They came, and womanly arms be-

come the arms of liants, for they were lifting to save the lives of husbands and fathers and sons as well as the

uv n. Then the boss carpenter mount

ed one of the beams and shouted: "Now! Altogether! Lift or die! Yo heave!" And with a united effort that

sometimes seems in the churches. Tem-ples of righteousness are to be reared,

can, bu we want more hardo at this

raining and more hearts and more

Christian men to velp-aye, more Chris-

to its place "with shoutings of grace

your children with you. Newly mar-

ied folks, consecrate your lifetime to

God and be married for eternity as well

as time. Young man, you will want

God before you get through this world,

and you want him now. Young woman,

without God, this is a hard world for

wo nen. One and all, wherever you sit or stand I lift my voice so that

you can hear it, out in the corridors

tain, "Call upon thy God, if so be that God will think upon us, that we

perish not.". Oh, what news to tell;

and mother; what news to telegraph

mountains; what news with which to

thrill your loved ones in heaven! It

was of such news that a man read in

a noonday meeting in Philadelphia. He

arose, and unrolling a manuscript read:

Where'er we meet, you always say:
"What's the news? What's the news?
Pray what's the order of the day?
What's the news? What's the news?"
Oh, I have got good news to tell—
My. Saviour hath done all things well
And trlumphed over death, and hell—
That's the news! That's the news!

The Lamb was slal.. on Calvary— That's the news! That's the news! To set a world of sinners free— That's the news! That's the news!

The Lord has pardoned all my sin—
That's the news! That's the news!
I feel the witness now within—
That's the news! That's the news!
And since He took my sins away,
And taught me how to watch and pray,
Pm' happy now from day to day—
That's the news! That's the news!

And Christ the Lord can save you, too—That's the news! That's the news! Your sinful heart he can renew—That's the news! That's the news! This moment, if for sins you grieve, This moment, if you do believe, A full acquittal you'll receive—That's the news! That's the news!

And now, if anyone should say,
"What's the news? What's the news?"
Oh; tell him you've begun to pray—
That's the news! That's the news!
That you have joined the conquering band and now with joy at God's command,
You're macrhing to the better land—
That's the news! That's the news!

The Transvaal Volksraad.

Transvaal, keeps reasonable hours. Both chambers sit from 9 a.m. till 1

p.m. and from 2 p.m. till 4 p.m. A

few minutes at the close of each hour

of the sitting is, however, devoted not

to speaking, but to smoking and gen-

the Legislaure receive a salary of £3 per diem for each day of the sessios. President Kruger, who has the right

of speaking in either chamber, is a highly paid official, his salary amount-

ing to £8000 per annum. Gen. Jou-bert, who holds three offices, as com-

manderr of the foces, member of the

executive and Minister of Native Af-

fairs, receives a salary of £3000 per

says Londos Star, under thethevdTaff,

The President of the Transvaal has

under the constitution, says London

clamations have the force of law, and

When

Star, a curious prerogative. When

these proclamations are subsequently

on the meetisg of the Transvaal Par-

liament, either placed on the statute

Vampires and Ghouls.

The members of both chambers

eral conversation.

The Volksraad, or Parliament, of the

what news to relate to your old father

upheaval.

hu.:za was heard. That is the

HOW REV. DR. TALMAGE WOULD EVANGELIZE AMERICA.

Wants an Outpouring of the Holy Spirit at the National Capital-Would Be of Incalculable Value to Christianity-A New Awakening.

Washington, Feb. 9.—The audience of Dr. Talmage is thronged with the chief men of the nation and people from all parts, making this sermon most timely. An hour and a half be-fore the doors open the people gather in the street and policemen keep the way open for the pewholders. The text chosen for to-day's discourse was Luke xxiv, 47, "Beginning at Jerusalem."

