medium is bad for a man, bad for a woman, bad for a beast.

I bring against this delusion a more fearful indictment: It ruins the soul

quarter of an infidel; then it makes him

infidel. The whole system, as I con-

ceive it, is founded on the insufficiency

of the word of God as a revelation. God

says the Bible is enough for you to

know about the future world. You say

it is not enough, and there is where you

and the Lord differ. You clear the table,

you shove aside the Bible, you put your

"Add thou not unto his words lest He

about the unseen world." If God is ever

slapped square in the face, it is when a

spiritual medium puts down her hand on

the table, invoking spirits departed to make revelation. God has told you all

you ought to know, and how dare you

be prying into that which is none of

out of your grasp, depend upon it. Spir-itualism is adverse to the Bible in the

fact that it has in these last days call-

ed from the future world Christian men to testify against Christianity. Its me-

diums call back Lorenzo Dow, the cele

brated evangelist, and Lorenzo Dow tes-tifies that Christians are idolators. Spir-

itualism calls back Tom Payne, and he

testifies that he is stopping at the same

house in heaven with John Bunyan. They call back John Wesley, and

he testifies against the Christian re-

ligion which he all his life gloriously

preached. Andrew Jackson Davis, the greatest of all the spiritualists, comes

to the front and declares that the New

Testament is but "the dismal echo of a

of the pen and ink relics of Christian-

They attempt to substitute the writings

of Swedenborg and Andrew Jackson Davis and other religious balderash in

Now I believe, under God, that this

sermon will save many from disease, insanity and perdition. I believe these

are the days of which the Apostles spake when he said: "In the latter times some shall depart from the faith, giv-ing heed to seducing spirits." I think my

audience, as well as other audiences in

this day need to have reiterated in their

hearing the passages I quoted some minutes ago: "There shall not be among

you a consulter of familiar spirits, or

wizard, or negromancer; for they that

do these things are an abomination unto the Lord"; and "The soul that turneth

after such as have familiar spirits, I will set myself against them, and they

But I invite you this morning to a

Christian seance, a noonday seance. This congregation is only one great family. Here is the church table. Come around the church table, take your

seats for this great Christian seance,

put your Bible on the table, put your

coming from the eternal world. I think there are. Listen! "Secret things be-

long unto the Lord our God, but things

that are revealed belong to us and to

our children." Surely that is a voice

from the spirit-world! But before you rise from this Christian seance, I want

you to promise me you will be satisfied with the Divine revelation until the light of the eternal throne breaks upon

your vision. Do not go after the witch

rappings, either in sport or in earnest.

Have your tables so well made and their legs so even, that they will not

tip and rattle. If the table must move.

let it be under the offices of industrious

housewifery. Teach your children there are no ghosts to be seen or heard

in this world, save those which walk on two feet, of four, human or bestial.

Remember that spiritualism at the best is a useles thing; for if it tells what

the Bible reveals it is a superfluity, and

if it tells what the Bible does not re-

to get other people to tell your fortune, tell your own fortune by putting your

trust in God and doing the best you can. I will tell your fortune : "All things

work together for good to them who love God." Insult not your departed

friends by asking them to come down

and scrabble under an extension table

Remember that there is only one spirit

whose dictation you have a right to invoke, and that is the holy, blessed

and omnipotent Spirit of God. Hark

He is rapping now, not on the table or

the floor, but rapping on the floor of

your heart, and every rap is an invita-

tion to Christ and a warning of judg-

ment to come. O, grieve him not away.

Quench him not. He has been all around

you all your lives. Hark ! There comes

a voice dropping through the roof, breaking through the windows, filling

all this house from door to door and from floor to ceiling with tender and overmastering intonation, saying: "My

The Doctor's Escape.

