-Liver . and

t polish.

as it

the terms

Talmage's Warning on the Choice of Companions-Association With the Idle and Vicious Will Certainly Contaminate Any Young Man.

warning will no doubt in many cases family name, his touch is death.

be taken; text, Proverbs xill., 20, "A When the police so to find criminals."

hair was once toyed with by a father's B. C. 5, to May, A. D. 28.

When the police so to find criminals. be taken; text, Proverbs xiii., 20, A where the police go to find criminals, bloated cheeks were ever kissed by a gustus, Cyrenius, Joseph, Mary, bloated cheeks were ever kissed by a gustus, Cyrenius, Joseph, Mary, where do they go to find them? They where do they go to find them?

company has been my destruction. I old Ashbel Green and asked him why manly brow. Brush the dust from that Woman of Samaria, Matthew. received the blessing of good parents and in return therefor promised to avoid all evil associates. Had I kept my promise I should have avoided this shame and the burden of guilt which, shame and the burden of guilt which, character, he cannot afford to be idle. and was entertained by distinguished men. I am lost. Bad company did the work for me." Only one out of a thouwork for me." Only one out of a thoubusiness are the times when men ought shake out its coils and cast it down and start on the return trip the child is idea of the lesson is the new birth, For them he lived and thought; for sand illustrations was that of the fact to be thoroughly engaged in improv- crush it to death!

temper if he consents to be shut up those men who hang around their remembrance of the fact that you are those men who hang around their remembrance of the abandoned in with the vicious and the abandoned. In stores, never engaging in any useful a gentleman and must always act the stores, never engaging in any useful a gentleman and must always act the stores, never engaging in any useful a gentleman and must always act the stores, never engaging in any useful a gentleman and must always act the stores, never engaging in any useful a gentleman and must always act the stores, never engaging in any useful a gentleman and must always act the stores. with the vicious and the abandoned. In the prisons of the olden time it was the custom to put the prisoners in a cell together, and I am sorry to say it is the custom still in some of our prisons; the so that when the day of liberation where there were five Christian men, dealing in an article in which thou maycomes, the men, instead of being reformed, are turned out brutes, not men, each one having learned the vices of all the rest

men of the firm into whose service he it was all grown over with thorns, and of God, on her brow the blossoms of leadership of Jesus. Pointed Andrew it was all grown over with thorns, and of God, on her brow the blossoms of leadership of Jesus. The morning he enters men of the first little whole city full is blessed. The truth has entered. In the morning he enters the store, and all the clerks mark him, measures him, discuss him. The bad clerks of that establishment, the good clerks of that establishment, the good well. I looked upon it and received in- antness, and all her paths are peace." clerks of that establishment, stand in struction. Yet a little sleep, a little will wish him welf, but they will wait for a formal introduction, and even after they have had the introduction they are very cautious as to whether the very cautious as the ve they shall call him into their associathat. It first begins to his like the fuse Dr. Frederick A. Cook, of the Baltion before they know him very well.

But the bad young men in that estab
But the bad young men in that estab-But the bad young men in that establishment all gather around him. They patronize him, they offer to show him they offer to show him. patronize him, they offer to show him everything that there is in the city on thing to do. If no world's highest of the court around the devil the devil the court around the devil the devil

everything that there is in the city on one condition—that he will pay the expenses, for it always happens so when a good young man and a bad young a good young man and a bad young and the Lord will bless you, and the lord was first significant and named by Magelthe time the ticket is to be paid for or ure seeker, the man whose entire bus-

slap him on the shoulders with familiarity, and, if he is stupid in not being able to take certain allusions, will say.

They are only preparative for the occupation to which God has called us. God would not have given us the cambridge and have to the present missionaries, and have to the present missionaries, and have to the present "Ah, my young friend, you will have pacity to laugh if he did not sometimes missionaries, and have, to the present to be broken in." And forthwith they intend us to indulge it. God hath hung time, with good reason, mistrusted

iarly! Turn around and give a wither- world were merely intended to fit us been united in a common interest, nor ing glance that will make the wreten cower in your presence. There is no monstrosity of wickedness that can but it jars the mountain as it says, "I come down to water the fields." The ing glance that will make the wretch for the earnest work of life. The thun- have they ever been led by any one monstrosity of wickedness that can stand before the glance of purity and honor. God keeps the lightning of heaven ir his own scabbard, and no heaven ir his own scabbard, and hand can reach them, but God had their worst enemies among their.