we all instantly and excitedly rose in the carriage to catch the first glimpse of Jerusalem, so long the joy of the whole earth. That city coroneted with temple and palace and radiant, whether looked up at from the valley of Jehoshaphat or gazed at from adjoining hills, was the capital of a great nation. Clouds of incense had hovered over it. Chariots of kings had rolled through it. Battering rams of ene-mies had thundered against it. There Islah prophesied, and Jeremiah lament-ed, and David reigned, and Paul preached, and Christ was martyred. Most interesting city ever built since masonry rung its first trowel.or plumb line measured its first wall, or royalty swung its first scepter. What Jerusalem was to the Jewish kingdom Washington is to our own countrythe capital, the place to which all the tribes come up, the great national heart whose throb sends life or death through the body politic clear out to

the geographical extremities. What the resurrected Christ said in my text to his disciples when he ordered them to start on their work of gospelization, "beginning at Jerusan," it seems to me God says now in his providence to tens of thousand of Christians in this city. Start for the evangelization of America, "be-ginning at Washington." America is going to be taken for God. If you not believe it, take your hat now and leave the room to some man or woman who does believe it. As sureas God lives, and He is able to do as He says He will, this country will be evangelized from the mouth of the Potomac to the mouth of the Oregon, from the Highlands of the Navesink to the Golden Horn, from Baffin's bay to the Gulf of Mexico, and Christ will walk every lake, whether bestormed or placid, and be transfigured on every untain, and the night skies, whe ther they hover over groves of magnolia or over Alaskan glacier, shall be filled with angelic overture of "glory to God and good will to men.

Again and again does the old book announce that all the earth shall see the salvation of God, and as the greatincludes the lesser that takes America gloriously in. Can you not see that if America is not taken for God by his consecrated people it will be taken for Apollyon? The forces engag-eded on both sides are so tremendous eded on both sides are so tremendous that it cannot be a drawn battle. It the American Sabbath will perish and this nation be handed over to Herods and Hildebrands and Diocletians and Neros of baleful power, and Alcohol-ism will reign, seated upon piled up throne of beer barrels, his mouth foaming with domestic and national curse, and crime will lift its unhindered knife of assassination , and rattle keys of worst burglary, and wave torch of widest conflagration, and our cities be turned into Sodoms, waiting for Almighty tempests of fire and brimstone, and one tidal wave of abomination will surge across the continent, or our Sabbaths will take on more sanctity, and the newspapers will become apocalyptic wings of be-nediction, and penifentiaries will be abandoned for lack of occupants, and holiness and happiness, twin son and daughter of heaven, shall walk through the land, and Christ reign over this nation either in person or by agency so glorious that the whole country will be one clear, resounding etho of heaven. It will be one or the other. By the throne of Him who liveth forever and ever I declare it will be the latter. If the Lord will held me, as he always does—blessed be His glorious name—I will show you how a mighty work of grace begun at Washington would have a tendency to bring the whole continent to God

and before this century closes. William the Conqueror ordered the curfew, the custom of ringing the bell at midnight, at which all the fires on the hearths were to be banked and all the light extinguished, and all the people retire to their pillows. I pray God that the curfew of this century may not be sounded, and the fires be banked, and the lights extinguished as the clock strikes the midnight hour that divides the nineteenth century from the twentieth century, until this beloved land, which was to most of us a cradle, and which will be to most of us a grave, shall come into the full tossession of Him who is so glorious that William the Conqueror could not be compared to Him, even the One who rideth forth "conquering and to

Why would it be especially advantageous if a mighty work of grace started here, "beginning at Washing-ton?" First, because this city is on the border between the north and the south, It is neither northern nor southern. It commingles the two climates. It brings together the two styles of population. It is not only right, but beautiful, that people should have especial love for the lati-tude where they were born and brought up. With what loving accentuation the Alabamian speaks of his orange groves! And the man from husetts is sure to let you know that he comes from the land of the Adamses—Samuel and John and John Quincy. Did you ever know a Virginian or Ohloan whose face did not brighten when he announced himself from the southern or northern state of presidents? If a man does not like his native clime, it is because while he lived there he did not behave well. This can'tal stands where, by its

and its political influence, it one hand toward the THE WEEKLY SUN, \$1.00 A YEAR.

