Montreal, Jan. 21 .-

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Cape Breton. Montreal, Jan. 24

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Montreal, Jan. 27.—

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Montreal, Jan. 22,-

QUEB

A PRACTICAL SERMON

"SAY SO" THE SUBJECT OF DR. TAL-MAGE'S DISCOURSE-

The Eminent Divine Believes in Ontspoken Religion-Nothing Can Stard Before Prayer-Let the Redeemed Show Their Colors-Personal Testimony.

Washington, Jan. 19.-Rev. Dr. Talmage never produced a more practical and suggestive sermon than this of to-day. We believe it will stir Christendom. His subject was "Say so," and the text selected was Psalms cvli, 2, "Let the redeemed of the Lord say

An overture, an antiphon, a doxology is this chapter, and in my text David calls for an outspoken religion and requests all who have been rescued and blessed no longer to hide the splenthem and, as far as possible, let all the world know about it. "Let the redeemed of the land say so." There is a sinful reticence which has been almost canonized. The people are quite as outspoken as they ought to be on all subjects of politics and are be on all subjects of politics and are fixent and voluble on the Venezuelan question and bimetallism and tariffs, high and low and remodeled, and fe-male suffrage and you have to skill-fully watch your chance if you want to put into the active conversation a modest suggestion of your own, but on the subject of divine goodness, religious experience and eternal bless-edness they are not only silent, but boastful of their reticence. Now, if you have been redeemed of the Lord why do you not say so? If you have in your heart the pearl of great price, worth more than the Kohinoor among worth more than the Kohinoor among Victorian jewels, why not let others see it? If you got off the wreck in breakers, why not tell of the crew and the stout lifeboat that safely landed you? If from the fourth story you are rescued in time of conflagra-tion, why not tell of the fireman and the ladder down which he carried you? If you have a mansion in heaven awaiting you, why not show the deed to those who may by the same process get an emerald castle on the same boulevard? By the last two words of my text David calls upon all of us who have received any mercy at the hand of God to stop impersonating the asy-lums for the dumb, and in the presence of men, women, angels, devils and all worlds, "say so."

In these January days thousands of ministers and private Christians are wondering about the best ways of starting a revival of religion. I can tell you a way of starting a revival, continental, hemispheric and world-wide. You say a revival starts in heaven. Well, it starts in heaven just as a prosperous harvest starts in heaven. The sun must shine, and the rains must descend, but unless you plow and sow and cultivate the earth you will not raise a bushel of wheat or a peck of corn between now and the end of revival start? By all Christian people telling the story of their own peaple tening the story of their own conversion. Let the men and women get up next week in your prayer meet-ing, and, not in a conventional or cant-ing or doleful way, but in the same they employ in the family or ed the line, and the revival will begin then and there if the prayer meeting has not been so dull as to drive out all except those concerning whom it was foreordained from all eternity that they should be there. There are so many different ways of being conso that our own case may be helped. It always puts me back to hear only one kind of experience, such as a man gives when he tells of his Pauline conversion—how he was knocked senseless and then had a vision and heard voices and after a certain number of days of horror got up and shouted for joy. All that discourages me, for I was never knocked senseless, and I never had such a sudden burst of religious rap-ture that I lost my equilibrium. But after a while a Christian man got up in some meeting and told how he was ught up by a devout parentage and had always been thoughtful about re-ligious things, and gradually the peace the gospel came into his soul like the dawn of the morning-no perceptible difference between moment and moment—but after awhile all pertur-bation settled down into a hope that had consoled and strengthened him during all the vicissitudes of a life-time. I said, "That is exhiliarating; that was my experience." And so I