Mivided into small clans under a leader strictions, but wherever He finds an opposition to any such movement.

With limited powers, and the other half shows its opposition to any such movement.

With limited powers, humble heart He is ever ready to say, Follow me. He is preaching to say, Follow me. The brook froice the pooning." The brook froice of the present they have the movement the pooning. The brook froice of the present the present they have the movement that the present the present they have the movement to say, Follow me. He is preaching to say, Follow me. He is ever ready to say, Follow me. He is preaching to say, Follow me. He is preaching the present they have the movement.

IX. Jesus in Capernaum: by the seaside, near Capernaum. The proposition to any such movement.

IX. Jesus in Capernaum: by the seaside, near Capernaum. The present they have the movement to say, Follow me. He is ever ready to say, Follow me. He present the prese human hand can reach them, but God stand nere to retresh the nusbandmen hand can reach them, but God stand nere to retresh the nusbandmen had their worst enemies among their reaches the people; they are aston- Matthew is sitting at His place of bus- of the other families find out that gives to every young man a lightning at the nooning." The brook frolics own people, but now that sheep farms gives to every young man a lightning which he may use, and that is the lightning of an honest eye. Anybody lightning of an honest eye. Anybody lightning of an honest eye. Anybody that understands the temptations of our slake the thirst of the bird; I turn try, they are uniting to fight their fame spread abroad; at Peter's whom he already believes to be the while until the whole of the mill; in my crystal common com

after awhile have to die, and his dia- Again, beware of Sabbath breakers. past has been easily gotten; his ity of our Lord is here fully estab mond will flash no splendor into the eye of death. His hair will lie un- Sabbath, and I will tell you what are counts for the lack of inventive skill vi to the lack of inventiv combed on the pillow. Death will come his prospects in business, and I will tell portraved in the instruments of the combed on the pinow. Death will come his prospects in business, and I will tell portrayed in the instruments of the see. Levi at the receipt of custom: up, and this skeptic will say to him: you what are his prospects for the object. up, and this skeptic will say to him: you what are his prospects for the chase. The home life, the house, the follow Me: a feast at Levi's house: ing 38,675 boats and 6,228,000 fathering and sinners: the left of the old paster will soon begin to show the old paster will soon begin to show the chase. The left of the old paster will soon begin to show the old paster will soon begin to show the chase. The left of the old paster will soon begin to show the chase. "I cannot die. I cannot die." Death eternal world. God has thrust into our clothing—everything portrays this sat with publicans and sinners; the omega of nets, found employment in this busy life a sacred day when we are to clothing—everything portrays and Pharisees question the lack of progressive skill. Instead of scribes and Pharisees question the will say: "You must die. You have but busy lite a sacred day when we are to the seconds more to live. Your soul— look after our souls. Is it exorbitant lack of progressive skill. Instead of scribes and Pharisees question the look after our souls. Is it exorbitant lack of progressive skill. Instead of scribes and Pharisees question the look after our souls. Is it exorbitant the children being well drossed and progressive skill. Instead of scribes and Pharisees question the look after our souls. ten seconds more to live. Your soul— look after our souls. Is it excludes the children being well dressed and propriety of this; the lick need a physical ph give it to me right away. Your soul: after giving six days to these perishable well cared for, as is the rule among sician. Why do not Thy disciples fast? amount comprises 814 canner swith breathe that cold air into my face. You bedies that God should demand one savage races, they are mostly naked, this a marriage feast and it is not their 1,335,640 traps, giving emcrowd me too hard. It is getting dark in the room. Here—take my rings and in the room. Here—take my rings and the immortal soul? Our bodies are take all the pictures in the room, but let me off." "No," says Death. "Your soul!" Then the dying skepsoul! Your soul!" Then the dying skepsoul would be soul to be soul! Then the dying skepsoul to be soul. The distribution to be sould be breathe that cold air into my lace. Four bodies and the clothing of poorly fed, badly trained, and alto- an occasion for fasting; two figures— ployment to 16,548 persons. The quansoul! Your soul!" Then the dying skep- up they run down into the grave. No is the same as to shelter and gar ready to vanish away (Heb. viii. 13). skirt realized \$285,520. Salmon, which the begins to say, "Oh, God!" Death man can continuously break the monts. They have abundant may and that He proposed to realized \$285,520. tic begins to say, "Oh, God!" Death man can continuously break the says, "You declared there was no God." Sabbath and keep his physical as well to make good tents and warm with marks. They have abundant marks and warm warm with marks and warm warm with says, "You declared there was no God." Sabbath and keep his physical as well to make good tents and warm with says. Then the dying skeptic says, "Pray for as mental health. Ask those aged men terial to make good tents and warm, with something entirely new. me," and Death says: "It is too late to and they will tell you they never knew storm-proof houses; but they simpray; you have only three seconds men who continuously broke the Sab- ply bunch up a few branches, and more to live, and I will count them off bath who did not fail either in mind, throw to the windward a few skins -one, two, three. Gone!" Where? body or moral principle. Where? Carry him out and lay him Oh, my friends, keep the Lord's day. miserable existence. down beside his old father and mother, You may think it old fogy advice, but who died under the delusions of the I give it to you now: "Remember the Christian religion singing the songs of Sabbath day, to keep it holy. Six days

