he badly needs some one to look after him, and he ought to be thankful he has now got a clever young woman as a wife who will be able to keep him out of the hands of the Jews if anybody can, which appears to be doubtful. The interesting young aristocrat came of age in 1887, and, during the past seven years, although he en-joyed an income of \$85,000, he has managed to accumulate debts to the amount of nearly \$3,250,000. This is considered a very fine performance, of which any British nobleman might be proud, and which gets within measurable distance of the record established by that famous rake and gambler, the Marquis of Hastings, more than a generation ago. He says he was handicapped at the start with the payment of \$215,000 succession duty, and during the seven years he incurred \$222,930 liabilities on behalf of others, and paid nearly \$80,000 interest to money lenders. These figures are considered quite creditable to the young e would have passed out of the bankruptcy court as a model young man without a stain upon either his moral or his business character had the official registrar been content to enquire no further; but he, having no particular regard for dukes, had the bad taste to drag in the light of day betting and gambling debts to the extent of \$350,000 for these seven years, and debts incurred in theatrical speculations to the tune of \$120,000, two items which pretty well indicate the real causes of his lordship's troubles. He might have pleaded that his the atrical losses, if heavy, had at last brought him a handsome, clever wife, but he did not do so, and his affairs stand adjourned for further investiga-ENGLAND AND SPAIN.

ENGLAND AND SPAIN.

The harvest had failed in Galicia, and the population was starving. England grew more corn than she wanted, and, under a special promise that the crews should not be molested, a fleet of corn traders had gone with cargoes of grain to Corunna, Bilboa and Santander. The King of Spain, on hearing that Elizabeth was treating with the states, issued a sudden order to seize the vessels, confiscate the cargoes and imprison the men. The order was executed. One English ship only was lucky enough to escape by the adrotiness of her commander.

The Primrose of London lay in Bilboa roads with a captain and fifteen hands. The mayor on receiving the order came on board to look over the ship. He then went on shore for a sufficient force to carry out the seizure. After he was gone the captain heard of the fare which was intended for him. The mayor returned with two boat loads of soldiers, stepped up the fadder, touched the captain on the shoulder, and told him he was a prisoner. The Englishmen snatched seven or eight of the Spanish boarders, threw the rest overboard, and fung stones on them as they scrambled into their boats. The mayor, who had fallen into the sea, caught a rope and was hauled up when the fight was over. The cable was cut, the sails hoisted, and in a few minutes the Primrose was under way for England, with the mayor of Bilboa below the hatches. No second vessel of the Spanish boarders was under way for England, with the mayor of Bilboa below the hatches. No second vessel

ed, and in a two linder way for England, with the mayor of Bilboa below the hatches. No second vessel got away.

If Philip had meant to frighten Elizabeth he could not have taken a worse means of doing it, for he had exasperated that particular part of the English population which was least afraid of him. He had broken faith besides and had seized some hundreds of merchants and sallors who had gone merely to relieve Spanish distress. Elizabeth, as usual, would not act herself. She sent no ships from her own navy to demand reparation, but she gave the adventurers a free hand. The London and Plymouth citizens determined to read Spain a lesson which should make an impression. They had the worst fears for the fate of the prisoners, but if they could not save they could avenge them. Sir Francis Drake, who wished for nothing better than to be at work again, volunteered his services, and a fleet was collected at Plymouth of twenty-five sail, every one of them fitted out by private enterprise. No finer armament, ever left the English shores.—The late J. A. Froude in Longman's Magazine.

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A MERCHANICATE SOUTHOUSE

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FIRST QUARTE R, INTERNATIONAL SERIES FEBRUARY 10.

Text of Le' ster-Matt. xvili, 1-14; Golden Text- at Is Not the Will of Your Father Wh' ich Is in Heaven That One of These I Attle Ones Should Perish-Matt. xvili,

1. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" After the transfiguration Jesus cast a demon out of a child, foretold again His death and resurrection and wrought a miracle to pay the tribute money for Himself and Peter. Then follow the Himself and Peter. Then follow the incident of to-day's lesson.

2. "And Jesus called a little child unto Him and sat him in the midst of

The little child was not afraid to come to a stranger. There must have been something winsome about Jesus that drew the children and the simple minded. How could it be otherwise? Object lesson teaching is the very oldest kind, for God began to teach this in the garden of Eden by the tree of life, the cherubim, the sword and the coats

3. "And said, Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven." The first thing is not position in the kingdom, but the qualification to enter the king. dom, and therefore the Lord said to Nicodemus that even he, good, moral, religious man, must be born from above, born of water and the Spirit, ere he could see or enter the kingdom of God

4. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Is greatest in the kingdom of neaven."
The child came when called and yielded itself to Jesus for His pleasure without saying, I won't! or, What for? or, What will you give me? It had no requests nor preferments, but was content to be in Jesus' hands and dealt with as He might please. Hanny child! might please. Happy child!
5 "And whose shall receive one such

5 "And whoso shall receive one such little child in My name receiveth me." As soon as we come to Jesus and in simplicity receive Him we become children of God (John i, 12) and members of the body of Christ (Eph. v, 30(. It is as if He said to the Father concerning each one, "Receive Him as Myself, and if he oweth aught put that to my account" (Phil 17, 18.

and if he oweth aught put that to my account" (Phil. 17, 18.