"The worst I was ever frightened," said Dr. E. D. Lucas, "was when called at midnight to attend a man reported to be in a dying condition. When I reached his bedside he was dead and had been

for several hours. His wife stood near seemingly calm, and when I told her that he was dead, she said:—' He is not

dead-you are a physician and you must

cure him. If you do not I will kill you.'
I looked at her, and saw that I was

alone with a maniac. In her hand she

grasped a pistol, and it was evident that she was determined to use it if I did

not restore life to her husband. I knew

that I must keep my self-possession or all would be lost, and I felt his pulse, leaned over him as if listening to his heart beats, and finally said: You are right. He is not dead, but must not be

disturbed; he will awaken in the morn-

ing. As soon as he awakens give him this medicine, and I poured some drops into a glass of water. Fortunately the

woman was satisfied, and allowed me to

leave. It was a very narrow escape, and I felt relieved when the woman was taken to an insane asylum."—Cincinnati

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spirit shall not always strive.'

veal it is a lie. Instead of going out

listen, and hear if there are any

ds on the top of the Bible and then

shall be cut off from their people."

barbaric age," and the Bible only

the place of this old Bible.

business? You cannot keep the your business? You cannot keep the Bible in one hand and spiritualism in the other. One or the other will slip the other.

reprove thee, and thou be found a liar,

hand on the table, and say:

mmortal. First, it makes a man a

alf an infidel; then it makes him whole

NECROMANCY IN THE PAST AND SPIRITUALISM NOW.

Consulting the Spirit of the Dead-The Witch of Endor and Her Latter-Day Imitators-Dr. Talmage's Arraignment.

"Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguises himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."—I. Sam xxviii, 7, 8.

Trouble to the right of him, and trouto the left of him, Saul knew not what to do. As a last resort, he cluded to seek out a spiritual medium, or a witch, or anything that you please to call her-at any rate, a woman who had communication with the spirits of the eternal world. It was a very diffi-cult thing to do, for Saul had either slain all the witches, or compelled them to stop business. A servant one day said to King Saul: "I know of a spiritual medium down at the village of Endor." "Do you?" said the king. Night Saul, putting off his kingly robes, and putting on the dress of a plain citiwith two servants, goes out to hunt this spiritual medium. It was no easy thing for Saul to disguise himself, for the tallest people in the country only came up to his shoulder, and I think from the strength of the man and the way he bore himself, he must have been well-proportioned. It must have been a frightful thing to see a man walking along in the night eight or nine feet high. I suppose, as the people saw him pass, they said: "Who is that? He is as tall as the king"—having no idea that in such a plain dress the really was passing the king. Saul and his servants after a while reach the village, and they say: "I wonder if this is the house"; and they look in and they see the haggard, weird and shriveled-up spiritual medium sitting by the light, and on the table sculptured images, and divining rods, and poisonous herbs, and bottles, and vases. They say, "Yes, this must be the place." One loud rap woman to the door, and as she stands there, holding the candle or lamp above her headd, an peering out into the darkness, she says: "Who is here?" The tall king informs her that he has come to have his fortune told. When she hears that she trembles, and almost drops the light, for she knows chance for a fortune-teller or spiritual medium in all the land. But Saul having sworn that no harm shall come to her, she says; "Well, who shall bring up from the dead?" Saul says: Bring up Samuel." That was the phet who had died a little while before. I see her waving her wand, or stirring up some poisonous herbs in a cauldron, or hear muttering over some incantations, or stamping with her foot, as she cries out to the realm of the dead: "Samuel! Samuel!" Lo, the freezing horror ! The floor of the tenement or and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast, and catch their breath, and shiver with terfrom the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out: "What did you bring me up for? Why did you break my long sleep? What do you mean, King Saul?" Saul, trying to compose and control himself, makes this stammering and

ffrighted utterance as he says to the

and I have come to you for help. What shall I do? The dead prophet stretched forth his finger to King Saul and said: "Die to-morrow! Come with me into the

sepulchre. I am going now. Come.

