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THE EVIL EFFECT OF BAD COMPANY

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

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 which he kindly warning will no doubt be highly appreciated. He says: "A companion of fools shall be destroyed. 'May it please the court,' said a convicted criminal when asked by the judge what he had to say in his own defense, 'may it please the court, bad company has been my destruction.'"

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him plainly: "What do you do for a living?" "If he says, 'Nothing, I am a gentleman,' look out for him. I care not how soft his hand is, nor how his apparel or his high sounding his family name, his touch is death."

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SUNDAY SCHOOL

INTERNATIONAL LESSON NO. XII

MARCH 25, 1900.

Review.—Luke 2: 7-11; Mark 1: 23-34. Supt.—What is the Golden Text? School.—The Son of Man came not to be ministered unto, but to minister.—Mark 8: 43.

What is the Central Truth? God sent His only begotten Son into the world, that we might live through Him. I, John 1: 4, 5.

Who were the Persons? Caesar Augustus, Cyrenius, Joseph, Mary, Jesus, The Shepherds, Angels, Tiberius, Pilate, Herod, Philip, the Tetrarch, Lysanias, Annas, Caiaphas, Peter, Philip, Nathanael, Nicodemus, Woman of Samaria, Matthew.

Summary.—Lesson 11. The Birth of Jesus.—Show him the map of the Holy Land. Jesus was born in Bethlehem, Judaea, in the town of David, on the night of the Passover. When they were in the temple with Him, He taught them as one having authority, and they were astonished.

Jesus twelve years old; at the feast of the Passover. When they were in the temple with Him, He taught them as one having authority, and they were astonished.

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JUST WAIT A LITTLE WHILE.

[By Knoxonian.]

In the Christmas number of the Ladies' Home Journal, an article on the question—Should the Old Clergymen Be Shot? He also pays his respects to the young minister who comes in crowing and cackling after the old pastor has been evicted. Congregations might easily do a less wise thing than ponder over the following paragraph, and there is a short sentence at the end which might easily be beaten out into a useful homily for young ministers and students in divinity:

Of course a congregation may make it so uncomfortable for the man who has served it during the best years of his life that he will have no alternative, and will be glad to leave even if he goes to obscurity and poverty. And when a congregation takes this way of cutting the knot, one almost despairs of Christianity. The nearest merchant who ever wrangled over a cent with a customer, people will sometimes treat a poor and worn-out minister. They have used up his youth and his industry, and they have had the bloom of his mind and the harvest of his soul. For them he lived and thought; for them in the days of his strength he exhausted himself every Sunday and every week-day; and now, when he serves of life. All that they could get out of him they have got, and now, when his best days are done, and they make him a trumpety presentation and bid him go. Then they go, cap in hand, to some popular young minister and entreat in favor of electing that their hearts have gone out to him, and they believe it to be God's will that he should be their minister. And now, when his term comes, and it is to be his turn, comes and soon goes, and he is declared that there never was such a little while.

Yes, let him wait a little while, and he will find that the very men who turned the old minister out in the road will turn him down and then turn out the old pastor and elect a young man. The idea that a mere change of pastor changes the nature of a congregation is a chronic objection to a chronic objector is unworthy of the people who are so quick to turn out by the same men, and each one of the new men was popular for a little while.

Wait a little while until the people become used to the voice and the lines of thinking and the modes of presentation of the new man, and then you will be asked whether all he is any better than the old pastor.

Wait a little while until it is discovered that the new man has a soul which is as strong enough to call his own and is so far from all sense of propriety as to express his opinions occasionally and perhaps he may be quite so willing after his "cap in hand."

Wait a little while until the new man gets married and then— Wait a little while until the new man is budgeted for the use of a bulletin board and on the other by people who very properly think that they should not be at meetings should a little while until the new pastor is instructed, perhaps enjoined, to urge his congregation to contribute to the support of some school that one-half of the best of them will begin to ask whether after all he is any better than the old pastor.

SOUTH AMERICAN GIANTS.

The Aborigines of Tierra del Fuego a Hardy Race.

Dr. Frederick A. Cook, of the Belgian Antarctic expedition, writes in the March Century of "The Giant Indians of Tierra del Fuego," that the aborigines of Tierra del Fuego, drawn from photographs by himself, are of a race of giants. The Fuegians have been reported, from time to time, since the country was first sighted and named by Magellan in 1520, to be of a stature which is now almost unknown. In connection with the voyage of the Belgica we had unusual opportunities for studying their wild life, and the Fuegians are not so much as is generally supposed, an homogeneous tribe, but three distinct races, with different languages, different appearances, different habits and customs. The Onas, as they are called, are of the type of civilization, have refused missionaries, and have, to the present time, with good reason, mistrusted white men. They have, however, remained absolutely unknown.

The Onas, as a tribe, have never been united in a common interest, nor have they ever been led by any one chief. They have a way of life divided into small and large chiefdoms with limited powers, and these chiefs have waged constant warfare among themselves. To the present they have had their worst enemies among the other peoples of the island, the Chonos and the Yagans, who diggers want their country, they are uniting to fight their common enemy.