was strengthened... her prayer meeting a man got up and told us how he once hated God, and went through all the round of iniquity until we were all on nettles lest he should go too much into the particne should go too much into the particulars, but one day he was by some religious power hurled flat, and then got up a Christian, and had ever since been going around with a Baxter Bible with large flaps under his arm, a floating evangelist. Well, under this story many are not helped at all, for they know they never hated God and they were never dissolute. But after were never dissolute. But after awhile some Christian woman arises and says: "I have nothing extraor-Yet I think the cares of life, the anxieties about my children, and two graves opened in our family plot made me feel the need of God, and weak and helpless and heartbroken I flung myself upon his mercy, and I feel what the Bible calls the 'peace of God which passeth all unthat I may live nearer to the Christ who has done so much for me." I declare that before that woman got through we were all crying, not bitter tears, but tears of joyful emotion, and in three days in that neighborhood all ice had gone out of the river in a ingtime freshet of salvation. "Let redeemed of the Lord say so." ed of the Lord say so."

I have but little interest in what beeple say about religion as an abstracpeople say about rengion as an interest in tion, but I have illimitable interest in what people say about what they have ally felt of religion. It was expersonally felt of rengion. It was pression of his own gratitude for personal salvation which led Charles Wesley, after a season of great despond-ency about his soul and Christ had spoken pardon, to write that immortal

bright boy of the White House, that he said, "I now see as never before the preciousness of God's love in Jesus Christ and how we are brought near to God as our Father by him."

What a thrill went through the meeting in Portland, Ore., when an ex-Attorney-General of the United States arose and said: "Last night I got up and asked the prayers of God's peoarose and said: "Last night I got up and asked the prayers of God's people. I feel now perfectly satisfied. The burden is rolled off and all gone, and I feel that I could run or fly into the arms of Jesus Christ."

What a record for all time and eternity was made by Gellacious, the play actor, in the theater at Hellopolis. A burlesque of Christianity was put upon the stage. In derision of the ordinance

the stage. In derision of the ordinance of baptism a bathtub, filled with water, was put upon the stage, and another actor, in awful blasphemy, dipped Gellacious, pronouncing over him the words, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost." But coming forth from the burlesque baptism he looked changed, and was changed, and he cried out to the audience: "I am a Christian. I will die as a Christian." Though he was dragged out and stoned to death, they could not drown the testimony made under such awful circumstances. "I am a Christian. I will die as a Christian." "Let the redeem ed of the Lord say so."

What a confirmation would come if what a confirmation would come if all who had answers to prayers would speak out; if all merchants in tight places because of hard times would tell how, in response to supplication, they got the money to pay the note; if all farmers in time of drought would tell how, in answer to prayer, the rain if all parents who prayed for a wan-dering son to come home would tell how, not long after, they heard the boy's hand on the latch key of the

Samuel Hick, an English Methodist preacher, solicited aid for West India missions from a rich miser and falled. Then the minister dropped on his knees and the miser said, "I will give thee a guinea if thou wilt give over." But the minister continued to pray, until the miser said, "I will give thee two guineas if thou wilt give over." Then the money was taken to the missionary meeting. Oh, the power of prayer! Melanchthon, utterly discouraged. Melanchthon, utterly discouraged, was passing along a place where children were heard praying, and he came back, saying, "Brethren, take courage. The children are praying for us." No-The children are praying for us." Nothing can stand before prayer. An infidel came into a Bible class to ask puzzling questions. Many of the neighbors came in to hear the discussion. The infidel arose and said to the leader of the Bible class, "I hear you allow questions asked?" "Oh, yes," said the leader, "but at the start lefus kneel down and ask God to guide us!" "Oh, no," said the infidel, "I did not come to pray. I came to discuss." us!" "Oh, no," said the infidel, "I did not come to pray, I came to discuss." "But," said the leader, "you will of in pulpits, in mission stations, in Sab-course submit to our rule, and that is bath schools, in unheard of places who always to begin with prayer." The leader knelt in prayer, and then arose and said to the infidel, "Now you pray." The infidel replied, "I cannot pray. I have no God to pray to. Let