come with me!" And low! the floor again opens, and the feet of the dead

prophet disappear, and the arms, and the shoulders, and the forehead. The

floor closes. Nothing is left in the room but Saul and the two servants, and the

images, and the divining rods, and the

bottles, and the vases, and the poison-ous herbs. Oh, that was an awful I learn first from this subject that Spiritualism is a very old religion. It is natural that people should want to know the origin and the history of a doctrine which is so widespread in all the villages, towns and cities of the civilized world, getting new converts every day-a doctrine with which many of you are already tinged. Spiritualism in America was born in 1847, in Hydesville, Wayne county, New York, when one night there was a loud rap heard against the door of Michael Weekman a rap a second time, a rap a third time; and all three times, when the door was opened, there was nothing found there, cking having been made seem ingly by invisible knuckles. In that same house there was a young woman who had a cold hand passed over her face, and there being seemingly no arm attached to it, ghostly suspicions were excited. After a while Mr. Fox and his family moved into that house, and fhen every night there was a banging at the door; and one night Mr. Fox said: "Are you a spirit ?" Two raps answering in "Are you an injured spirit?" Two raps answering in the af-firmative. And so they found out, as they say, that it was the ghost or spirit of a pedlar who had been murdered in that house, many years before, for his five hundred dollars. Whether the ghost of the peddler had come there to collect his five hundred dollars, or his bones, I cannot say, not being a et at the door, so Mr. Weekman decleared, and Mrs. Weekman, and Mr. Fox and Mrs. Fox, and all the little Fox and Mrs. Fox, and all the little Foxes. The excitement spread. There was a universal rumpus. The Hon. Judge Edmonds declared, in a book, that he had actually seen a bell start from the top shelf of a closet, heard it ring over the people that were attended. from the top shelf of a closet, heard it ring over the people that were standing in the closet; then, swung by invisible hands, it rang over the people in the back parlor; and floated through the folding doors to the front parlor, rung over the people there, and then dropped on the floor. N. P. Talmage, United States Senator, afterwards Governor of Wisconsin, had his head completely turned with spiritualistic demonstraturned with spiritualistic demonstrations. A man, as he was passing along the road, said that he was lifted up bodily, and carried towards his home, through the air, at such great speed he could not count the posts on the fences as he passed; and as he had a handuare in his hand, they beat,

saw and a square in his hand, they beat, as he passed through the air, most de-

DENDION ON UNKN

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lightful music. And the tables tipped, stools tilted, and the bedsteads raised, and the chairs upset, and it seemed as if the spirits everywhere had gone into the furniture business! Well, the people said: "We have got some thing new in this country; it is a new religion." Oh, no, my friends. Thous ands of years ago we find in our text spiritualistic seance. Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world. In all ages there have been necroma those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sor cerers, those who by taking poisonous drugs see everything, and hear everything, and tell everything; dreamers people who in their sleeping moments can see the future world and hold consultation with spirits; astrologers, who could read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history. Fr a cave on the Mount Parnassus, we are told, there was an exhalation that in toxicated the sheep and the goats that came anywhere near it, and a shepherd approaching it was thrown by that ex halation into an excitement in which he could foretell future events and hold consultation with the spiritual world Yea, before the time of Christ the Brahwent through all the table-moving all the furniture excitement, which the spirits have exploited in our day; precisely the same thing, over and over again, under the manipulations of the Brahmins. Now, do you say that spirit-ualism is different from these? I an swer, al these delusions I have mentioned belong to the same family. They are exhumations from the unseen world What does God think of all these deluns? He thinks so severely of the that He never thinks of them but with livid thunders of indignation. He says: "Thou shalt not suffer a witch to live." And lest you might make some impor

tant distinction between Spiritualism and witchcraft, God says, in so many words: "There shall not be among you a consulter of familiar spirits, or ard, or necromancer: for they that do these things are an abomination unto the Lord." And He says again: "The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall be cut off from among his people." The Lord Almighty, in a score of passages, which I have not now time to quote, utters his indignation against all this great family of delusions. After that be a Spiritualist if you dare ! Still further: We learn from this text how it is that people fall into Spiritual-Saul had enough trouble to kill ten men. He did not know where to go for relief. After a while he resolved to go and see the witch of Endor. He expected that somehow she would afford him relief. It was his trouble that drove him there. And I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to a fortune-teller doctor to find where it is. You are sick with a strange disease, and you go to a fortune-teller doctor to find out by a lock of hair what is the matter with you. You lose a friend, you want the spiritual world opened so that you may have commu nication with him. In a highly-wrought, nervous and diseased state of mind, you go and put yourself in that co cation. That is why I hate Spiritualism It takes advantage of one in a moment of weakness, which may come upon us