and a mighty work of grace starting here would probably be a national awakening, Georgia would clasp the hand of New Hampshire and Maine, the hand of Louisiana and California, the hand of New York, and say, "Come, let us go up and worship the God of nations, the Christ of Golgotha, the Holy Ghost of the pentecostal three thousands." It has often been sale that the only way the north and the south will be brought into complete accord is to have a war with some foreign nation, in which both sections Larching side by side, would forget everything but the foe to be overcome. ell, if you wait for such a foreig. you wi'l wait until all this conflict generation is dead, and perhaps wait orever. The war that will make the sections forget past controversies is

war against unrighteousness, such as universal religious awakening would declare. What we want is a "There it is," said the driver, and battle for souls, in which about 40, northerners and southerners shall be on the same side and shoulder to shoulder. In no other city on the continent can such a war be declared so appropriately, for all the other great cities are either northern or southern. This is neither, or rather

it is both Again, it would be especially advantageous if a mighty work of grace started here because more representa-tive men are in Washington than in any other city between the oceans Of course there are accidents in polities, and occasionally ther are me who get into the Senate and House of Representatives and other important places who are fitted for the positions in neither head nor heart, but this is exceptional and more exceptional than in other days. There is not a drunkard in the national Legislature, although there were times when Kentucky, Virginia, Delaware, Illinois, New York and Massachusetts had men in Senate and House of Representatives who went maudlin and staggering drunk across those high places. Never nobler group of men sat in Senate or House of Representatives than sat there yesterday and will sit there to-morrow, while the highest judiciary, without exception, has now upon its bench men beyond criticism for good morals and mental endowment. So in all departments of official position, with here and there an exception, are to-day the brainlest men and most honorable men of America. Now, suppose the Holy Ghos power should fall upon this city and these men from all parts of America should suddenly become pronounced for Christ! Do you say the effect would be electrical? More than that, It would be omnipotent! Do you sa, that such learned and potent men are not wrought upon by religious influence? That shows that you have not observed what has been going on. nmodore Foote, representing the navy; General Grant and Robert E. Lee, representing the northern and southern armies; Chief Justice Chase. representing the Supreme Court; the Frelinghuysens, Theodore and Frederick, representing the United States Senate: William Pennington and scores of others, representing the rendered to that Gospel which before this winter is out, will in this capital

faithful in our prayers and exertions, turn into the kingdom of God men o-national and international power, the tengues of fire in another Pentecost. There are on yonder hill those who the grace of God, will become Joh. Kroxes and Chrysostoms and Fenelor and Bourdeaus when once regenerate There is an illusion I have heard in I rayer meetings and heard in pulpics that a soul is a soul-one soul worth much as another. I deny it. The soul of a man who can bring 1000 or 10,000 other souls into the kingdom or God is worth 1000 or 10,000 times more than the soul of a man who can bring no one into the Ringdom. A great outpouring of the Holy Spirit in this capital, reaching the cheif men of America, would be of more value to earth and heaven than in any other part of the nation, because it would reach all the states, cities, towns and neighborhoods of the continent. Oh, for the outstretched right arm of God Almighty in the salvation of this

capital!

Some of us remember 1857, when, at the close of the worst monetary distress this country has ever felt, com-pared with which the hard times of the last three years were a boom of prosperity, right on the heels of that complete prostration came an awakening in which 500,000 people were coverted in the different states of the Inion. Do you know where one of its chief powers was demonstrated? In Washington. Do you know on what street? This street. Do you know in what church? This church. I picked up an old book a few days ago and was startled! and thrilled and enchanted to read some words, written at that time by the Washington correspondent of a New York paper. He wrote: "The First Presbyterian Church can scarce contain the people. Requests are daily preferred for an interest in the prayers offered, and the reading of these forms one of the enderest and most effective features of the meetings. Particular pains are taken to disclaim and exclude exerything like sectarian feeling. General astonishment is felt at the unexpected rapidity with which the work has thus far proceeded, and we are beopening another church." Why, my hearers, not have that again, and more than that? There are many thousands more of inhabitants now than then. Besides that, since then are the telephone, with its semi-omnipresence, and the swift cable car for assembling the people. I believe that the mightlest revival of religion that this city has ever seen is yet to come, and the earth will tremble from Capitoline hill to the boundaries on all sides with the footsteps , of God as he comes to awaken and pardon and save these great populations.

People of Washington, meet us next Thursday night at half past 7 o'clock to pray for this coming of the Holy Ghost-not for a pentecostal 3000, that I have referred to, but 30,000. Such a fire as that would kindle a light that would be seen form the sledges crushing through the snows of Labrador to Caribbean sea, where the whirlwinds are born. Let our cry be that

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north and the other toward the south, of Habakkuk, the blank verse poet of to send the beam to its place, but fall- JESUS. THE MESSIAH. the Bible: "Oh Lord, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." Let the battleery be Washington or God, the United States for God, America for God, the world for God! We are all tired of skirmishing. Let us bring on a general engagement We are tired of ashing with hook and line. With one sweep of the Gospel net let us take in many thousands. This vast work must begin somewhere. Why not here? Some one must give the rallying cry. Why may not I, one of the Lord's servants? By providential arrangement I am very week in sermonic communication with every city. town and neighborhood of this country, and I now give the watchword to n rth and south and east and west. Hear and see it, all people—this call to a forward movement, this call to repentence and rith, this call to a continental awakening!

