REV. DR. TALMAGE ON THE RETURN OF THE PRODIGAL SON.

New Lights on a Familiar Story-The Richest Ring Ever Flashed on the Vision Is That Which Our Father Puts on s Forgiven Soul.

Washington, Jan. 5.-In his sermon to-day Rev. Dr. Talmage took for his subject the return of the prodigal son. The text chosen was Luke xv., 22, "Put a ring on his hand."

I will not rehearse the familia story of the fast young man of the parable. You know what a splendid home he left. You know what a hard time he had. And you remember how, after that season of vagabondage and prodigality he resolved to go and week out his sorrows on the bosom of paren-tal forgiveness. Well, there is a great excitement one day in front of the door of the old farm house. The ser-vants come rushing in and say: "What's the matter? What is the matter?" But before they quite ar rive the old man cries out, "Put a ring on his hand." What a seeming absurdity! What can such a wretched mendicant as this fellow that is tramping on toward the house want with a ring? Oh, he is the prodigal son. No more tending of the swine trough! No more longing for the pods of the carob tree! No more blistered feet 10% with the second of the carob tree! feet! Off with the rags! On with the robe! Out with the ring! Even so does God receive every one of us when we come back. There are gold rings, and pearl rings and emerald rings, and diamond rings, but the richest ring that ever flashed on the vision is that which our Father puts upon a

forgiven soul I know that the impression is abroad among some people that religion be-means and belittles a man; that it takes all the sparkle out of his soul; that he has to exchange a roistering Independence for an ecclesiastical straight-jacket. Not so. When a man becomes a Christian, he does not go down; he starts upward. Religion multiplies 1 by 10,000. Nay, the multiplier is infinity. It is not a blotting out; it is a polishing, it is an arbore cence, it is an efforescence; it is an irradation. When a man comes into the kingdom of God, he is not sent into a menial service, but the Lord God Almighty from the palaces of Heaven calls upon the messenger angels that wait upon the throne to fly and "put a ring on his hand." In Christ are the largest liberty, and brightest joy, and highest honor, and rightest something. richest adornment. "Put a ring on his

I remark, in the first place, that when Christ receives a soul into his love he puts upon him the ring of While in my church in Phila delphia there came the representative of the Howard Mission of New York. He brought with him eight or ten chil-dren of the street that he had picked up, and he was trying to find for them Christian homes, and as the little ones stood on the pulpit and sang our hearts melted within us. At the close of the service a great hearted wealthy man came up and said, "I'll adopt this little bright-aved six! little bright-eyed girl, and I'll adopt her as one of my own children." And he took her by the hand, lifted her-into his carriage and went away. The next day, while we were in the

church gathering up garments for the poor of New York, this little child came back with a bundle under her and she said: "There's my old dress. Perhaps some of the poor child-ren would like to have it," while she, herself, was in bright and beautiful array, and those who more immedi-ately examined her said she had a ring on her hand. It was a ring of adop-

There are a great many persons who pride themselves on their ancestry, and they glory over the royal blood that pours through their arteries. In their line there was a lord, or a duke, or a prime minister, or a king. But when the Lord, Our Father, puts upon us the ring of his adoption we become the children of the Ruler of all na-tions: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It matters not how poor our garments may be in this world, or how scant out bread, or how mean the hut we live in, if we have that ring of Phrist's adoption upon our hand, we re assured of eternal defenses.

Adopted! Why, then, we are broth-

ers and sisters to all the good of earth and Heaven! We have the family name, the family dress, the family keys, the family wardrobe. The Father looks after us. We have royal blood in our veins, and there are crowns in our line. If we are His children, then princes and princesses children, then princes and princesses. It is only a question of time when we get our coronet. Adopted! Then we have the family secrets. "The secret of the Lord is with them that fear him." Adopted! Then we have the family inheritance, and in the day when our Father shall divide the riches of Heaven we shall take our and temples. Henceforth let us coast share of the mansions and palaces no more of an earthly ancestry. The no more of an earthly ancestry. The signia of eternal glory is our coat of arms. This ring of adoption puts upon us all privilege. Now we can take the words of Charles Wesley, that prince of hymn-makers, and sing:

Come, let us join our friends above Who have obtained the prize, And on the eagle wings of love To joy celestial rise.