at any time. We lose a friend. trial is keen, sharp, suffocating, almost maddening. If we could marshal a host and storm the eternal world, and recapture our loved one, the host would soon be marshalled. The house is so lonely. The world is so dark. The separation is so insufferable. But Spiritualism says: "We will open the future world, and your loved one can come back and talk to you." Though we may not hear his voice, we may hear the rap of his hand. So, clear the table. Sit down. Put your hands on the table. Be very quiet. Five minutes gone. Ten No motion of the table. No response from the future world. Twenty minutes. Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world. The letters of the alphabet are called over. The departed friend's name is John. At the inciation of the letter "J." two raps. At the pronunciation of the letter "O," two raps. At the pronunciation of the letter "H," two raps. At the pro-nunciation of the letter "N," two raps. There you have the whole name sp out. J-o-h-n, John. Now, the spirit being present, you say, "John, are you " Two raps give an affirmative answer. Pretty soon the hand of the medium begins to twitch and toss, and begins to write out, after paper and ink furnished, a message from the eternal world. What is remarkable, the departed spirit, although it has been amid the illuminations of heaven, cannot spell as well as it used to. It has lost all grammatical accuracy, and cannot write as distinctly. I received a letter through a medium once. I sent it back.
I said: "Just please to tell these ghosts they had better go to school and get oved in their orthography!" Now, just think? of spirits, that the Bible reesents as enthroned in glory, coming

makes the hair stand on end and the cold chills creep up the back, but in an unhindered and illimitable delight. "And none shall murmur or misdoubt, When God's great sunrise finds us out."
Yes, my friends, Spiritualism comes to those who are in trouble and sweeps them into its delusions. Saul, in the midst of his disaster, went to the witch of Endor. The vast majority of those who have gone to spiritual mediums have been sent there through their mis-

down to crawl under the table, and break crockery, and ring tea-bells be-

fore supper is ready, and rap the win-

dow shutter on a gusty night. Is there

any consolation in such poor, miserable

work compared with the thought that

our departed Christian friends, got rid

of pain and lauguishing, are in the ra-

diant society of heaven, and that we

shall join them there, not in a stifled and mysterious half-utterance, which

fortunes. I learn still further from this subject that Spiritualism and Necromancy are affairs of the darkness. Why did not Saul go in the day? He was ashamed to go. Besides that, he knew the spiritual medium, like all his successors, per-formed her exploits in the night. The Davenports, the Fowlers, the Foxes, the spiritual mediums of all ages, have

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WHEREIT SHE OF ME

chosen the night or a darkened room. cism that is revolting to the natural THE GENERAL REVIEW. Shorthand and Why? The majority of their wonders mind." have been swindles, and deception pros-

pers best in the night. You have all seen strange and unaccountable things in the night. Almost of the Lake of Galilee no sooner became every man has at some time had a touch of hallucination. Some time ago, after I had been over tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride of the foot of the bed, while he demanded of me a loan of five cents! When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot mince nie and take a dose of bilious medicine. is an outraged physical organism and, not to deceive the very elect after sundown, does nearly all its work in the night. The witch of Endor held her seances at night; so do all the witches. Away with this religion of spooks.

Spiritualism is a curse to its disciples.

