

A PRACTICAL SERMON.

(Continued from second page.)

gates of hell could not prevail. A foundation, laid deep, broad and firm and as lasting as eternity.

This church had a perfect system of laws. It is called the law of the spirit, life in Christ Jesus, which makes us free from the law of sin and death. This system of law is called the New Testament.

The spirit of the church of Jesus Christ was the Holy Spirit—a church wearing the name of Christ. She was the bride, the Lamb's wife. She bore the name of her divine Husband; that name by which He was known to the prophets and apostles; that name which is above every name, at which name every knee shall bow and every tongue confess—that name by which the whole family in Heaven and in earth is named. There is no other name like it. The name is the Church of the Lord Jesus Christ.

The executive of the first church consisted of the Apostles. They dictated the terms of pardon to rebel sinners. Whatsoever they bound on earth was bound in heaven, and whatsoever they loosed on earth was loosed in heaven. Men inquiring what to do to be saved were told to believe in the Lord Jesus Christ, repent of their sins, confess Christ before men and be baptized in the name of Jesus Christ. To the soul who did these things was promised the forgiveness of sins and the gift of the Holy Spirit and the promise of eternal life.

To continue steadfast unto the end, and have the abundant entrance into the everlasting kingdom, they must add to their faith, courage, knowledge, temperance, patience, brotherly kindness and love. The soul that did these things and fed the hungry, the naked clothed, the sick visited and the sorrowing comforted shall be sure of heaven. These things, with a faithful and loving observance of the Lord's Supper, were the things that would give an abundant entrance into the everlasting glory through our Lord Jesus Christ.

This was the church of the first century—the apostolic church. How would this church suit for the twentieth century? What objections can there be offered to it? Can there be any improvement made upon it? If so, in what way? If we do, as the early Christians did, will God not accept us? Shall He rejoice any more of us now, than He did then? Will He require any less of us than He did then? Is He a respecter of persons? Nay, verily, He is the same

yesterday, to-day and forever, the same unchangeable God, in whom there is no variableness, neither shadow of turning. Like things all bring like results. If the early church fulfilled the purposes of God in the salvation of men and brought the blessings of God to those who entered it, why should not the same kind of a church bring the same results in our own day? A good tree cannot bring forth evil fruit at any time.

The church of the first century had a divine mission, that was to seek and to save the lost, to call men and women to repentance. She with a strong hand assisted those who fled to Christ as a refuge from the stormy blast of sin and persecution. She helps fight the battles.

The church was a great assistance in overcoming the stormy passions of the soul. If a brother sinned they admonished him to repentance and endeavored to restore such an one in the spirit of meekness. Those who sinned grievously of them she required immediate repentance and confession of guilt. Unless these were forthcoming, the transgressor was withdrawn from and given over into the hands of Satan for a "destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus."

In the early church every member was expected to help in the work of the gospel to the extent of his ability. The spirit of covetousness was not tolerated, for it was accounted among the gross sins of the age. Members then did not forsake the assembling of themselves together because of their clothes, or the collection. If they had clothes good enough to go shopping or into the street, they were good enough to go to church. It was not a place to show the newest style of hats, or the latest purchase of jewelry. The persons who forsake the assembling of themselves for these reasons are robbing God. And those who only go on Easter morning to see the Easter hats and new cut gowns might a great deal better stay away, as there is no worship of God so far as they are concerned.

In the early church every member was required to help in the work of the gospel to the extent of his ability. The spirit of indifference was not tolerated. Men, then, did not stay away from the services. The pathway of the early church was through much tribulation.

The church of the twentieth century must be devoted to the cause of temperance, for no drunkard shall inherit the kingdom of Heaven. A man cannot be a polished stone in the building of God and wallow in the mire of drunk enness.

The church of the twentieth century must be a strictly honest church—a church that pays her honest debts. It is

an unfortunate thing when a man gets in debt or has gone beyond his means. So it is as unfortunate for a church when she has gone beyond her means and cannot pay her debts.

The church for the twentieth century should be a united church. The history of the past is one of divisions, unrighteous rivalries and unholy contentions. The Lord's mercy has been used unwisely indeed—used to propagate sectarianism rather than the gospel of the Lord Jesus Christ. Used to build great, fashionable houses, rather than comfortable accommodating buildings to carry on the worship of the true and loving God. The church cannot well reach the needy unless she has her two hands filled with temporal and spiritual blessings. Thus armed, she can readily and speedily accomplish the salvation of the world. She becomes what her Lord designed she should be the world's greatest benefactor. The hungry would be fed, and the naked clothed, the needy in time of sickness would be helped, the orphans and widows comforted and helped as no institution can help. Benevolent institutions supported by the government are not like institutions supported by brethren and sisters in Christ. The needy ones of earth are the Lord's treasures. We must be very careful and considerate for these. He who is the Father of us all will require it at our hands.