Let all the saints terrestrial sing With those to glory gone, For all the servants of the King In Heaven and earth are one. I have been told that when any of

the members of any of the great secret eties of this country are in a distand are in any kind of trouble and are set upon by enemies they have only to give a certain signal, and the members of that organization will flock around for defence. And when any man belongs to this great Christ-ian brotherhood, if he gets in trouble, in trial, in persecution, in temptation, he has only to show this ring of Christ's adoption, and all the armed cohorts of Heaven will come to

Still further, when Christ takes a fainty about the future for a gloriou THE WEEKLY SUN. \$1.00 A YEAR.

whim of mine—Hosea ii, ib, "I will betroth thee unto me forever—yes, I will betroth thee unto me in right-eousness, and in judgment, and in loving kindness, and in mercies," At the wedding altar the bridegroom puts a ring upon the hand of the bride, signifying love and fettherlaness. fying love and faithfulness. Trouble may come upon the household, and go, the plane may go, the pictures may go, the plane may go—everything else may go. The last thing that goes is that marriage ring, for it is considered sacred. In the burial hour it is withdrawn from the hand and kept in sket, and sometimes the box is opened on an anniversary day, and as you look at that ring you see under its arch a long procession of precious memories. Within the golden circle of that ring there is room for a thousand sweet recollections to revolve, and you think of the great contrast between the hour when, at the close of the "Wedding March," under the flashing lights and amid the aroma of orange blossoms, you set that ring on the round finger of the plump hand, and that hour when, at the close of the exhaustive watching, when you knew that the soul had fled, you took from the hand,

which gave back no responsive class, from that emaclated finger, the ring that she had worn so long and worn so On some anniversary day you take up that ring, and you repolish it until all the old lustre comes back, and you you can see in it the flash of eyes that long ago ceased to weep. Oh, it is not an unmeaning thing when I tell you that when Christ receives a soul into his keeping he puts on it a marriage ring! He endows you from that mo-ment with all his wealth. You are one

-Christ and the soul-one in sympathy, one in affection, one in hope. There is no power on earth or hell There is no power on earth or hell to effect a divorcement after Christ and the soul are united. Other kings have turned out their companions when they got weary of them and sent them adrift from the palace gate. Ahasuerus banished Vashti, Napoleon forscok Josephine, but Christ is the hushand that is true forever. Having love band that is true forever. Having loved you once, he loves you to the end. Did you not try to diveorce Margaret, the Scotch girl, from Jesus? They said, "You must give up your religion." She said, "I can't give up my religion."
And so they took her down to the beach of the sea, and they drove in a stake at low water mark, and they fastened her to it, expecting that as the tide came up her faith would fail. The tide began to rise and came up higher and highr, and to the girdle, and to the last moment, just as the wave was washing her soul into glory, she shouted the praises of

Oh, no, you cannot separate a soul from Christ! It is an everlasting marriage. Battle and storm and darkness carnot do it. It is too much exultation for a men, who is but dust and ashes like myself, to cry out this moment, "I am persuaded that neither height nor depth nor principalities nor powers, nor things present, nor things to come, nor any other creature shall separate me from the love of God which is in Christ Jesus, my Lord! Glory be to God that when Christ and the soul are maried they are bound by a chain, a golden chain if I might say so—a chain with one link, and that one link the golden ring of God's ever-

I go a step further and tell you that en Christ receives a soul into his love he puts on him the ring of festivity. You know that it has been the oustom in all ages to bestow rings on very happy occasions. There is thing more appropriate for a birthday gift than a ring. You delight to bestow such a gift upon your children at such a time. It means joy, hilarity, festivity. Well, when this old man if the fext wanted to tell how glad he was that his boy had got back, he expression to the control of the cont ed it in this way. Actually, before he ordered the fatted calf to be killed to appease the boy's hunger, he commanded, "Put the ring on his hand."

Oh, it is a merry time when Christ and the soul are united! Joy or forgiveness! What a splendid thing it is is to feel that all is right between God and myself. What a glorious thing it is to have God just take up all the sins of my life and put them in one bundle, and then fling them into the depths of the sea, never to rise again, never to be talked of again. Pollution all gone; darkness all illumined; God reconciled; the prodigal home! "Put a ring on his hand!"