Still further: I learn from my text that Spiritualism is doom and death to its disciples. King Saul thought that he would get help from the "medium"; but the first thing that he sees makes him swoon away, and no sooner is he resuscitated than he is told he must die. Spiritualism is doom and death to every one that yields to it. It ruins the body. Look upon an audience of spiritualists. Cadaverous, Weak, Nervous, Exhausted. Hands clammy and cold. Nothing ospers but long hair-soft marshes yielding rank grass. Spiritualism destroys the physical health. Its disciples are ever hearing startling news from the other world. Strange beings cross the room is white. Table fidgetty, wanting to get its feet loose as if to dance. epulchral and ominous. Bewildered with raps. I never knew a con-firmed spiritualist who had a healthy ervous system. It is incipient epilepsy and catelepsy. Destroy your nervous vstem and you might as well be dead.

have noticed that people who are earing raps from the future world have but little strength left to bear the hard rans of this world. It is an awful thing to trifle with one's nervous sys tem. It is so delicate—it is so far-reach ing-its derangements are so terrible Get the nervous system a jangle, and so far as your body and soul are con-cerned, the whole universe is a jangle Better in our ignorance experiment us dead, or with an engineer's steam boiler that may blow us to atoms, than experiment with the nervous system. A man can live with only one lung, or with no eyes, and be happy, as men have ben under such afflictions, but woe be to the man whose nerves are shattered. Spiritualism smites first of all and mightily, against the nervous sys

tem, and so makes life miserable. I indict spiritualism also, because it is a social and marital curse. The worst deeds of licentiousness and the worst orgies of obscenity have been enacted under its patronage. The story is too vile for me to tell. I will not polute my tongue nor your ears with the recital. Sometimes the civil law has been evoked to stop the outrage. Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about "elective affinities," and "affinital relation," and "spiritual matches," and adopts the whole vocabulary of free In one of its public journals it declares "marriage is the monster curse of civilization." It is a source of debauchery and intemperance. If spiritualism could have full swing, it would turn this world into a pandemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into hell, from which it rose, the better both for earth and heaven. For the sake of man's honor and woman's purity, I say let the last vestige of it perish for ever. I wish I could gather up all the raps it has ever heard from spirits blest or damned and gather

them all on its own head in one thunder-ing rap of annihilation! I further indict spiritualism for the fact that it is the cause of much insanity. There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion. Go into an asylum, I care tor, after you have asked him : "What is the matter with that man ?" will say : 'Spiritualism demented him'; or "What is the matter with that woman?" he will say: "Suiritualism demented her." It has taken down some of the brightest intellects. It has swept off into mental midnight judges, senators, governors, ministers of the Gospel, and one time came near capturing one of the Presidents of the United States. At Flushing near this city, a man became absorbed with it, forsook his family, took his only fifteen thousand dollars, surrendered them to a spiritual me-dium in New York, attempted three times to put an end to his own life, and then was incarcerated in the State lunatic asylum, where he is to-day, a raving maniac. Put your hand in the hand of this witch of Endor and she will lead you to bottomless perdition, where she holds her everlasting seance. where she holds her everlasting seance.

Many years ago the steamer Atlantic
started from Europe for the United
States. Getting mid-ocean the machinery broke, and she floundered around day after day and week after week and for a whole month after she was due wondered and finally gave he There was great anguish in the cities, for there were many who had friends aboard that vessel. Some of the women, in their distress, went to the spiritual mediums and enquired the fate of that vessel. The mediums called the spirits, and the rappings on the table indicated the steamship lost with all on board. Women went raving mad and were carried to the lunatic asylum. After awhile one day a gun was heard off Quarantine. The flags went up on the shipping, and the bells of the churches were rung. The boys ran through the streets crying "Extra! The Atlantic is safe." There was the embracing as from the dead, when friends came again to friends; but some of those passengers went up to find their wives in that lunatic asylum, where the cheat of infernal spiritualism had put them. A man in Bellevue Hospital, dy-ing from wounds made by his own hand was asked why he tried to commit sui-cide, and he said: "The spirits told me to." Parents have strangled their children, and when asked why they did it replied: "Spiritualism demanded it." It is the patronizer and forager for the madhouse. Judge Edmonds, in Broad-way Tabernacle, New York, delivering a lecture in behalf of spiritualism, admitted in so many words: "There is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment, and to instil into them a fanati-