Again, avoid the idlers—that is, those but the seventh is the Sabbath of the is interesting to observe, writes a corpeople who gather around the store Lord thy God; in it thou shalt not do respondent of the Westminster Gaor the snop or the factory and try to any work. A man said that he would zette, that the thing besieged towns some some for the Christian era. 590 in 1876 to \$745,500 in 1896. calling and in your business hours try so he said: "I shall raise a Sunday ically: to seduce you away. There is nothing crop. And he plowed the field on the

barn, and away went his Sunday crop.
Beware, young man, of all Sabbath SUNDAY SCHOOL

Again, I charge you, beware of association with the dissipated. Go with habits. Who is that man fallen against the curbatone, covered with bruises and beastliness? He was as bright faced a lad as ever looked up from your nur- Review. -Luke 2: 7-11; Mark 1: 29-34. sery. His mother rocked him, prayed up and looked down into his loving be ministered unto, but to minister. eyes and wondered for what high po- Mark x. 45. sition he was being fitted. He entered | What is the Central Truth? God life with bright hopes. The world beck- sent His only begotten son into the oned him, friends cheered him, but the Washington report says: In this discourse Dr. Talmage speaks on a theme which all men, young and old, will be glad to see discussed, and the kindly glad to see discussed, and the kindly space of family name his touch is death.

him plainly: "What do you do for a archers shot at him; vile men set traps for him, bad habits hooked fast to him with their iron grapples; his feet shot at him; vile men set traps for him, bad habits hooked fast to him with their iron grapples; his feet slipped on the way, and there he lies, his apparel or how high sounding his who would think that that uncombed world, that we might have through archers shot at him; vile men set traps for him, bad habits hooked fast to him with their iron grapples; his feet slipped on the way, and there he lies, who would think that that uncombed world. Time of the world, that we might have through archers shot at him; vile men set traps for him, bad habits hooked fast to him with their iron grapples; his feet should be might have through archers shot at him; vile men set traps archers shot at him; vile men set traps archers shot at him; vile men set traps for him, bad habits hooked fast to him with their iron grapples; his feet should be might have through a property of the world him. I care should have the should have the living?" If he says, "Nothing: I am a archers shot at him; vile men set traps archers shot at him; vile "May it please the court," said a should by the sheet among the idle—those who that thick torque once made a house. convicted criminal when asked by the judge what he had to say why sentence should not be pronounced upon tence should not be pronounced upon him, "may it please the court, bad company has been my destruction. I find them among the idle—those who do, or, having something to do, or, having something to do, refuse to engage in their that thick tongue once made a house-ius, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Philip the Tethal thick tongue once made a house-ins, Pilate, Herod, Pilate, Herod, Pilate, Herod, Pilate, Pil

But you say: "A great many people through the hall.

of all the rest.