Every day I find happy Christian pecple. I find some of them with no second coat, some of them in huts and tenement houses, not one earth's com-fort afforded them, and yet they are as happy as happy can be. They sing "Rock of Ages" as no other people in the world sing it. They never wore any jewelry in their lives but one gold ring, and that was the ring of God's undying affection. Oh, how happy religion makes us! Did it make you gloomy and sad? Did you go with your head cast down? I do not think you got religion, my brother. That is not the effect of religion. True religion is a joy. "Her ways are ways of pleasantness, and all her paths are

Why, religion lightens all our dens; it smoothes all our way; it interprets all our sorrows; it changes the far of earthly discord for the peal of festal bells. In front of the flaming furnace of trial it sets the forge on which sceptres are hammered out. Would you not like this hour to come up from the swine feeding and try this religion. All the joys of heaven would come out and meet you, and God would cry from the throne, "Put a ring on his hand!"

You are not happy. I see it. There is no peace, and sometimes you laugh when you feel a great deal more like crying. The world is a cheat. It first wears you down with its follies; then it kicks you out into darkness. It comes tack from the massacre of 1.000.000 ouls to attempt the destruction of your soul to-day. No peace out of God, but here is the fountain that can slake the thirst. Here is the harbor where you can drop safe anchorage. Would you not like, I ask youperfunctorily, but as one brother talk to another-would you not like to have a pillow of rest to put your head on? And would you not like, when you retire at night, to feel that all is well, whether you wake up to-morrow morning at 6 o'clock or sleep the sleep

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that knows no waking? Would you

not like to exchange this awful uncer-

cross the street and dash your life out, it would not hurt you. You would rise up immediately. You would stand in the celestial streets. You would be amid the great throng that forever worship and are forever happy. If this night some sudden disease should come upon you, it would not frighten you. If you knew you were going, you could give a calm farewell to your beautiful home on earth and know that you are going right into the companionship of those who have already got beyond the toiling and the weeping.

You feel on Saturday night different from the way you feel on any other night of the week. You come home from the bank, or the store, or the office and you say, "Well, now my work is done, and to-morrow is Sunday." It is a pleasant thought. There are refreshment and reconstruction in the very idea. Oh, how pleasant it will be if, when we get through the day of our life, and we go and lie down in our bed of dust, we can realize, "Well, now the work is all done, and to-mor-row is Sunday-an everlasting Sunday."

Oh, when, thou city of my God, Shall I thy courts ascend.
Where congregations ne'er break up
And Sabbaths have no end?

There are people in this house to-day who are very near the eternal world. If you are Christians, I bid you be of good cheer. Bear with you our congratulations to the bright city. Aged men, who will soon be gone, take with you our love for our kindred in the better land, and when you see them tell them that we are soon coming. Only a few more sermons to preach and hear; only a few more heartaches; only a few more toils; only a few more tears. And then—what an entrancing spectacle will open before us!

Beautiful heaven, where all is light; Beautiful angels, clothed in white; Beautiful strains that never tire, Beautiful harps through all the choir There shall I join the chorus sweet, Worshiping at the Saviour's feet.

And so I approach you now with a general invitation, not picking out here a man, or here and there a woman, or here and there a child, but giving you an unlimited invitation, saying, "Come for all things are now ready." We invite you to the warm heart of Christ and the inclosure of the Christian church. I know a great many think that the church does not amount to much; that it is obsolete; that it did its work and is gone now, so far as all usefulness is concerned. It is the happiest place I have ever been in.

except my own home.