> sight. Where are the mighty men of the past who tred your Pennsylvania avenue and spake in yonder legislaure and decided the stupendous questions of the surreme judiciary? Ask the sleepers in the Congressional cemetery. Ask the mausoleums all over the land. Their ton ues are speechles their eyes closed, their arms folded, their opportunities gone, their destiny fixed. How soon time prorogues Parliaments and adjourns Senates and disbands Cabinets and empties pulpits and dismisses generations! What we would do we must do quickly or not at all. I call upon people who cannot come forth from their sickbeds to impiore the heavens in our behalf from their midnight pillows, and I call upon the aged who carnot, even by the help of their staff, enter the churches, to spend their last cays on earth in supplicating the salvation of this nation, and I call upon all men and women who have been in furnaces of trouble, as was Shadrach, and among lions, as was Daniel, and in dungeons of trouble, as was Jeremiah, to join in the prayer, and let the church of God everywhere lay hold of the Almighty arm that

This generation will soon be out of

moves nations. Then Senators of the United States will announce to the State Legislatures that sent them here, and members of House of Rerresentatives will report to the Congressional districts that elected them, and the many thousands of men and women now and here engaged in the mar departments of na-tional service will write home, telling all sections of the country that the Lord is here, and that he is on the march for the redemption of America. Hallelujah, the Lord is coming! I hear the rumbling of His charlot wheels. I feel on my check the breath of the white horses that draw the Victor! I see the flash of dis lanterns through the long night of the world's sin and

We want in this country, only on a larger scale, that which other cen-turies have seen of God's workings, as in the reformation of the sixteenth century, when Martin Luther and Phillip Melanchthon led on; as in the awakening of the seventeenth century, when Bunyan and Flavel and Baxter led on; as in the awakening of the eighteenth century, when Tennant and Edwards and the Wesleys led on; as in the awakening of 1857, led on by Matthew Simpson, the seraphic Methodist, and Bishop MacIlvaine, the Apostolic Episcopalian, and Albert Barnes, the consecrated Prysbyterian, and others, ist as good, in all denominations. Oh: vill not some of these glorious souls of the past come down and help us? Come down off your thrones, Nettleton and Finney and Daniel Baker and Edward Payson and Truman Osborne and Earle and Knapp and Inskip and Archibald Alexander—that Alexander the Great of the Christian churches. Come down! How can you rest up there when the world is dying for lack of the gospel? Come down and agonize with us in prayer. Come down and help us preach in our pulpits. Come down and inspire our courage and faith. Heaven can get along without you better than we can. But more than alland overwhelmed with reverent emotion we ask it-come. Thou of the deeply-dyed garments of Bozrah, traveling in the greatness of Thy strength mighty to save! Lord God of Joshua! Let the sun of this century stand still above Gibeon and the moon above the valley of Ajalon until we can whip out the five kings of hell, tumbling them down the precipices as the other five kings went over the rocks of Beth-horom. Ha, ha! It will so surely be done that I cannot restrain the laugh

of triumph. From where the seaweed is tossed on the beach by the stormy Atlantic to the sands laved by the quiet Pacific, this country will be Emanuel's land, the work beginning at Washington, if we have the faith and holy push and the consecration required. First of all, we ministers must get right. That was a startling utterance of Mr. Swinnock when he said, "It is a doleful thing to fall into hell from under the pulpit; but, oh, how dreadful a thing to drop thither out of the pulpit." That was an all suggestive thing that Paul wrote to the Corinthians, "Lest that by any means, when I have preached to others, I myself should be a castaway." That was an inspiring motto with which Whitefield sealed all his letters, "We seek the stars." Lord God! Wake up all our pulpits, and then it will be as that men fell before the word like slacked lime. Let us all, laymen and clergymen, to the work. What Washcompelled to say as of old, "We never saw it on this fashion." But remember divine side to a revival. Those of us brought up in the country know what is called "a raising"—the neighbors gathered together to lift the heavy frame for a new house after the timbers are ready to be put into their places. It is dangerous work, and there are many accidents. The neighbors had gathered together for such a raising, and the beams had all been fitted to their places except one, and that was very heavy. That one, on the long pikes of the men, had almost reached its place, when something went wrong, and the men could hoist it, no higher. But if it did not go in its place it would fall back upon the men who were lift-ing it. It had already begun to settle back. The boss carpenter shouted: "Lift, men, or die! All together! Yo-heave!" With mightier push they tried