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It not only ruins its disciples, but it

ruins the mediums also, only give it time. The Gadereau swine, on the banks FIRST QUARTER, INTERNATIONAL SERIES, MARCH 31. spiritual mediums than down they went in an avalanche of pork to the constrna-Text of Lesson-Hebrews 1, 1-14; Golder tion of all herdsmen. The office of a

Learn of Me-Math, xi, 29 LESSON I.—John the Baptist Beheaded (Mark vi; 17.29). Golden text, Math. x, 28, "Fear not them which kill the body, but are not able to kill the soul." we see the mystery of the sufferings of the righteous through the hatred of the wicked, as in the case of Joseph at the hands of his brethren and the wife of Potiphar; David from his own son, Absalom; Daniel and Jeremiah from their enemies; the apostles from the Christ hating Jews. and Jesus Himself from those for whom He laid His life. The times of these the spirits of the future world come and still on and the need to reme tell me something the Bible has not told me." And although the scriptures say: words: "Fear none of thes Be thou faithful unto death" (14... LESSON II.—Feeding the Five Thousand (Mark vi, 30-44). Golden text, Luke i, 53, "He hath filled the hungry with good things." If the last lesson taught us to endure patiently, even you risk it and say, "Come back, spirit of my departed father; come back, spirit of my departed mother, of my companions, of my little child, and tell me ome things I don't know about you and

Text-Take my Yoke Upon You and

unto dea h, for His sake, this teaches us to place ourselves unreservedly in His hands that He may use us to feed the perishing multitudes who have no bread of life. We are not to calculate, like Philip, how or with what it may be done, but simply look to Him who knows what He will do and how He will do it. LESSON III.—Christ the Bread of Life (John vi, 25-35). Golden text, John vi, 31, "He gave them bread from heaven to eat. The manna from heaven, the water from the rock, the serpent the pole, the morning and evening burnt offering—in fact, every whit of the sanctuary and its ritual all spake of Him. Apart from Him there is no life, but in Him are life and joy and peace and all true welfare for time and eter-

LESSON IV .- The Great Confession (Math. xvi, 13-23). Golden text, Math. xvi, 16, "Thou art the Christ, the Son of the living God." The one question for every individual that rises mountain high in importance above all other questions is, What think ye of Christ? We talk about the weather and the crops, the tariff and the labor troubles, the fashions and amusements, and are all the while drawing nearer to an eternity the happiness or misery of which depends upon our present estimate of and relation to the Lord Jesus Christ. It is either pity self and reject Him or deny self and receive Him.

Lesson V.— The Transfiguration (Luke ix, 28.36). Golden text, Math. xvii, 5: "This is my beloved Son, in whom I am well pleased. Hear ye Him." It does not look attractive to take up the cross and die to self and all the pleasures and enjoyments of this sinful world, and perhaps, literally die to ful world, and perhaps literally die to gratify some ungodly person as John the Baptist did and James and many But there is another side to it There is an eternity of glory for the righteous who die to self, and of torment for the unrighteous, who live for

Lesson VI.—Christ and the Children (Math. xviii, 1-14). Golden text, Math. xviii, 14, "It is not the will of your Father which is in heaven that one of these little ones should perish." The way to the kingdom and the eternity of glory is here set before us in the object lesson of the little child who came without doubtings or reasonings and trust-ingly let Jesus take him up and set him in the midst-Lesson VII.—The Good Samaritan (Luke x, 25.37). Golden text, Lev. xix,

18, "Thou shalt love thy neighbor as thyself." The law, although holy and just and good, cannot give life, for we all come short of its requirements through the sinfulness and weakness of

LESSON VIII-Christ and the Man Born Blind (John ix, 1-11). Golden Text, John ix. 5, "I am the light of the world." Every sinner is like this poor blind man, blind from birth, not Text, John ix. 5, "I am the light of the world." Every sinner is like this poor blind man, blind from birth, not through any special sin of our parents butthrough Adam. If we know that we are only noor blind beggers than we are only poor blind beggars, then Jesus stands ready to open our eyes and cause us to see, but if, while blind, we insist on thinking that we can see and talk about things of which we know nothing, as if we could see, then we are fools indeed and hopelessly

blind.