We may in our worldly occupation be obliged to talk to and commingle

We may in our worldly occupation be obliged to talk to and commingle be obliged to talk to and commingle spiritual culture; every inducement to temptation, and after awhile you will lowe and Contiles and with bad people, but he who volunwork, yet a Christian man, sworn bestand in silence and then you will say,

Galilee, to the Jordan, to be baptized | Jews and Gentiles.

ped into perdition. Look over all the you ought to be doing business for eter- day. The promises of God are the you ought to be doing business for etershow me a single instance where a man People go to Florence and to Venice music. The clusters of Eschol are hungers; tempted, 1. Command stones | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence and to Venice music. The sons | People go to Florence music. The sons | People go to Florence music. The sons | People go to Florence music. The sons voluntarily associated with the bad for and to Rome to see one of the Lord Almighty be made bread. 2. Cast Thyself down. Him and His words were gracious be made bread. 2. Cast Thyself down. Him and His words were gracious be made bread. 2. Cast Thyself down. one year and maintained his integrity.
Sin is catching; it is infectious; it is show you the picture of one of the are the guests, while standing at the show you the picture of one of the are the guests, while standing at the v. John the B. epidemic.

A young man wakes up in one of our great cities knowing only the gentlegreat cities knowing only the gentleman void of understanding, and, to! and welcome the guests is a daughter that his disciples should accept the man void of understanding, and, to! and welcome the guests is a daughter that his disciples should accept the man void of understanding, and, to! and welcome the guests is a daughter that his disciples should accept the man void of understanding, and, to! and welcome the guests is a daughter that his disciples should accept the man void of understanding.

SOUTH AMERICAN GIANTS.

ways has to pay the charges Just at Again, I counsel you, avoid the pleasthe champagne bill is to be settled the iness it is to seek for recreation and with the voyage of the Belgica we bad young man will affect embarrass- amusement. I believe in the amuse- had unusual opportunities for studying ment and feel around in his pockets ments of the world so far as they are their wild life, and their weatherand say, "Well, well, really I have for- innocent. I could not live without beaten land. They are not, as is genthem. Any man of sanguine tempera- erally supposed, one homogeneous In 48 hours after this innocent young ment must have recreation or die. And tribe, but three distinct races, with man has entered the store the bad yet the amusements and recreations of ufferent languages, different appearyoung men will gather around him, life must administer to hard work. ances, different habits and homes. . . in sky and set in wave and printed on white men. They have, in consequence,

Oh, young man, let no fallen young grass many a roundelay. But all the remained absolutely unknown. . . . man slap you on the shoulder famil- music and the brightness of the natural The Onas, as a tribe, have never

the thought that "a companion of fools shall be destroyed."

And, first, I charge you, avoid the skeptic—that is, the young man who puts his thumb in his vest and swaggers about, scoffing at your old-fashgers about, scoffing at your old-fashgers about, scoffing at your will be one of them. Oh.

They are not, however, seven or eight feet in height, as the early explorers and nearly explorers and they will try to take brought to him, and he healed them all and east out the devils. He "suffered not the devils to speak." Jesus stops and says, "Follow me." be. Their average height is close to six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet, a few attain six feet and six of devils to carry on His work or to six feet in height, as the early explorers to him, and he healed them brought to him, and he healed them brought to him, and he healed them all and east out the devils. He "suffered not the devils to speak." Jesus stops and says, "Follow me."

