The Regions Beyond.

Beside the literal ground unoccupied for Christ, there is the unclaimed, untrodden, territory of *divine promises*. What did God say to Joshua in chap. 1: 5, 3? "Every place that the sole of your foot shall tread upon, that have I given unto you," and then He draws the outlines of the Land of Promise—all theirs, on one condition: that they shall *march through the length and breadth of it*, and measure it off by their own feet. They never did that to more than one third of the property, and consequently they never *had* more than one-third; they had just what they measured off, and no more. Now, if we turn to the New Testament, in the Second Epistle of Peter we read about that other "Land of Promise" that is opened up to us, "Whereby are given unto us *exceeding great and precious promises*, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Mark the close analogy between those two passages. Here is God's trde Land of Promise, "exceeding great," "exceeding precious;" and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the divine nature, and escaping the corruption which is in the world through lust and which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Now, let us look at these promises. They are marvellous! How many of us have ever imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the name of Jesus Christ? It is a territory for faith to lay hold on and march through the length and breadth of, and faith has never yet done it. The faith of the church has, thus far, taken possession only of a very small portion of this exceeding great and precious land, and the rest lies in "the regions beyond."

We are limited by sight; sight makes a great deal of the *visible and temporal*, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.

Sight emphasizes *numbers*. Hear what God says: "One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand, but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares; He would rather have one consecrated man or woman than a thousand who are half hearted in His service; so He keeps sifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice "three hundred" with whom He can do mighty works.

Sight emphasizes *power*. See how sublimely indifferent God is to power. While we are seeking the patronage of great, or rich, or mighty men, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to nought the things that are something.

Fellow believers, we have to take possession of this region of unclaimed promises; and, insomuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says, in Matthew: "Go, . . . make disciples of all nations. All power is given unto Me in heaven and in earth. *Lo, I am with you alway, even unto the end of the age.*" That is His promise. Then, in Luke, He says: "Behold, I send the *promise of My Father* upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

THE PROMISE OF CHRIST AND THE PROMISE OF THE FATHER are not the same thing. Christ's promise is the promise of His personal presence, and the exercise of His omnipotent power in behalf of His missionary band. The promise of the Father is the promise of a descending Holy Spirit to break down internal barriers in the minds and the hearts of men, and to endue His own disciples with the wondrous unction from above. Now these are two promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said, challenging him, "Art thou for us or against us?" This strange personage said, "Nay, but as a Captain of the host of the Lord am I now come;" and Joshua perceived that He was the Angel of the Lord, and took off his own shoes in reverence, and waited for His commands; and, in accordance with the precise directions that He gave, Joshua moved round that city once a day for six days, and seven times on the seventh day; and then, without a blow being struck, the walls fell, and they went into Jericho and took captive all that were within it. What is that but an historic allegory in the Old Testament illustrating the facts of the New? When the Acts of the Apostles opens, which corresponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the Day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and alienation from God, with the trumpet blast, the preaching of the gospel, and on that day also without a carnal blow being struck, without any human philosophy to account for it, three thousand were pricked in their hearts, and said, "What shall we do?" and were taken captive for God. What is all this but the Captain of the Lord's host going before the missionary band, and repeating the miracle of Jericho? Walls fall at once that might have stood for a thousand years but for His presence. All human calculation is disappointed when the Captain of the Lord's host appears on the scene.

The promise of the Holy Ghost is one of special grace from above on teachers and preachers; and then also on those that hear the Word; as, in the house of Cornelius, it becomes converting grace to the hearers as it has been anointing grace to those that speak.

Look at this territory of promise. Suppose that the church should pass all that has been attained, overleap all barriers, disregard the measure of past human attainment, and simply march over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim His intervention, the fulfilment of His word, "Lo, I am with you alway, even unto the end of the age," claim the prostration of barriers that no man could prostrate without the power of His presence and influence—what might we not see in the year 1891 if we believed that this Jericho that could not be taken by the power of man could be taken by the simple fiat of the Captain of the Lord's host!

This suggests regions beyond even the promises that faith has not taken possession of,—namely, those regions beyond that *prayer is yet to tread*. Faith and prayer are so intimately associated that we cannot speak of one without at least implying the other. But let us mark that there are *different levels of prayer*. As we follow our blessed Lord, as He teaches His disciples, He goes from one rung in the ladder to another, and lefts them with Him, higher and higher, to a sublimer level of prayer.