I know there are some people who say they are Christians who seem to say they are Christians who seem to get along without any help from others, and who culture solitary piety. They do not want any ordinances. I do not belong to that class, I cannot get along without them. There are so many things in this world that take my attention from God and Christ and heaven that I want all the helps of all the symbols and of all the Christ of all the symbols and of all the Christian associations, and I want around about me a solid pagianx of men who love God and keep his commandments. Are there any here who would like to enter into that association? Then by a simple, childlike faith, apply for admission into the visible church, and you will be received. No questions asked about your past history or present surroundings. Only one test—do

you love Jesus? Baptism does not amount to anything, say a great many people, but the Lord Jesus declared, "He that be-lieveth and is baptized shall be saved," putting baptism and faith side by side.
And an apostle declares, "Repent and be baptized every one of you." I do not stickle for any particular mode of baptism, but I put great emphasis on the fact that you ought to be baptized, yet no more emphasis than the Lord Jesus Christ, the great Head of

the Church, puts upon it. Some of you have been thinking on this subject year after year. You have found out that this world is a poor portion. You want to be Christians. You have come almost into the kingdom of God, but there you stop, forgetful of the fact that to be almost saved is not to be saved at all. Oh, my brother, after having come so near to the door of mercy, if you turn back, you will never come at all. After all you have heard of the goodness of God, if you turn away and die, it will not be because you did not have a

God's spirit will not always strive With hardened, self-destroying man. Ye who persist his love to grieve May never hear his voice again.

May God Almighty this hour move from the husks of the wilderness to the Father's house, and set you at the banquet, and "put a ring on your hand."

Paris Birth Figures.

In France M. Bertillon has establish d the exact relation of riches and poverty to the birth rate in Paris. M. ertillon states that for Paris the birth rate is 79 to every 1,000 women between fifteen and fifty years of age. He classifies the twenty arrondissements as very poor, poor, comfortable, very comfortable, rich, and exceptionally rich.

There are six sections and arrondissements in which nearly all of the "very poor" live, in these the birth rate per thousand women runs from Menlimontant, with 116, down to Montmatre, with 100, the average being 109. In the "poor" arrondissements the average of births is 95. In the six where people in "comfortable" circumstances live, the rate is 72; while in the three arrondissements that are classed as 'very comfortable," it is but 65. contrast is yet greater in the five "rich" sections, for the rate there is 53. But the drop in numbers is very startling indeed when the one exceptionally rich arrondissement is reached—that of the Elysee—whose births are just 34 per thousand. M. Bertillon adds gravely that there is hardly a country in Europe where the birth rate is so small as even that of the most prolific arrondissement just cited—Menlimontant, with 116 births per thousand adult women between fifteen and fifty years.

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MINISTRY OF JESUS.

FIRST QUARTER, INTERNATIONAL SERIES, JANUARY 26.

Text of the Lesson: Luke iv., 14-22-Golden Text: His Word Was With Powers Tuke iv., 32.

14. "And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about." After His baptism He, being full of the Holy Spirit, was led by the Spirit into the wilderness to be tempted of the devil (verse 1). He was tempted on the ame three points on which Eve was tempted—the lust of the flesh, the lust of the eyes and the pride of life. She had Adam, with every comfort of life now goes back home to begin His pubnow goes back home to begin His public work. Perhaps it would be well to read here the whole story of John i. 19, to iv., 54, and then we will understand better how His fame spread abroad elsewhere. Let us ever remember two things—it was by the spirit that He spake and wrought, and it was the Father whom He always glorified.

glorified.

15. "And He taught in their synagogues, being glorified of all." In verse 32 we read that they were astonished at His doctrine, for His word was with power. We would see more of the power of the word if we used more of the word, in which alone there is power, and if our aim was like His, that God in all things might be glorified (I Pet, iv, II). He spoke with authority, because He said only what the Father

most for myself, but how can I bring the greatest glory to God and manifest Him to others. See II Cor. v. 15.

17. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found where it was written." If you have even watched people looking for a text in the Bible, you might conclude that not all are skilful in finding places. It is a good thing to have people, young and old, commit to memory the books of the Bible in order so that they may quickly turn to any particular books of the Bible in order so that they may quickly turn to any particular book, and then it is well to have an idea of the contents of each book, so that we may know where to look for what we want. Compare Isa xxix, 11.

12, and see if you are like those or like Jesus Christ. If you would read the Scrintures aloud for the benefit of oth-

Scriptures aloud for the benefit of others, see Neh. vill, 8.

18. "The Spirit of the Lord is upon Me, because He hath annointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Not many preachers would seek for their congregation the poor, the broken-hearted, the captive, the blind, the bruised, but unto such Christ specially came, being thereto annointed by the Spirit.