prayer was answered. Then let us say There lingers on this isde of the river that divides earth and heaven, ready at any time to cross over, the apostle of prayer for this century, Jeres Calvin Lanphier, the founder of the Fulton street prayer meeting, and it he should put on his psectacles and read this I salute him as more qualified than any man since Bible times in demonstrating what prayer can do. Dear Brother Lanphier! The high heavens are full of his fame. Having announced a meeting for 12 o'clock Sept. 23, 1857, he sat in the upper room on Fulton street, New York, waiting for peo-ple to come. He waited for a half hour, and then a footfall was heard on the steps, and after awhile in all six persons arrived, but the next day twenty, and the next day forty, and from that time to this, for over 38 years, every day, Sabbath excepted, that Fulton street prayer meeting has been a place where people have asked prayer and answers to prayer have been announce ed, and the throb of that great heart of supplication has thrilled not only into the heavens, but clear around the world, more than any spot on earth. That has been the place where the re-

deemed of the Lord said so! Let the same outspokenness be employed toward those by whom we have personally advantaged. We wait until they are dead before we say so. Your parents have planned for your best interests all these years. They may sometimes, their nervous system used up by the cares, the losses, the disappointments, the worriments of life, be more irritable than they ought life, be more irritable than they ought to be, and they probably have faults which have become oppressive as the years go by. But those eyes, long before they took on spectacles, were watching for your welfare, and their hands, not as smooth and much more deeply lined than once, have done for you many a good day's work. Life has been to them more of a struggle than you will ever know about, and much of the struggle has been for you and how much they are wrapped up in and how much they are wrapped up in your welfare you will never appreciate.

Have you by word or gift or behavior expressed your thanks? Or if you cannot quite get up to say it face to face, have you written it in some holi-day salutation? The time will pass and they will be gone out of your sight, and, their ears will not hear, and their eyes will not see. If you owe them any kindness of deed or any words of appreciation, why do you not say so? How much we might all of us save ourselves in the matter of regrets if we did not delay until too late an expression of obligation that would have made the last years of earthy life more attractive. The grave is deaf, and epitaphs on cold marble cannot

In conjugal life the honeymo soon past, and the twain take it for granted that each is thoroughly understood. How dependent on each other they become, and the years go by, and perhaps nothing is said to make the hymn:
Oh, for a thousand tongues to sing
My great Redeemer's praise!
It was after Abraham Lincoln had been comforted in the loss of Tad, the course that the two will, Advertise in THE WEEKLY SUN. . THE WEEKLY SUN, \$1.00 A YEAR,

chout the same time their journey shall be ended, but some sudden and appalling illness unlooseness the right hands that were clasped years before at the altar of orange blossoms, the parting takes place, and, among the worst of all the sorrow is that you did not oftener if you ever did at all, tell there never so much as had a 1032 pin ned to their coat label in admiration. They never had a song dedicated to their or tell him how indispensable she was or how indispensable he was to your happiness, and that in some plain, square talk long ago you did not ask for forgiveness for infirmities and neglects, and by some unlimited utterance make it understood that you fully appreciated the fidelity and re-enforcement of many years. Alas, how me ny such have to lament the rest of their lives, "Oh, if I had only said so !"

They never so much as had a 1032 pin ned to their coat label in admiration. They never had a song dedicated to their name. They never had a song dedicated t

My subject takes a wider range. The Lord has hundreds of thousands of people among those who have never joined the army because of some high ideal of what a Christian should be, or because of a fear that they may not hold out, or because of a spirit of procrastination. They, have never publicly professed Christ. They have as much right to the sacraments and as much right to the sacraments and as much right to all the privileges of the church as thousands who have for years been enrolled in church mem-bership, and yet they have made no positive utterance by which the world may know they love God and are on the road to heaven. They are redeemed of the Lord, and yet do not say so. Oh what an augmentation it would be if by some divine impulse all those outsiders should become insiders! of tell you what would bring them to their right places, and perhaps nothing else will. Days of persecution If they were compelled to take sides as between Christ and His enemies, they would take the side of Christ and the faggots, and the instruments of torture, and the anathemas of all earth and hell would not make then blanch. Martyrs are made out of such stuff as they are. But let them not wait for such days, as I pray to God may never come. Drawn by the sense of fairness and justice and obligation, let them show their colors. Let the re-

deemed of the Lord say so! This chapter from which I take my text mentions several classes of persons who ought to be outspoken.
Aniong them all those who go on a journey. What an opportunity you have, you who spend so much of your time on rail trains or on shipboard whether on lake or river or sea