Physically, the Onas are giants. They are not, however, seven or eight feet in height, as the early explorers reported their neighbors and near relatives, the Patagonians, to be. Their average height is about six feet, a few attain six feet and six inches, and a few are under six feet. The women are not so tall, but they are more corpulent. There is perhaps no race in the world so much of a mental and moral giant as the Onas. This unique development is partly due to the topography of their country and to the distribution of the game, which makes it necessary for them to be hunters. The Onas are certainly the greatest cross-country runners on the American continent.

The mental equipment of the Onas is very well adapted to their life. He understands very well the few arts of the chase which he finds necessary to maintain a food supply. His game is mostly deer, but he has been seen to hunt: his past has been mainly hunting. His accounts for the lack of inventive skill portrayed in the instruments of the chase. The hom life, the house, the clothing, progressive skill. Instead of the children being well dressed and well cared for, as is the rule among the Fuegians, they are mostly naked and get together neglected, not because of a lack of paternal love, but because of the mental lethargy of the people. It is the same as in the Fuegians and the Yagans. They have abundant material to make good tents and warm, storm-proof houses; but they simply bunch up a few barks and skins through, and then slyly, complaining of their miserable existence.

Oh, my friends, keep the Lord's day. You may think it old fogy advice, but I give it to you now. Remember the Sabbath day, to keep it holy. Six days shall thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work. A man said that he would prove that all this was a fallacy, and so he said: "I shall raise a Sunday crop. And he plowed the field on the Sabbath, and then he stood out and flout to his Christian neighbors and said: 'There, that is my Sunday crop, and it is all garnered.' After awhile a storm came up and a great darkness, and the lightning of heaven struck the

Just Coincidence.
To the seeker after coincidence it is interesting to observe, writes a correspondent of the Westminster Gazette, that the three best-seller towns in South Africa follow on alphabetically: KIMBERLEY, LADYSMITH, MAFKING.

As the relief of the first two has been effected in proper order, may we not expect to hear of the third shortly? Also, that three of the most famous sieges, in which a successful relief has occurred, commence with L, viz., Londonderry, Lucknow, Ladysmith.

Lesson I. The great events in the world's history have frequently passed comparatively unnoticed. The value of promise, "As I have said, perfect divinity is as clearly and fully asserted and proved as His humanity. He is Christ, Jehovah." His virginity the earliest of the most singular events in its annals. The time of His birth is commemorated by the Christian era. In Him heaven and earth came together.

The youth of Jesus is one of the most interesting periods of His life. It is here we can observe and study His character while He is in that transition state through which all human beings must pass. That development can only be reached by growth is a law that applies equally to all created beings as divine, and His human nature was intelligent. One had to be a man as well

OUR FISHERIES.

One of Canada's Sources of Natural Wealth.

According to the annual report on fisheries submitted to Parliament by Sir Louis Davies this afternoon, 40,000 men were engaged during the season of 1898 in the Canadian fish and shell industry, using boats, nets and other fishing implements, aggregating a value of \$9,880,000. About 1,150 schooners, manned by 8,637 sailors, besides the 72,877 fishermen, use more than 2,500,000 fathoms of nets, found employment in this vast industry. The lobster plant industry is valued at \$1,331,120. This alone is valued at \$1,331,120. This alone is valued at \$1,331,120. This alone is valued at \$1,331,120.

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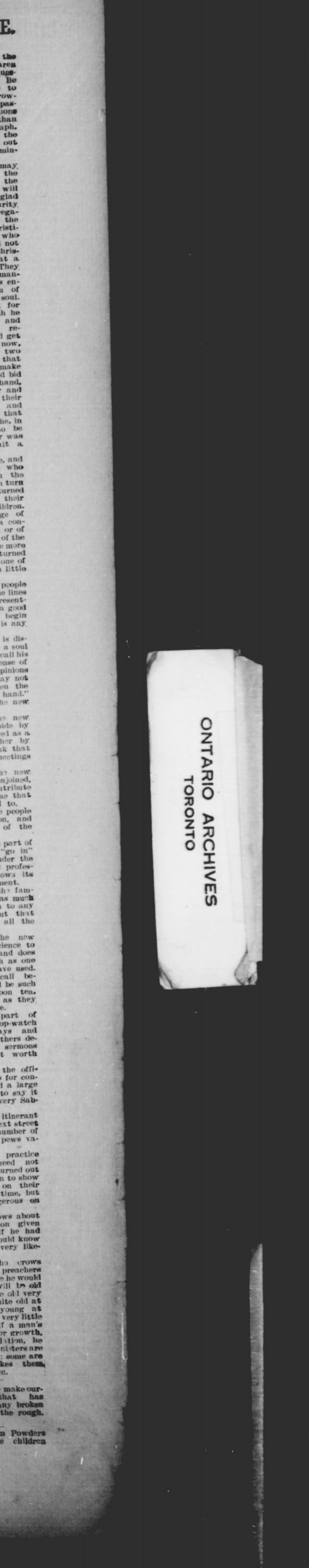
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