anhum.

According to the popular supersti tion the vampire left his or her body in the grave while engaged in noctur-nal prowls. The epidemic described prevailed all over Southern Europe, ing at its worst in Hungary and Servia. It is supposed to have originated in Greece, where a belief was entertained to the effect that Latin Christians buried in that country could not decay in their graves, being under the ban of the Greek Church. The cheerful notion was that they got out of their when Venn preached, and it was said graves at night and pursued the occupation of ghouls. The superstitio as to ghouls is very ancient and undoubtedly of Oriental origin. Generally ington wants most of all is an old-speaking, however, a ghoul is just the fashioned revival of religion, but on a opposite of a vampire, being a living vaster scale, so that the world will be person who preys on dead bodies, while a vampire is a dead person that feeds on the blood of the living.

> Football has been played in England for more than 500 years. Formerly it was the custom to kick the ball; but latterly England finds so many other things to kick at, that the ball is now carried through the game as tenderly as if it were a baby or an obsolescer egg-except when the exigencies of the game require a series of ground and lofty tumblings.—Boston Transcript.

> Rector (gravely)—My dear madam, now that you have returned from the gay season at Paris, pray, do not neglect your duty—
> Mrs. Sheckles—It would ruin me to

> pay it. I stuffed my train with \$20,000 worth of point lace.

ed. Still they held on, all the time their strength lessening. The wives and mothers and daughters stood in FIRST QUARTER, INTERNATIONAL horror looking on. Then the boss car-penter shouted to the women, "Come and help!" SERIES, MARCH 1.

Text of the Lesson, Luke ix, 18-27-Memory Verses, 23-26-Golden Text, Luke ix, 35-Commentary on the Lesson by Rev. D. M. Stearus.

18. "And it came to pass as He was alone praying His disciples were with Him and He asked them, saying, Whom say the people that I am?" It almost burst the wood vessels the great beam went to i's place, and a wild is probable that between the last less son and this we are to think of the feeding of both the 5000 and the 4000, feeding of both the 5000 and the 4000, his walking on the sea and His visit to the coast of Tyre and Sidon, and now He is away north near Caesarea Philippi, or Dan. He has been hearing from home and sending word thitherin other words, He had been praying—and then He asks this question, not that He cared what people thought of Him or whom they thought He was, but He was leading on to a confession from His disciples for a purpose. If we tolerate a care as to what people but there is a ha't, a ston, a catch so newhere. A few are lifting all they tian women to re-enforce. If the work fall, it means the death of many souls. All together! Men and women of God! Litt or die! The lop stone must come we tolerate a care as to what people think or say of us or have an ambigrace unto it." God is ready to do His tion to have a name among men, we have not the spirit of Him who emptied dimself for us and made Himself of no reputation, coming here "not to he minister." orit. Are we ready to do our part? There is work not only for the knee of prayer, but for the shoulders of And now I would like to see this hour that which I have never seen, but hope to see -a whole audience saved under one flash of the Eternal. be ministered unto, but to minister and to give His life a ransom for many." The message of Jeremiah to Beruch is always fitting, "Seekest thou great things for thyself, seek them not" (Phil. ii, 7, 8; Math. xx, 28; Jer. Spirit. Before yo: go out of any of these doors enter the door of mercy. Father and mother, come in and bring

xlv, 5).