There are many Christian we out any recognition. They go and come, and no one cheers them. Per-haps all the reward they get is harsh me go! Let me go!" The spectators, who expected fun, found nothing-but overpowering solemnity, and a revival started, and among the first who were brought in was the infidel. That prayer did it. In all our lives there have been times when we felt that prayer was answered. Then let us say criticism, or repulse, or their own fatigue. If you have ever heard of almost in despair because of the ing lack of results. One word from you may be an ordination that will start them on the chief work of their lifetime. A Christian woman said to her pastor: "My usefulness is done. I do not know why my life is spared any longer, because I can do no good."
Then the pastor replied: "You do me great good every Sabbath." She asked: "How do I do you any good?" and he replied: "In the first place, you are always in your seat in the church, and that helps me, and in the second place you are always wide awake and alert, looking right, up into my face, and that helps me; and in the place I often see tears running down your cheeks, and that helps me." What a good thing he did not wait until she was dead before he said so!

There are hundreds of ministers who have hard work to make sermons because no one expresses any apprecia-tion. They are afraid of making him vain. The moment the benediction is pronounced they turn on their heels and go out. Perhaps it was a subject on which he had put especial pains. He sought for the right text, and then did his best to put the old thought into some new shape. He had prayed that it might go to the hearts of the people. He had added to the argument the most vivid illustrations he could think of. He had delivered all with a power that left him nervously exhausted. Five hundred people, may have been blessed by it, and received have been blessed by it, and received upon a higher life and nobler purposes. Yet all he hears is the clank of the pew Yet all he hears is the clank of the pew door, or the shuffling of feet in the eisle, or some remark about the weather, the last resort of inanity. Why did not that man come up and say frankly: "You have done me good?" Why did not some woman come up and say. "I shall go home to take up the burden of life more cheerfully?" Why did not some professional man come up did not some professional man come up and say: "Thank you, dominie, for that good advice? I will take it. God bless you." . Why did they not tell him so? I have known ministers, in the nervous reaction that comes to some after the delivery of a sermon with no seeming result, to go home and roll

But to make up for this lack of outspoken religion there needs to be and will be a great day when, amid the solemnities and grandeuss of a listen-ing universe, God will "say so." No statistics can state how many mothers have rocked cradles and hovered over infantile sickness and brought up their families to manhood and womanhood and launched them upon useful and successful lives and yet never received one "Thank you!" that amounted to anything. The daughters became

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alk the path of life side by side untn | srind and a conflic., he editary der bout the same time their journey dendes to be overcome, accidental er washed and made white in the blood of the lamb." God will say so! We miss one of the chief id as of a