LESSON IX—The Raising of Lazarus (John'xi, 30-45). Golden text, John xi, 25, "I am the resurrection and the life." As hopeless as was the case of Lazarus, dead and buried and corruptions of the later of th Lazarus, dead and buried and corrupt-ing, so utterly hopeless is the case of every sinner apart from the power of God, but there is nothing too hard for Him who made the heaven and the earth. This same Jesus who could open the eyes of one born blind and bring to life one who was four days buried is able to save to the uttermost all who

come unto God by Him.

LESSON X.—The Rich Young Ruler
(Mark x, 17-27). Golden Text, Math.
vi, 33. "Seek ye first the kingdom of
God." In this lesson we have one of God." In this lesson we have one of the great hindrances in the way of coming to Christ. He can give sight to a poor blind beggar or life to a dead, corrupting body, but He cannot do anything for one who has life and sight and riches, which insnare aud entangle him and come between his soul and God. Better to be empty and dependent as the child, wounded and helpless as the man who fell among thieves, blind as the poor beggar or dead as Lazarus than rich and self righteous as this young ruler.

young ruler.

LESSON XI.—Zaccheus, the Publican
(Luke xix, 1-10). Golden text, Luke
xix, 10, "The Son of Man is come to
seek and to save that which was lost." Although the rich young ruler did not receive Christ, here is a rich publican who did. The ruler was the one to be coveted for the church, some would think, while the publican was not so dethink, while the publican was not so desirable, even though rich, but the Lord seeth not as man seeth, and His choice is often very unlike what ours would be. See Samuel looking upon Eliab and read carefully I Sam, xvi, 6, 7. Mark well the substantial evidences of Assekeral sincerity and remember that Zaccheus' sincerity and remember that faith without works is dead, being

alone.

LESSON XII.—The Mission of the Seventy (Luke x, 1-9). Golden text, Luke x, 2, "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into the harvest." The field is the world, and out of all nations in this field the Spirit is gathering a bride for the Father's only Son. Willing hearted men and women are the instruments whom the Spirit uses to gather out this elect body. gather out this elect body.

Advertise in THE WEEKLY SUN.

... Typewriting.

The necessity of these branches in a "Busi-ness Education" is becoming more apparent every day, and no office is complete without every day, and no omce is complete without its stenographer.

This department in our College is in charge of an expert reporter with over ten years' practical experience. The course is the shortest, consistent with first class work. No large classes. Special attention given to the interests of the individual pupil.

CURRIE'S BUSINESS COLLEGE,

198 Union Street, St. John, N. B.

## 50 YEARS!

For the Last 50 Years Cough Medicines have been co in and dying out, but dur-

## Sharp's Balsam of Horehound

Never Left the Front Rank for Curing Croup, Coughs and Colds. All Druggists and most Grocerymen sell it.

ARMSTRONG & CO., Proprietors.

## PORK!

JUST RECEIVED:

100 Brls. P.E.I. Heavy Mess Pork. 25 Brls. Squire's Clear Pork, also 200 Tubs and Pails of Lard.

FOR SALE BY

W. F. HARRISON & CO., Smythe Street.

EXECUTOR'S NOTICE.

All persons having any claims against the estate of Mathew McJunkin, deceased, late of Gagetown, in Queens County, will please hand them in, duly sworn to; and all persons indebted to said estate in any way will make immediate payment to the undersigned executor.

WILLIAM P. SIMPSON, 287

Gagetown, Q. C., Feb. 15th, 1895.