People are more interested in churchanity than they are in Christianity or the righteousness of Jesus Christ. The great question ever should be what does Jesus require of us? What shall be for the advancement of His church on the earth? But the question very frequently is, what does our church require? What shall our church say about this and that? It is not what the church says, but what does Jesus say? What is His will in the matter? These questions should settle every other question. If so, we shall surely be guided aright.

The church of the twentieth century must be a clean church. It is a place for sinners, not in their sins, but cleansed from their sins by the Lord Jesus Christ. There must be an insistence for purity of heart and life, no whitened sepulchres, while inwardly they are full of all uncleanness, but a church that is as a city set upon a hill which cannot be hid, giving light into the darkness round about, that men may see by her life that she has been with Christ and learned of Him.

The church of the twentieth century must be a place for rich and poor alike, not a place where there are certain cliques—our set and your set. Here we meet together as brethren and sisters in Christ. There are none of us made of any better stuff than the rest. God hath made us all of one flesh and blood. We all have the same number of bones, muscles and nerves. As all are not equally strong physically, so all are not equally strong mentally and spiritually. There are always the weak and the strong; the rich and the poor; the fortunate and unfortunate. Some meet with more hardships than others. But still we all, if in Christ are the children of God. The church of the twentieth century must not be controlled by dollars and cents, but by goodness and consecration to the Lord Jesus Christ. If I have more money than another and I put it into the kingdom, it is no longer mine, but God's. If the church is the Lord Jesus Christ's, and I pay money into it to support it, it does not give me more authority or more control in the affairs of the church than the man who could only pay half or quarter as much, and that amount the extent of his ability. Some men think because they have money they can control the whole. The control is in the hands of Christ. There are varieties of gifts, but the same body. All are necessary to the life and growth of the church.

The church of the twentieth century shall not be a dancing school, except they dance before the Lord at the return of sinners from the ways of sin. The church of this century, to effect the greatest amount of good in the world, shall not be given to the support of charity balls. It is simply so much enjoyment for value received. This is not charity or love; love "seeketh not her own, doth not behave herself unseemly." If we are intensely earnest in the work of the gospel we shall have no time for charity balls, or anything of the kind.

It should not be a gambling institution. If she indulges in whist or euchre, or lottery, she cannot very well lift up her voice against these things and call the people to repentance and to active service in the kingdom of Christ.

The church of the twentieth century must have a decided difference between herself and the world. It must be as the difference between the light and the darkness. She must be a missionary church. Go into all the world and preach the gospel to every creature, assuring all who believe and are baptized shall be saved, striving to make conquests for Jesus Christ that He may have numerous seed to serve Him. God has committed unto the church the word of reconciliation. We must make it known that men may turn from their rebellion against the true God and become His subjects and friends that He may save them all.

The church for this century should be a praying church—a church continually holding the hand of God—that she may be guided aright and strengthened with might by the spirit of God in the inner man.

Such a church shall be as glorious as the sun, as fair as the moon and as terrible as an army with banners. She shall conquer the world. Men shall be turned from darkness to light and from the power of Satan unto God. No need of any other institution if the church were doing all within her possibilities. No need of any of the friendly societies of the day. Put your life into the church of God and you have the best insurance society in the world. She shall feed her hungry, clothe her naked, care

Mrs. Frank Evans, 133 Frontenac Street, Montreal, says:—"I feel that I ought to say a good word for Dr. Williams' Pink Pills, in the hope that my experience may be of benefit to some other suffering woman. I am now twenty-three years of age, and since my eleventh year I have suffered far more than my share of agony from the ailments that afflict my sex. At the age of sixteen the trouble had grown so bad that I had to undergo an operation in the Montreal General Hospital. This did not cure me and a little later I underwent another operation. From this I received some benefit but was not wholly cured, and I continued to suffer from pains in the abdomen and bilious headache. A few years later, having with my husband removed to Halifax, I was again suffering terribly and was taken to the general hospital where another operation was performed. This gave me relief for two or three months, and again the old trouble came on, and I would suffer for days at a time and nothing seemed to relieve the pain. In February, 1899, I was again obliged to go to the hospital and underwent a fourth operation. Even this did not help me and as the chloroform administered during the operation affected my heart, I would not permit a further operation, and was taken home still a great sufferer. In August, 1899, I was advised to try Dr. Williams' Pink Pills, and decided to do so. I have used the pills for several months, and have found more relief from them than from the four operations which I passed through, and I warmly recommend them to all women suffering from the ailments which afflict so many of my sex."

Pink colored pills in glass jars, or in any loose form, or in boxes that do not bear the full name "Dr. Williams' Pink Pills for Pale People are NOT Dr. Williams'." The genuine are put up in packages, with wrapper printed in red. Sold by all dealers or direct from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

Great News

We Want \$\$\$

We're going to have them too, if there are any to be had surely our

Beautiful Tailor-made Overcoats

at 1-3 off will bring them to us. We sold hundreds of these coats already at full price and everybody knew them to be the best value in the city now what must they be at 33 1/2 off.