Our Lord's first lesson on prayer was, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But then, as we go on in Matthew and come to chaps. 17 and 21, a new element is emphasized: "Whatsoever ye shall *ask in prayer, believing*, ye shall receive." Now, it is not simply asking, but asking in faith and receiving according to faith. But when we come to the gospel of John, we read, in chap. 16, the most marvellous words our Lord ever spoke on prayer, in the New Testment: "*Hitherto have ye asked nothing in My name*: ask, and ye shall receive, that your joy may be full. What soever ye shall *ask the Father in My name* He will give it you." Now, this is beyond simple *asking*; beyond even asking in *faith*. This is asking by virtue of, and because of, *our identification with the Lord Jesus Christ*. His *name* is His *person*. To ask in His name is to ask in virtue of our identity with Him, our individuality being merged into His personality in the sight of God, so that God does not look on us as we are, in ourselves, but looks on us as we are *in Christ Jesus*. Here is a "region beyond," in the matter of prayer, that one man or woman in a thousand has scarce dreamt of. When I go to the Father in Jesus' name—reverently let me say it—*Christ is the suppliant rather than myself*; and because the Father can deny the Son nothing that He wants, it is certain that what I ask in His name I shall receive—nay, I have already received it; and it is my privilege to believe that I have received that which I ask.

Now, suppose the Christian church should get hold of this power of prayer, and get above the level of simply asking, or even of asking in faith, and realize her identity with her Lord and the privilege of praying in the name of Jesus; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, the groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne shall certainly be heard and heeded by the Father. And so I believe that the greatest need of missions to-day is NEW PRAYER—prayer *on the highest level of* prayer.

There is yet another "region beyond" that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The church of God is doing nothing to-day in comparison to what she might do and ought to do. We feel ashamed, however, to speak of giving as a *duty*, because it grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent *privilege*. There is something in love that takes off the asperities of duty. "I delight to do Thy will, O my God." That is the atmosphere of service—not the *law* atmosphere—"I *ought* to do this thing," but the *love* atmosphere, "My *meat is* to do the will of Him that sent me, and to finish His work."

Much is said from time to time about the generous giving of disciples. There are thirty millions of Protestant church members to-day, and twelve millions of dollars is the aggregate sum that is given to foreign missions by these Christians; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions, and if every one of them gave three cents a day, it would give us over three hundred and twenty-five millions a year! There is something wrong when, in the coffers of American and British Christians, there lie twenty-five thousand millions of dollars, and God cannot get for the whole work of foreign evangelization more than twelve millions of that immense sum!

At the same time, individual examples show us what giving is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, fifty dollars, and sent it to educate a native preacher in Oriental countries; and, when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

Travellers pass by, in Scotland, the estates formerly owned by Robt. Haldane, in the neighborhood of the Bridge of Allan, and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that godly man who sold those estates, and offered the $175,000 that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed abroad all through the country, and people pass those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, "That is David Paton. He has given his entire fortune—$1,000,000—to missions, and he is living now on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him $1,250 more, which he gave the next day, and subsequently sent yet another $2,000.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps $350 a year—yet he annually gave to the U. P. church $100, nearly one-third of his entire income. And when, in 1887, there was a special call made by the Synod for $100,000 for missions, that man furnished *one hundredth part* of that amount. He sent $1,000, one-half of the savings that he had made all through his lifetime. And after his death his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the church in that *annus mirabilis*, 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and Great Britain, nearly one million pounds sterling, or $5,000,000! Thus God first showed us, in 1858, what wonders He can do in *opening the way* before His church. And then, in 1878, He showed both what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving His people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

We notice one more region that lies beyond—namely, the region of *holy living*. That is the most important region of all. We must not measure ourselves by ourselves, or compare ourselves among ourselves, or stop where others have stopped, or where we have now attained; but we must go on, if this world is to be evangelized, to a life of which very few know much. We compress all that we would say on this point in one maxim: "*A holy life is a life in a supernatural realm—a walk with God.*" That is strong language, but the New Testament is stronger: "He that dwelleth in love dwelleth in God, and God in him." Note the expression that Jude uses—"*praying in the Holy Ghost*"—as though the Holy Ghost were a divine atmosphere in which the praying disciple moves, which he breathes, which exhilarates him, which nerves him to duty, which vitalizes him, which strengthens him? And that is exactly the truth. A man that is a truly holy man is breathing the Holy Ghost as a sacred atmosphere. And that is the atmosphere of missions.