19. "To preach the acceptable year of

annointed by the Spirit.

19. "To preach the acceptable year of the Lord." The whole time of the present dispensation until Jesus shall come again is here called a year, as in John v. 25, it is called an hour, the hour or year or period of time when the gospel of the grace of God is being preached and all who will may accept His grace, or in other words, accept Jesus Himself and be saved. In II. Cor. vi. 2, we read, "Behold now is the accepted time; behold now is the day of salvation." It is therefore our high privilege in this time of grace to proof salvation." It is therefore our high privilege in this time of grace to proclaim it to the ends of the earth, not for the conversion of all, but to gather out the people of His name who will be the rulers with Him in the next age (Acts xv. 14; Rev. v, 9, 10). The great motto for our age is not, "All the world for Christ," but "Christ for all the world," that whosoever will may come and thus complete His body, the church.

"20. "And He closed the book and gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastend on Him." By turning to Isa, Ixi, 1, 2, you will see that He closed the book, as we would say, in the middle of a sentence. The words He did not read are, "And the day of vengeance of our God." That day had not come and has not yet come. In Isa, xxxiv, 8; xxxv, 4: Ixili, 4, etc., the day of vengeance and the year of Israel's redemption are associated. It will be at the second coming of Christ when He shall come back in power and glory to take the kingdom and to reign. He knew that the nation would reject Him even as His own townsmen were about to do (verses 28, 29), and that the kingdom then at hand would be postponed till His return. He knew how to divide the word of truth (II Tim. ii. 15).

21. "And He began to say unto them. This day is this Scripture full land in the collection of the river through the low land to the northe word of truth (II Tim. ii. 15).

21. "And He began to say unto them. This day is this Scripture fulfilled in your ears." Had He read the next sentence He could not have said. "This day is this Scripture fulfilled." He actually did say, if not in so many words, I am He of whom Isaiah the Spirit wrote, and I am come to do the things which I have read to you. Now. when we consider that those who heard Him had known Him for 20 years as the Son of Mary and Joseph, and for many years as a carpenter in their town (Mark vi. 3), we may understand somewhat their feelings upon this oc casion. "And all bare Him witne

wondered at the gracious words which proceeded out of His mouth and they said Is not this Joseph's Son?" He was full of grace and truth, and the was full of grace and truth and the words He uttered were those of the Father speaking through Him (John i 14; vii. 49). They actually heard God speaking, as truly as when He spake to their fathers from the mount, out of the midst of the fire, but they knew it not. How little we realize that when we read the Bible the same God when we read the Bible the same God is actually talking to us. We are apt to get no further than to wonder at that which we read and hear, but there is no benefit unless we believe and receive. He is still the very same Jesus and the Guardian the following message for all who will hear Him.

THE WEEKLY SUN.

AFRAID OF A FEW TUGS.

A Pitiful Picture of What Canadians Might Do to Yankee Lake Cities. Chicago, Jan. 1.-A local paper says

Seventy-eight years ago this country and Great Britain made an agreement limiting the naval force each of them should maintain in the great lakes That agreement, which has been kept faithfully by the United States, has been violated grossly in spirit by the dominion authorities. For instance, Canada has three vessels which are actually gunbats, but which nominally belong to the Canadian fish com-mission, and in times of peace are used to overhaul American vesse suspected of fishing in Canadian waters. They are steel vessels with ram bows, and are equipped with modern six pounder high power guns. Thes vessels, which have crews drilled in about them, sinned and fell. He, with the use of guns, are much of the time no earthly comfort, stood and conquer- in Georgian bay. They are kept there ed with the sword of the Spirit. So so that in the event of hostilities they may we stand and conquer. See Eph. could command lakes Huron, Michi-vi, 10-18. In the power of the same gan and Superior without having to Spirit, who is also given unto us, He pass any fort which might be constructed on the Detroit river. If war were to break out these ver

sels would be in Lake Michigan within forty-eight hours and would proceed to shell or put to ransom every city on it. These ships have guns which can throw shells theree or four miles. Chicago has no guns. The city would be given the option of being burned down and having the water cribs destroyed or paying a ransom of thirty or forty millions. The citizens would choose the latter and thus help the Canadians defray their military expenses. For a long time, too, the dominion government has made arrangements for the conversion God in all things might be glorified (I Pet, iv, 11). He spoke with authority, because He said only what the Father told Him (John xii, 49). He never discounted in the least degree any portion of the Scriptures, but indorsed the steal steam freight boats into war vessels. They are constructed with portion of the Scriptures, but indorsed the deluge, Abraham, Lot, Sodom, Jonah, Daniel and all the rest. Those who make light of any portion of Scripture are not walking in His steps. Pray for them, but heed them not.