19. "They answering said, John the Bartist, but some say Elias, and others say that one of the old prophets is risen again." Compare verses 7 and 8. To know God is the greatest thing but we cannot know God apart from Jesus Christ (Math. xi 27), and when we think we know Him, we may well apply his word to ourselves, "If any man thinketh that he knowest anything he knoweth nothing, yet as he ought to know" (I. Cor. viii, 2). At best we know but in part now; not till then and on the street, and say, in the words of the Mediterranean ship capshall we know as we are known (I Cor. xiii, 9, 12). The natural man cannot know the things of God at all (I Cor. ii, 14), but even the spiritual man is ofttimes so carnal that he cannot discourage that the cannot discourage the cannot discourage that the cannot di discern spiritual things.

is offtimes so carnal that he cannot discern spiritual things.

20. "He said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God," or as in Math. xvi, 16; John vi, 69, "The Christ, the Son of the living God." Matthew says that Jesus replied to this, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It is surely blessed to be taught of God for "Who teacheth like Him?" (Job xxxvi, 22). Before Jesus left His disciples He said that the spirit whom He would send would teach them all things and guide them into all truth (John xiv, 26; xvi, 13).

21. "And He strattly charged them, and commanded them to tell no man that there." your friends on the other side of the

21. "And He straitly charged them, and commanded them to tell no man that thing." In Math. xvi, 20, it is written that He said that they were to tell no man that He was Jesus the Christ. In the beginning of His ministry He said very plainly to the woman of Samaria that He was the Christ (John iv, 25, 26), but now that they have rejected Him, the next sign that He is the Christ will be His resurrection from the dead. We will surrection from the dead. We will never know till it is too late how much we have lost by not simply believing His word. We thus grieved the spirit and hinder Him from telling us what He would like to. If, on the other hand, we are filled with the spirit, we shall hear His voice and know when to be still and when to speak.

Saying, The Son of Man mus suffer many things, and be rejected of the elders and chief priest and scribes and be slain, and be raised the third day." There is evidently some connec-tion between this and His forbidding them to say that He was the Christ. On several different occasions He told them as plainly as this that He must die and rise again the third day, but they received it not. They did not believe that He meant just what He said, and they could not put any other

lieve that He meanf just what He said, and they could not put any other meaning upon His words, therefore they lost it all.

23. "And He said to them, If any ran will come after Me, let him deny himself and take up his cross daily and follow Me." The true Christian life is the Christ life, the life of Jesus made manifest in our mortal flesh (II. Cor. iv, 10, 11), and this means the dying unto self, always, the constant reckoning dead of the self life, the old man, the carnal mind which must be put off and kept off—not put off and on os we would our clothes. Christ never lived unto Himself in any way, either as to His will or His glory or His pleasure (John vi, 38; viii, 50; Rom. Xv, 3). To take up the cross is not to wear some kind of pretty cross, for there is no such thing as a pretty cross, recognized in Scripture, but it is just to die constantly to one's own will and way and pleasure, "Not I,

will and way and pleasure, "Not I, but Christ." 24. For whosever will save his life shall lose it, but whosever will lose his life for My sake, the same shall save it. Our life may be said to be that which takes up our attention, which chiefly occupies our minds and our time, that which interests us most. We

which takes up our attention, which chiefly occupies our minds and our time, that which interests us most. We heve to engage in many and varied forms of business, but even in these it may be our man thought to glorify God, and thus God and not business will be our life. We shall be able to say, "For me to live is Christ."

25. "For what is a man advantaged if he gain the whole world and lose himself or be castaway?" Let a man live for his business, or his home, or for pleasure, or for himself, in any way and not receive Christ, and he and all his life will be truly lost, for he that hath not the Son of God hath not life. The word "castaway" in this verse is wholly different from that in I. Cor. ix, 27. There it refers to service rejected (see R.V.), but here evidently, to the loss of the soul.

26. "For whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed when He shall come in His own glory and in His Father's and of the holy angels." The one who prefers his own life to the haily dying to self certainly prefers self to Christ and may be said to be ashamed of Christ. Such can have no part in His kingdom. His coming in glory here referred to is His coming with His saints (I. Thess. iii, 13; Col. iii, 4), they having previously met Him on His way (I. Thess. iv, 16-18) and received their rewards and postions in His kingdom.

27. "But I tell you of a truth there be some standing here which shall not taste of death till they see the kingdom of God." Inasmuch as in Matthew, Mark and Luke this statement is immediately followed by the record of the transfiguration, that event was doubtless the fulfilling of this statement is immediately followed by the record of the transfiguration, that event was doubtless the fulfilling of this statement is immediately followed by the record of the transfiguration, that event was doubtless the fulfilling of this statement is immediately followed by the record of the transfiguration, that event was doubtless the fulfilling of this statement is immediate

Subscribe for THE WEEKLY SUN.