6. "But whose shall offend one of these little ones which believe in Me it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." As truly as Jesus appreciates and will reward every good thing done to His redeemed, so surely will He punish every evil thing done to them (Matt. xxv. 45(or every good left un-

7. We unto the world because of offenses, for it must needs be that of-tenses come, but woe to that man by whom the offense cometh." These are stumbling blocks, many, both in the church and out of it and there are many temptations to be offended, but Jesus said elsewhere that though we should be put out of the synagogue or even slain for His sake we must not be offend-

ed (John xvi, 1, 2). 8. "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed rather than havinto life halt or maimed rather than having two hands or two feet to be cast into everlasting fire." There is fire, and it is as everlasting as life. It was prepared for the devil and his angels (Math. xxv, 41), but whosoever does not have his name in the book of life skall be cast therein (Rev. xx, 15; xxi, 8).

9. "And if thine eye offend thee pluck it out and cast it from thee. It is better for thee to enter into life with one eye

for thee to enter into life with one eye rather than, having two eyes, to be cast into hell fire." The Lord Jesus who into hell fire." The Lord Jesus who made these bodies and knows better than any one else the importance of each member says plainly that, if the losing of a hand or a toot or an eye could be the means of causing us to escape hell fire, it would be better far to lose that member than to keep it and let it lead us into hell fire, where the worm dieth not and the fire is not

worm dieth not and the fire is not quenched (Mark ix, 42-48).

10. "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father, which is in heaven." However poor and unlearned may be the messenger who shall warn you to flee from the wrath to shall warn you to flee from the wrath to come, despise him not. His guardian angels are in constant communion with heaven (Heb. i, 15), and if we despise the messenger we despise the Lord Jesus, whom he represents (Luke x, 16).

11. "For the Son of Man is come to save that which was lost." The Lord Jesus would not have come from heaven and exchanged for our sign if we chuld

and suffered for our sins if we could have been saved without Him, but knowing the realities of hell and the awful torment awaiting the lost He endured all these things which he suffered to save the lost.
12. "How think ye? If a man have

an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?"
13. "And, if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray." How can we who have been led to receive Jesus realize more fully what we have been saved from and the cost of our salvation, that so we may be more truly

grateful to Him who has saved us and devote ourselves more fully to Him that through us He may save others? Let us earnestly ask Him to be more filled with His spirit to this end, and as we read of the torments of the finally impenitent believe that God means what He says; then surely we shall greatly rejoice over one soul saved.

14. "Even so it is not the will of your

Father whibh is in heaven that one of these little ones should perish." It is plainly written that "God is not willing that any should perish, but that all should come to repentance? (II Pet. iii. 9). In Exek. xxxiii, I1, it is written, "As I live, saith the Lord God, I have no pleasure in the death of the wick-ed. John iii, 16, shows the provision He has made for all, and John vi, 37, says that none will be cast out who come, while John x, 28 says that having received eternal life it is impossible that any power can pluck them out of His hand. Let us see to it, then, that we are wholly in Jesus' hands for the salvation of the lost and by His grace kept from being a stumbling block to

Subscribe for THE WEEKLY SUN.

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

ST. JOHN, N. B. 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 of a Decretal Order of the Supreme Court in Equity, made on Friday, the 24th day of August, A. D. 1894, in a cause therein bending, wherein Charles 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, John N. Thornton and Annie G. Thornton his wife, James Mowat and Laura P. Mowat his wife, Louiss E. Wilson, Augusta J. Harris, and Julia E. Esson, Executrix and Trustee, Laura Pauline 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 de-Defendants, 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, and also all the freehold, leasehold and personal property and assets of the firm 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:—

comprises:—

1.—All those certain lots, pieces and parcels of land, with the buildings thereon, sivuate
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

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 Hundrad and Sixty-four (\$264.00) Dollars per annum.

newable Lease subject to a ground rent of Two Jundr.d 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 comprises:—

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 remainder being held under renewable Leases subject to a ground rent of Three Hundrd and Twenty-Eight (\$228.00) dollars per annum.

4.—All those four several freehold 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 (80) 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 annum to the manufactured materials to be alken by the purchaser at a valuation.

chaser at a valuation.