16. "And He came to Nazareth, where He had been brought up, and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read." At the age of 12 He returned to Nazareth with His mother and Joseph from the passover of Jerusalem, and until the age of 30 He was subject to them. A part of His subjection is seen in His being in the synagogue every Sabbath. Many of the before spiritual profit, and that we

subjection is seen in His being in the synagogue every Sabbath. Many of us would think that it was a poor place to be for spiritual profit, and that we had better stay at home and read our Bibles, but our Lord never lived unto Himself, and the main question with us should be, not how can I get the most for myself, but how can I bring the greatest glory to God and manifest Him to others. See II Cor. v. 15 adians are safe. There must be a up to date, almost, as he only got rid sudden change of policy. Congress of it about fifteen months since. So, must appropriate at once for guns, as he is still a young man, he has look after Canadian poachers. American propellers must be modified and strengthened so that they can be used for offensive and defensive purposes.

On Monday the Chicago battalion of naval militia will be mustered into service. The lake cities should have such guns provided and these naval militiamen drilled in their use. Then they

> case of war. EVEN A CAMERA MAY LIE. Curious Tests Which Seem to Prove That Some Photographs Are Not

will be of the greatest value in the

Photographers, especially amateur photographers, will tell you that the camera cannot lie. This only proves that photographers, especially as photographers can; for the dry plate can fib as badly as the canvas on occasion, and is actually more pernicious because of its undeserved reputation

of veracity. Who would believe a ghost story or the uncorroborated evidence of a painter's picture? Yet a photograph of a house at Halesowen, taken a few days ago, included the likeness of the weal-thy lady who vacated it six months back. As she vacated it for the church yard, the plate appropriately enough exhibited her dressed in a shroud, and so convincing was this very counterfeit presentment that a regular ghost scare broke out; several women averred that they could see the dead lady at the window.

On Saturday it was discovered that it was all due to some flaw in the photographic apparatus, just as in a very similar case at Ipswich some time ago. There the view represented a back water of the river Gipping, and in the water there was clearly outlined a drowned female figure—waist, bust, features, hair and all. They actually dragged the river to see what they could find and found nothing. Curious-

sewer southwardly through the valley follow closely the general line of the river through the low land to the northerly end of Bronx park, and should were sufficiently active to carry it off then take a general easterly course to the outlet at High Island. This great sewer will be one of the largest drain-age channels in the world. The drain-He the outlet at High Island. This great age channels in the world. The size of the sewer, based on a prospective population, is submitted as follows: Kensico to White Plains, pipe sewer two feet in diameter; White Plains to Hartsdale, brick sewer equivalent to circular sewer, three feet in diameter; Hartsdale to Tuchahoe, three and a half feet in diameter; Tuchahoe to Woodlawn, four feet in diameter; Woodlawn to outlet, five feet in diameter. The length of the sewer from Kensico to outlet at High Island will be 21.7 miles.

The cost of the sewer from High Is-land to Kensico, inclusive of land damages and improvements on the river, is estimated by the engineers at \$3,-

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ed inwards, 213. Exports Oats, spring ipments, 16,300 bush.; oats, fall shipshipments, 16,300 bush.; oats, rall shipments, 74,000 bush.; potatoes, spring shipments, 16,000 bush.; fall shipments, 94,057 bush.; turnips, fall shipments, 13,069 bush.; vegetables, 1,000 bush.; barley, 300 bush.; butter, 6,419 lbs.; chesses 2,150 lbs.; post, 204,245 lbs. cheese, 2,150 lbs.; pork, 204,345 lbs.; fowls, 10,310 lbs.; eggs, 3,900 cases; eep, 1,078; cattle, 100. Additional om Lower Montague—Oats, 10,600 from Lower Montague—Oats, 10,600 bush.; potatoes, 28,300 bush.; turnips, 3,300 bush.; vegetables, 250 bush.; pork, 24,000 lbs.; beef, 7,806 lbs.; mutton, 5,500 lbs.; turkey, 4,300 lbs.; geese, 7,500 lbs.;

plenty of time left for wheeling or for any other physical amusement that he has been so long shut out from.