They are not, however, seven or eight to him, and he healed them all and east out the devils were to him, and he healed them all and east out the devils were to him, and he healed them all and east out the devils were to have a suffered not the devils were to him, and he healed them all and east out the devils were to have a suffered not the devils were to have a suffered not the carry of the suffered not the suffered not the suffered not the suffer gers about, scoffing at your old-fashioned religion, then taking out the Biioned religion. ioned religion, then taking out the Bible and turning over to some mystemy friends, before you go with these
my friends, before you go with the you go with t ble and turning over to some myster my friends, before you go with these rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying: "Explain pleasure seekers, these men whose rious passage and saying rious pleasure seekers, these men whose rious pleasure seekers, the rious pleasure seekers, the rious pleasure seekers, the rious pleasure seekers rious pleasure rious pleasure seekers rious pleasure that, my friend, explain that. I used entire life is fun and amusement and are more corpulent. There is perhaps Cor. vi. 14-16. that, my friend, explain that. I used to think just as you do. My father recreation, remember while after a no race in the world with a more perto think just as you do. My lattice man has lived a life of integrity and feet physical development than the house. Great crowd at the door; a them that He cannot hold to their and mother used to think just as jou of the old views, but expects to act enon But you can't scare me about the future. I used to believe in those things but I've got over it." Yes, he has got over it, and you will get over it if you glorious reminiscence lying on his glorious reminiscence lying on hi stay in his companionship much long- death pinow, the mere pleasurist has stantly necessary. The Ona men are son; he speaketh blaschemies; Jesus er. For a while he may not bring one nothing by way of review but a torn containly the greatest cross country er. For a while he may not bring one nothing by way of review but a torn argument against our holy Christian- playbill, a ticket for the race, an empty certainly the greatest cross-country argument. One of Canada's Sources of Natural argument against our noise Christians playon, a deket for the face, an empty ity. He will by scoffs and jeers and tankard or the cast out rinds of a runners on the American continent. Arise, or thy sins be forgiven? the caricatures destroy your faith in that carousal. And as in delirium of his religion which was the comfort of your awful death he clutches the goblet is by no means equal to his splendid fied God, saying, "We never saw it father in his declining years and the and presses it to his lips, the dregs physical development. He understands on this fashion." They saw that pillow on which your old mother lay falling on his tongue will begin to un- very well the few arts of the chase none but God could perform such a coil and hiss with the adders of an which he finds necessary to main wonderful cure and they were filled

> Just Coincidence. To the seeker after coincidence it

KIMBERLEY,

them and you will in time adopt their INTERNATIONAL LESSON NO. XII MARCH 25, 1900.

for him, fondled him, would not let the Supt .- What is the Golden Text night air touch his cheek and held him | School .- The Son of Man came not to

world, that we might live through

Oh, if I had some art by which I areth, to Bethlehem. The angel of the John's repeated testimony.

Shake off the Sabbath breaker. Oh, the doctors of the law, asking and and his unfitness for heaven. The exhausted himself every Sanday and hearts. The fortunes to be made 20 turn your back upon these men. Shake years from now will be made by the off the sceptic. Shake off the idler. men down with the ship fever. Here is a healthy man who goes into it. He is a healthy man who goes into it. He disease so certainly eatch the disease so certainly eat

man to say he has nothing to do.

I went into a store in New York, dealing in an article in which then may.

tarily chooses that kind of association is carrying on a courtship with tion is carrying on a courtship with whole life to usefulness, has nothing to Jesus urges it; is baptized; the hea- and opens the storehouse of heaven | turned the old minister out in the a Delilah which will shear the locks do! If you have not any business for Oh, turn your back upon the banquet vens are opened; the Spirit descends in their very midst. He reveals H m- road will turn him down and then turn of his strength, and he will be tripof his strength, and he will be tripthis world my Christian friend, then of sin: I call you to a better feast tolike a dove upon Him; voice from Heaself to them as the one regarding him out just as cruelly as they turned
the of sin: I call you to a better feast tothe order of the ord

came to Jesus by night; introduced vulsed him, but the power of Christ Wait a little while until it is disthe subject of miracles; Jesus said, conquered, and the man was set free, covered that the new man has a soul serpent in the wilderness; God's great ed with people. The audience con- be quite so well liked as when the love for man; he that believeth shall tains prominent persons -Pharisees officials were after him "cap in hand."