"Wrong! Is it wrong? Well, maybe;
But I'm going, boys, all the same.
Do they think me a Burgher's baby,
To be scared by a scolding dame?
They may argue, and prate and erder;
Go, tell them to save their breath;
Then, over the Transvaal border,
And gallop for life or death!

"Let lawyers and statesmen addle
Their pates over points of law;
If sound be our swords and sadle,
And gun-gear, who cares one straw
When men of our own blood pray us
To ride to their kinsfolk's sid,
Not Heaven itself shall stay us
From the rescue they call a raid. DII. "There are girls in the gold-reef city.
There are mothers and children, tee!
And they cry, "Hurry up! for pity!"
So what can a brave man do?
If even we win, they'll blame us;
If we fall they will how! and hiss.
But there's many a man lives famous,
For daring a wrong like this!"

JAMESON'S RIDE.

II.

IV. "So we forded and galloped forward,
As hard as our beasts could pett,
First eastward, then trending northword,
Right over the rolling vett;
Till we came on the Burghers lying
In a hollow with hills behind,
And their bullets came hissing, fying,
Like hall on an arctic wind!

"Right sweet is the marksman's rattle,
And sweeter the cannon's roar,
But 'tis bitterly bad for battle,
Beleaguered, and one to four.
I can tell you, it wasn't a trifle
To swarm over Krugersdorp glan,
As they plied us with round and rifle,
And ploughed us—again and again.

VI. "Then we made for the gold-reef city,
Retreating, but not in rout;
They had called to us, 'Quiek, for pity!'
And He said, 'They will sally cut,
They will hear us and come. Who doubts
ft?'
But how if they don't, what then?

'Well, worry no more about it,
But fight to the death, like men.'

VII. "Not a soul had supped or slumbered S.L.ce the Borderland stream was cleft; But we fought even more outnumbered, Till we had not a cartridge left. We're not very soft or tender, Or Liven to weep for wee, But it breaks one to have te render One's sword to the strongest fee.

VIII.

"I suppose we were wrong, were madmen, still I think at the Judgment Day.

When God sifts the good from the bad men, There'll be something more to say.

We were wrong, but we aren't half sorry, And as one of the baffled band,

I would rather have had that fersy Than the crushings of all the Rand."

ALFRED AUSTIN.

Swinford, Old Manor, Jan. 9.

"THE RED ROUTE." John Bull has sons in many lands, his very blood and bone, .
Young glants with their father's face, whom he will ne'er disown;
Their homes are scattered far and wide, but o'er our ocean path,
These sturdy scions come in crowds to cheer the old man's hearth.

Chorus:
Here's to the Red Route—the right route our own route!

Round the world from east to west, Britons hold the track;
Colony and motherland,
Grasping each other's hand;
O'er the sea from strand to strand
Floats the Union Jack.

Today they send a cricket team; tomorrow comes a crew,
Intent on showing folk at home what tolk fold abroad can do;
They hold their own in every spert—they run, they ride, they shoot.

And Briton welcomes all who come by Pan-Britannit route.

Chorus-Here's to the Red Route, etc. John Bull is glad to see his boys so resolute and bold,
While they rejoice that Father shows no sign of growing old;
Whate'er their views on other points, en this they all agree—
While Britons hold the ocean they will prosper and be free!

Chorus-Here's to the Red Route, etc. Then strengthen every link that binds the father to the son;
A good beginning has been made, but all has not been done;
We've set our girdle round the earth, it's beautiful, it's long,
But let us work without delay to make and kep it strong.

Chorus-Here's to the Red Route, etc. Some call John Bull a tradesman, and would gladly steal his trade;
But, let them call his what they will, John Bull is not afraid,
He'll fight to keep his commerce, and the victory will be
For those who hold in peace and war dominion on the sea.

Chorus Here's to the Red Route—the right route—
own route!
Binding us together and defying all attack.
Colonies and motherland,
Oldest, youngest of the band,
On together, hand in hand,
Never looking back!
St. James' Gazette.

NOBODY KNOWS BUT FATHER. Nobody knows of the money it takes To keep the home together; Nobody knows of the debt it makes, Nobody knows—but father.