Mr. Oakes will please accept our sympathy in respect of what he passed through, not only because it was so painful and disabling, but because it was a sort of outrage. A boy has no more business to have rheumatism than he has to have leprosy or delirium tremens. "Rheumatism," says a certain eminent physician who practises medicine with his eyes open, "is the complaint of old age and decay."

Yet this poor boy was racked and tormented with it at a period when he ought to have been as free from aches as a sapling is from dry rot. How on earth did it happen? Let Mr. Oakes

After relating the facts already mentioned he says:-"I could not bear anything to touch me, and was almost frantic with pain night and day. I lay in bed perfectly helpless for thir-teen months, and had to be lifted whenever it was necessary for me to move. After this attack I had St. Vitus' dance owing to my weakness. Every winter I had attacks similar to the first, but milder, when I would be laid up for two or three weeks. I lived in constant dread of these attacks, as the slightest cold would bring them on.

"In this general condition I continued year after year, during which time I tried one doctor after another and all kinds of remedies I heard of. But nothing gave me any relief until the rheumatic outbreak had run its course. In January, 1892, I had the influenzia, followed by my old enemy, and a doctor attended me for a fortnight with out doing me any good. Then I gave the doctor up and tried the medicine you know about, which had been strongly recommended to me by & friend. After I had taken only a few doses of this the pain was much easier, and soon left me altogether. I got back to my work feeling better than I had done for years. Now I take an occasional dose and keep in the best of health. Had I known of it sooner what an amount of torture it would have saved me. I feel it my duty to send you this statement, as everyone this awful complaint ought to know what has done so much for me. I will gladly answer enquiries." Yours truly, (signed) Frank W. Oakes, 88 Empire Street, West Derby Road, Liverpool, May 2nd, 1893.

Now for our little investigation. What brought rheumatism upon this lad of fourteen? He inherited it. That is to say, he inherited from his parents, or from their parents, a digestive weakness whichof by them or by him)-filled his blood childhood his kidneys, bowels and skin the poison exploded within him; in other words he had an attack of acute rheumatism or rheumatic fever-the same things—At the end of this the prime cause—indigestion and dyspepsia-became an established condition of his system, the poison, was constant ly supplied, and an attack followed every cold or act of exposure as he says. After his youth had been thus miserably passed (almost wasted indeed) he was cured by the use of Seigel's Syrup, to which his friend fortu-nately directed his attention. But what a pity! that limping on towards man-hood over a road full of pitfalls and beset with thorus.

The point to remember—and we want you to remember it like the chorus of a popular song—is this: to cure rheu-matism in both young and old you must cure the torpid stomach and liver; and to do this we commend once more (with Mr. Oakes) Mother Seigel's Curative Syrup.

Subscribe for THE WEEKLY SUN.

TELE

Ottawa, Jan. ops met today mme for th next year. The revenue For the first ha year it is augu quarter. The duced \$600,000. two millions.

Montreal, Jan. manufacturer, financial difficu ing estimated a friends state th a surplus of \$40, Montreal, Ja Barry was tod \$25 for calling At a meeting ple today it wa dator should b the institution voluntarily by by a represent holders and der George Olds.

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in the stateme Trunk authoriti The Wine and the concerns org Bousquet of t has suspended ties in France Canada.

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appointment wa

ning the great tion is putting Vancouver, 1 performance a nouse this eve ped forward a the present sit try he thought ate to sing Ru God Save the the audience jo known anthem which three h for Dr. James

Bridgetown, 3 high sheriff of lis, died last n fuse branchitis as well as usu spent the day but along in t ning complai and went over and never got ed was arout son of the lat brother of Les of Lawre leeto in his last illn naby of this to sheriff in 1884 ley governmen good satisfac Socially the de ingly kind and joke or some young, with w and in religo