last judgment. We put into the picture the fire, and the smoke, and the earth-quake, and the descending angels, and the uprising dead, but we omit to put into the picture that which makes the last judgment a magnificent oppor-tunity. We omit the fact that it is to be a day of glorious explanation and commendation. The first justice that millions of unrewarded and unrecognized and unappreclated men and wo-men get will be on that day when services that never called forth so peal or diamond type, as the printers term it, shall be called up for corona-tion. That will be the day of enthrone-ment for those whom the world called "nobodies." Joshoua, who commanded "nobodles." Joshoua, who commanded the sun and moon to stand still, needs no last judgment to get justice done him, but those men do need a last judgment who at times, in all armies, under the most violent assault, in obedience to command, themselves stood still. Deborah, who encouraged large to be be to be the still. Barak to bravery in battle against the oppressors of Israel, needs no last judgment to get justice done her for thousands of years have clapped her applause. But the wives who in all ages have encouraged their husbands to the battles of life, women whose names were hardly known beyond the next street or the next farmhouse, must have God say to them: "You did well! You did gloriously! I saw you down in that dairy. I watched you in the old farmhouse mending those children's clothes. I heard what you said in the way of cheer when the breadwinner of the househould was in despair. I remember all the sick cradles you have sung to. I remember the backaches, the headaches, the heartaches; I know the story of your knitting needle as well as I know the story of a queen's scepter. Your castle on the heavenly hill is all ready for your castle on the heavenly hill is all ready for you. Go up and take it!" And turning to the surprised multitudes of heaven he will say: "She did what she could." God will say so.

And now I close with giving my own personal testimony, for I must not enjoin upon others that which I decline myself to do. Born at Bound Brook, N.J., of a parentage as pious as the world ever saw, I attest before earth and heaven that I have always felt the elvating and restraining influences of having had a good father and a good mother, and if I am able to do half as well for my children as the old folks did for me I will be thankful forever. The years of my life passed on until, at about 18 years of age, I felt the pressure of eternal realities, and after prayer and religious counsel I ed into what I took to be a saved state, and joined the church, and I attest before earth and heaven that I have found it a most helpful and inspiring association. I like the com-panionship so well that I cannot be satisfied if I have a day less of it than all eternity. After graduating at col-legiate and theological institutions I had the hands of ten or twelve good men put upon my head in solemn or-dination at Belleville, N.J., and I attest before earth and heaven that the work of the gospel ministry has been delightful, and I expect to preach until my last hour. Many times I have passed through deep water and bereavement, and but for the divine promise of heavenly reunion I would have gone under, but I attest before earth and heaven that the comfort of the gospel is high, deep, glorious, eternal. Many times have I been maligned and my work misrepresented, but all such false-hood and persecution have turned out for my advantage and enlarged my work, and I attest before earth and heaven that God has fulfilled to me the promises, "Lo, I am with you always! and the gates of hell shall not prevail against you!"

For the cheer of younger men in all departments let me say you will come out all right if you mind your own business and are patient. The assault of the world is only being rubbed down by a rough Turkish towel, and it improves the circulation and makes one more vigorous. While the future holds for me many mysteries which I do not pretend to solve: I am living in expectation and when my poor work is done, I shall go through the gates and meet my Lord and all my kindred and who have preceded me, a precious group whom I miss more and more as the years go by, and I attest before earth and heaven that the glories of the heavenly world illumine my pathway. In courts of law the witness may kiss the Bible or lift his right hand in oath, but as I have often kies. hand in oath, but as I have often kissed the dear old book I now lift my right to take oath by Him that liveth forever and ever that God is good, and that the gospel is a mighty consolation in days of trouble, and that the best friend a man ever had is Jesus, and that heaven is absolutely sure to those who trust and serve the blessed Redeemen, to whom be glory and do-minion and victory and song, and chorus of white robed immortals standing on seas of glass mingled with fire. Amen and amen!

Turnpike on His Hands Isaac W. Raven of Millheim, became the owner of a turnpike the other day that he didn't know what to do with. Three years ago he was thrown one "Thank you!" that amounted to anything. The daughters became queens in social life or were affianced in higher realms of prosperity; the sone took the first honors of the university and became radiant in monetary or professional spheres. Now the secret of all that uplifted material influence must come out. Society did not say so, the church did not say so, the world did not say so, but on that day of all other days, the last day, God will say so.

There are men to whom life is a sufficient was Raven and he got the pike. Raven compromised with the company by giving back the turnpike and accepting \$3000 cash, they to pay all posts.—Boston Herald.

Luke vi., 46.

SERMON ON THE MOUNT.