Handsome Ulsters too

Irish and Canadian all-wool Frieze Ulsters, 33-13 off till stocktaking day. Was there ever such a chance for your money. Dollars are like doughnuts they make a good circle here.

If it wasn't for a few pleasures this world would be a vale of tears. But when you get a chance like this occasionally, prospects become a great deal more pleasing.

Prowse Bros.

Advertisers of facts.

for her sick, comfort her afflicted, assist those of her number that are battling with the adversities of life. She, if she loves as she should, is our very best friend under heaven. She is nearest the heart of Jesus Christ. He is her shepherd and archbishop. He is her guide through life. He intends that she shall be the greatest of benefactors. Through her He should receive all the glory, and not another.

Every church is hampered in the work of the gospel because of a lack of means. Oh, what a majestic force would the church of God be were she still in her pristine glory, her coffers full of the necessary means to help the poor, to preach the gospel, send the good news to the nations of the earth. To overcome intemperance, to bring about social reform, to help the wage-earner, to cause capital and labor to serve together as brethren in Christ, both doing their part in the name of Christ.

This is the new order of things seen by the Prophet Isaiah. The Jerusalem referred to by the prophet is undoubtedly the church of Jesus Christ.

God will rejoice in the church when she has returned to her pristine glory. There shall be no more thence an infant of days, nor an old man that hath not fulfilled his days, for the child shall die an hundred years old; but the sinner being an hundred years shall be accursed.

They shall build houses and inhabit them. And they shall plant vineyards and eat the fruit thereof. Men shall not be disposed to plunder and devour each other. The church in her great strength shall be the poor and the rich man's friend alike.

They shall not build and another inhabit they shall not plant and another eat, for as the days of a tree are the days of my people, saith the Lord. Mine elect shall long enjoy the work of their hands. They shall not labor in vain or bring forth for trouble; for they are the seed of the Lord and their offspring with them.

God shall hear the prayers of His church united. He declares that it shall come to pass that before they call I will answer.

There shall be a reign of delightful peace. Men's differences shall be settled by brethren in Christ. They shall be settled by the law of love. They

shall not hurt nor destroy in all my holy mountains, saith the Lord.

Does the Holy Spirit teach some to be members of this church, others of that; to wear this name, and others to wear something else? Does this Holy Spirit teach some to become Christians in one way and others in another? Is He the author of confusion, or is He the author of union, harmony, strength and beauty? Surely the latter. May God help us to give the apostolic church to the twentieth century in doctrine and in spirit, then shall the mountain of the house of the Lord be established anew on the tops of the mountains, and it shall be exalted above the hills and people shall flow into it. And nations shall say, come let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths and in the name of our Lord our God forever, May God help us to bring about the God-intended condition of things. May the grace of our Lord Jesus Christ be with us all to this end is my earnest prayer.

At the close of the sermon fifteen minutes were devoted to answering questions and members of the congregation arose and praised in high terms the pastor's presentation of his subject.

SORROW IN CAPE COLONY.

CAPE TOWN, January 25.—The presiding judge of the supreme court to-day said:—"In no part of the empire will the death of Queen Victoria be felt more than in Cape Colony by the British and Dutch, white and colored, all classes and creeds."

ORDERED TO CHINA.

PORTSMOUTH, Eng. January 24.—It is asserted here that the British first class battleships Ocean and Canopus had been ordered to hurry to Chinese waters from the Mediterranean in connection with the dispute with Russia over the Elliott and Blonde Islands.

SYMPATHY OF MILLION AMERICAN WOMEN

ATLANTA, Ga., January 25.—Mrs. Rebecca D. Lowe, president of the General Federation of Women's Clubs, to-day sent the following telegram to the King of England:—"His Majesty, King Edward VII., Marlborough House, London: "In behalf of half a million of American women, I extend sympathy to Your Majesty and the royal family in your sad bereavement at the death of Queen Victoria."

NEW ARTILLERY FOR ITALY.

LONDON, January 25.—The Rome correspondent of the Morning Post describes a new field gun which has been adopted by the Italian artillery. It is made of steel and has a calibre of 7.5 centimetres. Its effective range is 6.5 kilometres, as compared with 5.3 kilometres of the existing Italian field guns. Ninety batteries of six pieces each are being constructed, and will be completed by the end of 1902.

HINDERING CHURCH WORK.

LONDON, January 25.—An important encyclical signed by the Archbishop of Canterbury, primate of all England, the Archbishop of York and thirty-one bishops has been issued to the clergy of the Established church regarding the dissensions over the ritual question. The encyclical constitutes a grave exhortation with that section of the clergy who persist in abusing the freedom of the church. It declares that the refusal of a clergyman to obey the solemn admonition of his bishop is in grave offence and is still graver when he sets aside the judgment of the bishops as a body.