Nobody's told that the boys need shoes, And girls hats with a feather; Nobody else old clothes must choose, Nobody—only father.

Nobody's hand in the pocket gees, So often wondering whether There's any end to the wants of these Dependent—only father. Nobody thinks where the money will come To pay the bills that gather; Nobody feels so blue and glum, Nobody—only father.

Nobody tries so hard to lay Up something for bad weather, And runs behind to what he may. Nobody—only father.

Nobody comes from the world's cruel storm.
To meet dear ones who gather
Around with loving welcome warm,
Nobody does—but father. Nobody knows of the home life pure, Watched over by a mother, Where rest and bliss are all secure, Nobody can—but father. —Selected

TO SIR CHARLES TUPPER, BART. Hail! to the victor hail!

The battle's fought and wen;
The heart of loyal Westmorland today
Throbs with delight and beats in unison
With her proud sister counties by the sea;
Hark! hear their voices blend harmoniously
In triumph songs of joy,
To greet the Cumberland bey;
And as he passes from the eastern main,
"The hero of a hundred fights," we welcome
him again.

Hail! to the victor hail!
As star-eyed Canada
With her clear vision pierced the groomy with her clear vision pierced the groun, haze of scandal foul, re-hatched in Ottawa, With words of cheer she hastened to his side All smiles, and glowing as a glorieus bride And cheered him, thrillingly, With hops of victory—

The darling girl pursued him not in vain But crowned his venerable brews with haurel leaves again.

—A. W. Chandler.

him again.

-A. W. Chandler.

TELEGR

ONTA Kingsville, Ont., F er having two smoke ed a light color has ice four miles from day. There is no w her and floating ice ance being given. Grace hospital, the of Prof. Roentgen' again demonstrated. tient whose foot ha tense pain, was sub thode rays and the I ed the presence of a Wright of the unive nducted the exper to the surgeons the the foreign body an this point proved be a true one. Hamilton, Ont., nolly, book-keeper tobacco manufactur ing from the bank t a satchel containing to pay the employ was attacked on streets by two men. ing Connolly insen blow on the head. money and escaped. nual meeting of th held at Montreal, A deal will be compl

Connally will recove Ottawa, Ont., Fel the Canadian Pacif will be special in or holders may cons agreement made by the Toronto, Ham the Canada Southe tral and New You companies. By the ment a basis of tionment of tolls. between the contra The me asked to sanction of the Toronto, Ha company's line bet Hamilton. By the public today only, cific will be able to Grand Trunk at al in Ontario west as

Orilla, Ont., Feb. non, French Canadia River Ouille, P. Q., early this morning brains out. He sickness caused the Hamilton, Ont., Tompkins and Miol known west end J. T. Cauley, book ett Tobacco compa dies from the effect the prisoners will QUE

Montreal, Feb. 11. ure so far this yes this afternoon. A d on the firm of T. S Geo. T. Warren for an overdue note. firm comprise in stock in trade, com provisions at 329 Co and their different the steamer City electric light plan Following are the a held by these diffe chants Bank of Ca son's bank, \$21.171 Co., \$500. Mortgas Hyde, \$2,500; to M Mortgage Co., \$3,00 society of Quebec, culation of the lia amount both direct well within \$252.00 Montreal, Feb. 12 London, Feb. 12.—In E. Foster's and S sr., speeches and th adian parliament, asked Col. Howard day, what action imperial parliamen of preferences v

> shall march forward stage by stage in the Canadian gov Col. Vincent co Empire Trade I quite two thirds in the British co ed through me to to the address de man and Belgian ed better to await tunity.

The year has o Canadian trade.T ada increased 39 oxen increased 11,000 pounds; cheese decreased 2,300 pounds. Th increased eight pe Montreal, Feb. remedial bill. Rev of the Wesleyan not go as far as the merits of the tem. I wish it My association students in my y think more both church. I wish constitutional on the Roman Catho toba described, 1 price, but by the empire, be not res Protestant minor the British North worth the paper grievances, if w any time be a partizans. I kn vas a constitut the start, and I ! respect for auth ple of Canada to the law must be it is quibbling "may." Given grievance judici the other, a ren plied and every clares that "m the dominion pa and the grievan creates the obli The Cumberia Co. held its ann officers and din

ed were as fol

president; Hon.