FIRST QUARTER, INTERNATIONAL

Text of the Lesson: Luke vi., 41-49-Gol-

den Texts Why Call Ye Me Lord, Lord,

SERIES, FEBRUARY 9.

and Do Not the Things Which I Say?

41. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" We have in this chapter own eye?" We have in this chapter the all night prayer, the choosing of the twelve apostles and the sermon on the plain, of which our lesson is the closing portion. It is sometimes called "The Sermon on the Mount," but, while it is somewhat the same in substance, as that discourse of our Lord, found in Math. x, to vii., a glance at verse 17 of our chapter will show that this discourse of the control of the c of our chapter will show that this dis-course must have been delivered at another time and certainly on a plain to which He had come down after choosing the tweive. He closes this discourse by telling them that the main thing for each one is to be right with God himself before he attempts to set his brother right, lest what seems like beam in our brother's eye may be due to a beam in our own eye, while there is but a mote in our brother's

42. "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." It is too often the case that in judging another we condomn ourselves, being guilty of the same things (Rom. ii., 1). In this very sermon, as well as the sermon on the mount (verse 37 and Math. vii. 1) He commands us to "judge not," and in L Cor. iv., 5, by the same Spirit through by the people of Cape Breton county. Paul, He commands us to "judge nothing before the time, until the Lord come who will make manifest the coun- Grand Narrows to Sydney, throngs of sels of the hearts." While we are not to judge others until we ourselves are more like Christ, we are always at liberty to judge ourselves (I. Cor. xi., 31) by the light of His life and His law, and this we should do continually, but the best way to do this is to set

law, and this we should do continually, but the best way to do this is to set the Lord always before us, and to let His presence and approval be the constructest.

43. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bringeth forth good fruit." It seems to me that it is not another, but ourselves, we are to contemplate as the tree in question. Am I a plant or tree of the Lord's planting? For if not I shall some day be surely rooted up (Math. xv., 13)—in other words, unless I am born from above I shall surely perish, but if I have become a child of God by faith in Christ Jesus then I am a tree or plant of the Lord's planting, rooted and grounded in love (Eph. 111, 112). When He created fruit to His glory (John xv., 1-8).

44. "For every tree is known by his own fruit, for of the thorns men do not gather figs, nor of a bramble bush gather they grapes." When God created plants and trees, he caused that each should yield fruit after his kind (Gen. i., 11, 12). When He created man, He made him in His image, after His likeness, and commanded him to be fruitful, but before man began to be fruitful he sinned and fell and lost the image of God and begat children in his own likeness, after his limage (Gen. i., 27, 28; v, 3); hence every child of Adam has been born in sin, is a corrupt tree (Rom. viii., 7, 3), and cannot bear fruit unto God until made a good iree by being born again.

45. "For of the abundance of the heart his mouth greate in this country and to what a pitch the enthusiasm of the sturdy highlanders has been raised. The better class of the mitusiasm of the sturdy highlanders has been raised. The better class of the grit party deprecated opposition to Sir Charles! Query has been raised. The better class of the grit party deprecated opposition to Sir Charles. The better class of the grit party deprecated opposition to Sir Charles. The better class of the surdy highlanders has been raised. The better class of the grit party deprecated opposition to Sir Charles. The better class o

bear fruit unto God until made a good tree by being born again.

45. "For of the abundance of the heart his mouth speaketh." A good man from the good treasures therein and an evil man from the evil treasures therein. There is no patchwork with God. He does not put new cloth upon an old garment nor new wine into old bottles (chapter v., 36-38). Not reformation, but regeneration, is the Lord's way of saving men. If any man be in Christ, he is a new creation, born of God. Christ has come to dwell in him, his body has become a temple of the Holy Spirit, and the old nature which once lived in us and controlled all things is now to be reckoned dead, wholly subdued.

46. "And why call ye me Lord, Lord,"

"And why call ye me Lord, Lord,

only be overthrown overthrown.