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

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

CLARENCE H. FERGUSON.
Referee in Equity.
M. G. B. HENDERSON.
Plaintif's Solicitor.
W. A. LOCKHART.
Auctioneer.

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.

CLARENCE H. FERGUSON, Referee in Equity

By order of Mr. Justice Tuck, made this day, the above sale is further postponed until SATURDAY, the Second Day of March, 1895, at the same hour and place.

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

CLARENCE H. FERGUSON, Referee in Equity

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 SIXTEENTH DAY OF FEBRUARY NEXT, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Tuesday, the Twenty-seventh day of November, A. D., 1884, in a cause therein pending wherein Sarah E. Nicholson, Joseph R. Stone and Murray McLaren, trustees of the last will and testament of John W. Nicholson, deceased, are plaintiffs, and John Cowan, &c., and the Welland Vale Manufacturing Company are Defendants, with the approbation of the undersigned Referce in Equity, duly appointed in and for the said City and County of Saint John:

"All that lot, piece and parcel of land situate in Weilington Ward in the City of Saint John, on the northerly side of Hazen Street, beginning on the said side of the said street at the south-westeriy corner of a lot of land sold by the parties of the first "part thereof to William Turner, thence from the said corner running westerly on Hazen Street fifty-five feet, thence at right angles northerly one hundred feet, thence at right angles asserby fifty-five feet to the north-westerly corner of Turner's lot, and thence at right angles southerly on the western line of the said lot one hundred feet to the place of beginning; and also all "that other certain lot or parcel of land dewisted as follows, that is to say: all that "lot, plece and parcel of land situate, lying and being in Wellington Ward, in the said city on the northerly side of Hazen Street, beginning on the said side of the said "treet at the south-westerly corner of a lot of land sold by the said parties thereto of the first part to John McCready and others, by deed bearing date the first day of May, "A. D., 1855, and afterwards known as "Calvin Church Lot," thence from the said Calvin "Church Lot, (so called), one hundred feet to the place of beginning," being the lands and premise

HUGH H. McLEAN,
Referee in Equity.

J. G. FORBES,
Plaintiff's Selicitor. GEO. STEWART, Auctioneer.

Ottawa, Jan. 22 Washington statin tain and the United upon the regulation ern the Behring se ing the season of sidrable surprise circles nothing wh it. Sir Charles T that he could no ment to be true last year Canada vision for the "se Canadian schooner that strong repres cently forwarded mnt pointing out a provision of thi year against the vessels, and protes ilar arrangement coming season. Th graphic despatch ious provision in th which it is alleged Inquiry was made

partment today we recent order on the manifests. It apper ports these outwa been regarded as ments, while at oth exposed upon the coping office, thus affe by the public of a ence to various shi reached the depart British Columbia public handling of injury to them, as posure of their busi petitors. The colle fests of outward v considered public are authorized how the press when req of exports with deta vessels as well as a quantity and value ed, but nothing m manifests are not examination by oth of the customs de ticular importers

Manitoba will rece annual subsidy of \$1 estimate! increase 38,060 since the cens pears that a distingiven to Hon. Mr. arrangement should two and a half years subsidy act was no government feels in fulfil ti.e pledge. will continue until the province reache placed at 190,000 at There was a furth tors to the carnival

ther continues mild Ottawa, Jan. 23.—7 that Sir Wm. Whit his colleagues are ab foundland for Ottaw of discussing with t colony into the Ca causes surprise her stated tonight that tion of such a de Canada. Hon. Mr. however, that the be very glad to rec tation and discus though, as stated does not consider for a discussion of

The customs depa fact that parts of are properly dutiab under item 296 of Hon. Mr. Wallac the issue of a circul passes. While it i proper that officers not be performed travel should have railway lines co tion for such pass the department at is any collector or customs to make any railway comp passes to himself tion of this regula

will be severely de The fisheries departied today by its that up to the 15th dian schooners ha seal fishery, ninete side and one for th coast.

Ottawa, Jan. 24.— ther prevailed aga carnival. During t matches were con were championship The great social att nival was the ball house tonight. It w brilliant events of nessed in Ottawa.

Four leading colo in the territories ar up, and want the g back their land at acre. As the compa that the propositio cordance with the

weather. Ottawa, Jan. 25.minated today with unique street parad Canada and a the ice castle tonig thousand visitors in

Militia general ore row will announce the Col. D'Arcy Boulton years an officer of

The cabinet met nouncement was ma date of the meeting A handsome fund for the erection Nova Scotia's depar man of letters, P. S. the subscribers are Sir Mackenzie Bowe son, Costigan, Caro McDougall and man newspaper men of names of the late Si and Father Dawson among the contribut

Hon. Mr. Dickey, has been invited to a banquet of the Ma union of Worcester, cepted, and will