she desires it; Jesus asks her to call in the presence of the holy Jesus only notices of religious meetings her husband; she says she has none; he so loathes his sins that he should be read in the pulpit. has had five; calls Jesus a prophet; longs to be set free. Jesus sees Wait a little while until the new synagogue; on the Sabbath day, it is the prerogative of Got only to one-half of them are opposed to. poor, the broken-hearted, the cap man, thus proving that He is God, and each side demands the help of the tives, the blind, the bruised; the quest therefore has power and authority minister. cannot heal there because not ac- IX. Jesus calls His disciples from the congregation wants to "go in"

tain a food-supply. His game in the with reverence and fear. The divin-

in its annals." The time of His birth tories have risen in value from \$30,-

consort with them.

These idlers you will find standing around the engine houses or standing at noonday or about noon on the steps of some hotel or fashionable restaurant. giving the idea they have dined and it is all garnered. After awhile there. They have not dined there. They have not dined there. They have not dined there. Before you invite a young man into your association ask

MAFEKING.

There is certainly something of exchange with the site of the first two has been character while He is in that transition state through which all human beings must pass. That development and only be reached by growth is a law that apples equally to all created as divine, and His human nature was and it is all garnered. After awhile as divine, and His human nature was and the lightnings of heaven struck the a young man into your association ask

There is certainly something of exclusive with we are not study His scheme and study His to not state through which all human beings must pass. That development and then he stood out destance through which all created to hear of the third shortly?)

Also, that three of our most famous can only be reached by growth is a law that apples equally to all created as divine, and His human nature was and it is all garnered. After awhile as divine, and His human nature was and it is all garnered with the was not at through which all human nature with the character while He is in that transition stated through which all human beings must pass. That development extends the part of the first two has been defected in proper order, may we not beings must pass. That development extends the part of the first two has been recovered to hear of the first two has been recovered white and then he are through which all human orders.

Two more bodies have been recovered from the New York tenement in the first two has been recovered white are through which all human orders.

There is certainly something of e

capable of development the same other human beings.

III. The forerunner of Christ was a bold defiant, radical preacher, yet tender and meek, as well. To the Pharisees he appeared severe and spoke with authority, but in the presence of the "greater than he" he was humble and reserved. The Ladies' Home Journal, Ian Maclaren nation was corrupt. Both the civil had a scathing article on the quesand religious authorities were mer- tion-Should the Old Clergymen Be cenary and grossly immoral. With Shot? He also pays his respects to His own hand He will take the fan the young minister who comes in crowand purge His floor, destroying the ing and cackling after the old paschaff, but gathering the wheat into tor has been evicted. Congregations

unto repentance, yet Christ is bap- and there is a short sentence at the tized, 1. As an endorsement to His end which might easily be beaten out forerunner. 2. To show outwardly into a useful homily for young minthat He was separated from the isters and students in divinity: corrupt practices that John was Of course a congregation may denouncing. The Holy Spirit came make it so uncomfortable for the upon Him like a dove, and the Fa- man who has served it during the highest words of praise.

appear in John's pointing his disci- tion takes this way of cutting the taching them to Himself. In these anity. The meanest merchant who disciples of John the spiritual per- ever wrangled over a cent would not fection of the work of the Baptist treat an old cierk as a body of Chrisfollowed Christ followed Him upon tian people will sometimes treat a

does not so certainly catch the disease as a good man will catch moral disternment if he consents to be shut up

V. John the Baptist was near the rejected. The good they might have a chronic objector is unworthy of the their brothers, Simon and James, to siring to be let alone. Jesus rebuked of thinking and the modes of present-Jesus; Jesus goes into Galilee; finds him, commanded him to "be muzzled," ing truth of the new man, and a good and to come out of the man. The devil, many of the best of them will begin VI. Nicodemus, a rich ruler of the in one last effort to destroy his victim, to ask whether after all he is any Jews, and member of the Sanhedrin, threw the man upon the floor and con- better than the old paster.