49. "But he that heareth and doeth not is like a man that without a foundation built an house upon the earth." There is no word about "coming to Christ" here, and therefore there is no foundation. It is simply hearing, and the hearing does no good because it is not mixed with faith (Heb. iv, 2), There may be a beautiful moral character, not mixed with faith (Heb. iv. 2), There may be a beautiful moral character, a fair exterior, but without a foundation all will be swept away. "The hail shall sweep away the refuge of lies and the waters shall overflow the hiding place" (Isa. xxviii, 17). In Luke viii, 21, Jesius says, "My mother and My brethren are these which hear the word of God and do it." By hearing and receiving we are saved (John v. 24; Rom. x. 17). Then by keeping the word we bring forth fruit with pations (Luke viii, 15).

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is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children.

The Secretary of State Given a Per-

Rev. Father McPherson Styles the Libera Opposition Most Unfortunate.

Sydney, C. B., Jan 22 - Enthusiastic as was Sir Charles Tupper's reception at the chief towns along the Intercolonial railway during his trip down, it was nothing to be compared to the whole-souled welcome extended him Notwithstanding the driving snow, at every station along the line, from people had gathered to cheer the train bearing Sir Charles, as it swept by, and to catch a glimpse of the man grit leaders so dread, fear, hate and abuse. At Grand Narrows, Boiesdale, North Sydney, Leitch's Creek and Sydney addresses were presented, and the re-

grit M. P. P., and a clergyman of great influence in the county. He said to the Sun correspondent: "Mr. Murray is a personal friend of mine and a gentleman for whom I have very great respect, but I regard his present candidature as the most unfortunate step he could take at the present time. He cannot have the slightest hopes of winning now, and this election will which once lived in us and controlled all things is now to be reckoned dead, wholly subdued.

46 "And why call ye me Lord, Lord, and do not the things which I say?" He tells us in chapter xill. 25-77, that when the door has been shut many will saw the things which I say?" He they could be the say, "I tell you I know you not when to say, "I tell you I know you not when to say," I tell you I know you not when to say, "I tell you I know you not when the tell you not be the tell you I know you not when the tell you I know you not when the tell you of heaven, but he that doeth the will of my Father which is in heaven." (Math. vii. 21). James tells us in chapter 1, 22, that we are to be doers of the word, and not hearers only, deceiving our own selves. It is the plain and universal teaching of Scripture that we are not saved by any works of ours, but wholly and only by the work of another, but if is equally plain that being saved by His work it is in order to another, but if is equally plain that being saved by His work it is in order to another, but if is equally plain that being saved by His work it is in order to another, but if is equally plain that being saved by His work it is in order to another, but if is equally plain that being saved by His work it is in order to another, but if is equally plain that being saved by His work it is in order to another, but if it is the plain and universal teaching of Scripture that we are not saved by any works of ours, but wholly and only by the work of another, but if whole saved by His work it is in order to another, but if it is another to destroy his prospects for the next decade. I find that people are overwhelmingly in favor of Sir Charles Tupper.

Perjury.

Hopewell Cape, Jan. 23.-In the case of the Queen v. Smith, the jury today brought in a verdict of guilty. His honor Judge Landry spoke to Hon. Wm. Pugsley in reference to the advisability of communicating with the attorney general, with a view to pro-secuting Smith for perjury, he having been called as a witness in his own defence. In the meantime the pris-oner was remanded to jail. He will be sentenced before the court disses

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SIR CHARLES AT SYDNEY.

feet Ovation Along the Line.

The opinion of indepe the doubt thus voiced by Rev. Father McPhergood son, brother of Joseph McPherson, ex-

FOUND GUILTY. Smith May be Placed on Trial for

Abruzzi nephew "Don't you thin is a very sweet "Oh, yes, very st "that is to say, sh The Nova Scot offered a reward tion that will lead fired at and kill Alexander Horne, the door of his fa Bridge, Pictcu.