## 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 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 (f a Decretal Order of the Supreme Court in Equity, made on Friday, the 24th day of August, A. D. 1834, in a cause therein pending, 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, Louisa E. Wilson, Augusta J Harris, and Julia E. Esson, Executrix and Trustee, Laura Pauline Mowat, 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 remaining of the said James Stanley Harris, deceased, so to be sold as aforesaid, is situate in the City of Saint John and comprises:—

1.—All those certain lots, pieces and para-

one (301) feet eight (8) inches on harris 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 lease subject to a ground rent of Two Tundrad and Sixty-four (\$264.00) Dollars per annum.

called); the leasehold lot being under a renewable Lease subject to a ground rent of
Two, Jundrud and Sixty-four (\$284.00) Dollars
per/annum.

Also, Four (4) shares of the capital stock
of 'he 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 being freehold, and the remaindar
being held under renewable Leases subject to a ground rent of Three Hundrd and
Twenty-Eight (828.00) 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; sixtyfour 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
apply to the plaintiff's solicitor.

Dated the 24th day of September, A. D.,
1894.

CLARENCE H. FERGUSON.

CLARENCE H. FERGUSON Referee in Equi 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.

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. 1894.

CLARENCE H. FERGUSON,

By order of Mr. Justice Tuck, made this day, the above sale is further postpened until SATURDAY, the first day of June next, CLARENCE H. FERGUSON

OTTA

Ottawa, March 12.-Hon. Mr. Whiteway Ottawa to negotiate f of Newfoundland int is officially confirm surprise is expresed did not bring with h the opposition in New the despatches a few intimated this was po ence O'Brien, on beh foundland governmen meeting with the ment, to take place Charlottetown, Bowell thought Ottav most suitable place.

Mrs. Ashford of Por premier to interest of her two sons, Clar iailed by the republi Bowell has written sul for particulars.

Ottawa, March 13 partment has been no of General Ravenhill army, who for some the position of inspect Gen. Ravenhill visite years ago purchasing army.

The inland revenue ruary were \$543,820, a compared with the coiod last year. Ottawa, March 14.— have sent further stron to the imperial government scheduling matter, an offer to pay the expe

sent to Canada to in Negotiations are putting an additional Australian route, New Zealand and mal three weeks. The department of

been advised of the shipment of winter England, amounting under the system of vances to farmers a outlined some time a According to advice today, Ashford Bros., Hope, imprisoned by government of Hawa

The public works a staff of men engag commons chamber in tory to a session of p ever it may come.

The protection m in regard to fishing against the killing been so successful of fish so great that allow sturgeon fishir portions of the year. Ottawa, March 15.ation today sold \$300, twenty years debent best price it is believe by a Canadian city. Prof. Saunders of farm has sent out cit the farmers to forwations early for sample The collectors of ci

notified that hymn free list, but to see tries are made under The trade returns f an impovement. The three-quarters of a m ports are up to the a Lieut. A. H. McL commission in the F

artillery and is succ Crowe as second lie W. Parks resigns hi the 62nd Batt. and Thos. Dunning as se The interior departs a full report from S his Alaska mission. a most arduous one a er prevailed all the Ottawa, March possible interest wa terday in the politic

telegrams of inquir come of the cabine pouring in from all try. The cabinet me ninisters being pre Messrs. Ouimet, Sn Messrs. Ouimet, The cabinet r but the premier wa with Hon. Messrs. gart for some time sequently when Hor a corps of newspar he stated that there ficial to be announ sources, however, y learned that the question was unde that consideration be resumed at 11 a matter came before shape of a report of justice. Sir Cha to be in favor of course and granting lation. The gove tively reach a cor nounce its policy or view of this fact the city this eveni tion will be decided The controller of imported architect rate of two pe mated cost, and thr

accompanied by de or blue prints of separately, one per mated cost. The experiments ing at the experim satisfactory. A p turer at Montreal varieties grown he

equal to the best The success of mixture for feeding The experiments I sets of steers show on this mixture. ensilage, sunflow ten as well as th corn ensilage, roots roots and meal, an cents per head per Ottawa, March

ticians were disapp announced tonigh had not yet reach reference to the Ma tion or with rega dissolution. It is the day was spent lation bearing on toba. Another me net will be held t Smith, although down from Toron