and doctors of the law, from "every Wait a little while until the new VII. Jesus gees through Samaria; town of Gallee, and Judea, and Jeru- man gets married and thenstops at Jacob's well; meets the salem," While He is preaching a man woman; asks a drink; she expresses with the palsy is carried by four men man is badgered on the one side by

our fisheries submitted to Parliament | bath." by Sir Louis Davies this afternoon, -0,000 men were engaged during the showman opens out on the next street season of 1898 in the Canadian fish, and draws off a sufficient number of ing industry, using boats, nets and "Rounders" to leave a few pews vaother fishing implements, aggregat- cant. ing a value of \$9,860,000. About 1,-150 schooners, manned by 8,657 sailors, besides the 72,877 fishermen, us- wait long. The fellows who turned out Lesson I. The great events in the tive values being: Lobsters, \$3,887. 839; salmon, \$3,159,303. Another and then shiver, complaining of their world's history have frequently passed marked fluctuation is the shortage of comparatively unnoticed. Christ was \$200,000 in the value of cod as coma child of promise. "His absolute and pared with the take of 1897. Dur- sixty-five. Years have had very little perfect divinity is as clearly and fully ing the year no less than 222,000,000 to do with the matter. If a man's asserted and proved as His humanity." Ing the year no less than 222,000,000 to do with the matter. If a man's He is Christ, Jehovah. "His visit to Canadian waters. The fisheries of mind retains the capacity for growth, the earth forms the most signal event Manitoba and the Northwest Terri-

> A man cannot leave a better legacy II. The youth of Jesus is one of the to the world than a well-educated

JUST WAIT A LITTLE WHILE.

In the Christmas number of the might easily do a less wise thing than IV. Although John's baptism was ponder over the following paragraph.

ther spoke, endorsing Him in the best years of his life that he will have no alternative, and will be glad V. "The greatness of John the to leave even if he go to obscurity Baptist and the majesty of Christ and poverty. And when a congregaples to Christ, and Christ's at- knot, one almost despairs of Christiis seen. These first disciples who poor and worn-out minister. They have used up his youth and his man-VI. Regeneration. "This is one of hood, and his enthusiasm and his en-

Wait a little while until the new surprise; Jesus speaks of the gift of to the roof, the roof is torn up, and people who want the pulpit used as a God-living water, and tells her that the man is let down before Jesus. The bulletin board and on the other by those who drink shall never thirst; man is troubled because of sin, and people who very properly think that

asks about place of worship; true wor- this, and at once pronounces them for- pastor is instructed, perhaps enjoined, ship must be in spirit and in truth. given. The scribes reason in their to urge his congregation to contribute VIII. Jesus is at Nazareth; in the hearts that this man blasphemes, for to the support of some scheme that Reads from Isa. lxi. 1, 2; applies the forgive sins. Jesus reveals their Wait a little while until the people Scripture to himself; he can save the thoughts and immediately heals the "take side." on some question, and

Wait a little while until one part of cepted; justifies his course by refer among the common people. He pays for untop revival meetings under the

mon like this, in which I try to enforce cradle I rock muckshaw and water lily; Physically the one server or eight the sun went down the diseased and can, and has been socially estracized, denounce some normal try to enforce to be the sun went down the diseased and can, and has been socially estracized. I play but I work." of the old prophets would have used. The people who signed his call because they thought he would be such

> Wait a little while until part of the congregation hold a stop-watch on the minister as he prays and preaches, and some of the others declare that the prayers and sermons are so short that it is not worth

while going to church. Wait a little while until the officials ask the pastor to press for contributions for something and a large number of the people begin to say it Aaccording to the annual report on is "money, money, money, every Sab-

Wait a little until some itlnerant

In congregations that practice evictions the new man need not that account.

the loyalty of a congregation given any sense to speak of he would know that the same people will very like-

ly evict him. The young minister who crows about the craze for youthful preachers is foolish. If he had any sense he would know that some day he will be old soon. Some ministers are quite old at thirty-five and some are young at never becomes of '. Some ministers are old when they leave college; some are young when the Lord takes them. home at three score and ten.

It is the vain endeavor to make our-