The thing that, more than anything else, has led the writer to devote himself to the advocacy of missions has been that he has recognized in the working of missions the nearest approach to the repetition of all the supernatural occurrences of the Old Testament and of the period of the Acts of the Apostles. There is the Pillar of cloud and fire, going before God's people, causing Red Seas to present a passage on dry ground, causing fortress walls to fall instantaneously without a blow being struck, causing the enemy, like Amalek, to be defeated as long as the arm of faith and prayer is extended. When Christ says, "I am with you," He means omnipotent power; He means guidance, guardianship, government. Jesus Christ is with us in every sense that is most precious, when we seek to proclaim the gospel to a dying world.

We must learn to look for DIVINE INTERPOSITION. In Psalm 2 the kings of the earth are represented as conspiring together to break the bands of Jehovah, and cast away the cords of His dear Son. What does God say to them? "Yet have I set My King upon My holy hill of Zion;" and He says to His King, "Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." That text has been preached from a great many times as a missionary text, as though it meant that the whole world is to be converted. But the next verse adds: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This Psalm is the encouragement of the church of God, but not in the direction of the harvests that are to come from the sowing. There are abundant such encouragements elsewhere; but here the encouragement given is that, although the kings of the earth conspire and rulers take counsel to obstruct the work of missions, to defeat the plans of the great King Himself, He who has even His enemies as His inheritance, and the hostile territories of conspiring kings with which to do as He wills, shall dash them in pieces like a potter's vessel, and break them with the iron rod of His just rule.

Missionaries of the Cross have seen many such interpositions of God. We refer again to two as examples of many.

In Turkey, in 1829, at the crisis of missions, the Sultan Mahmoud said, "There shall not a representative of the Christian religion remain in the empire." And Dr. Hamlin came into the house to Dr. Goodell, and said, "Doctor, it is all over with us—we have to leave; the American consul and the British ambassador both say that it is no use to meet, with antagonism, this violent and vindictive monarch." Dr. Goodell, sitting in his chair, rocked to and fro with undisturbed serenity. Dr. Hamlin said, "Well, you do not seem to give yourself much anxiety." That devout and godly man looked up to heaven and said, "Dr. Hamlin, *the Sultan of the universe*, in answer to prayer, *can change that decree*." And they gave themselves to prayer, and the next day the Sultan Mahmoud *died*, and the decree has never since been mentioned, save as a matter of history. There a ruler conspired against the King of Zion to defeat the plan of evangelizing His empire, and to expel His missionaries; but He stretched forth His rod of iron and instantly "dashed him in pieces, like a potter's vessel."

And in Siam, in the crisis of missions, in 1851, when another hostile king would not even allow the missionaries to get premises in which to live, or ground upon which to build, and would scarcely suffer them to obtain a lodging; and when they were only waiting for a vessel to bear them away from the harbor of Bangkok, believing that their work was all in vain; meanwhile they called upon Almighty God to interpose, and again the King of Zion stretched forth His rod and smote that monarch, and broke him likewise in pieces, "like a potter's vessel." And when his corpse was borne to burial, the question came up, "Who is to be his successor?" and again God was besought to interpose. The man that was selected was the only man in the empire that had ever *been trained by a Christian missionary*. Though not himself a Christian, in studying language and philosophy and history and political economy with the missionaries, he had imbibed tolerant and catholic principles and impulses, and he inaugurated in the empire of Siam the most aggressive and the most liberal policy in all Asia; and his successor, Chulalangkorn, is to-day the most enlightened sovereign on that continent. He and his wife are nursing father and nursing mother of Christian missions. Only two years ago they made munificent presents to our American missionaries to enlarge the borders of their hospital and dispensary work, as they have again done more recently.

Verily, A NEW STANDARD OF HOLY LIVING IS NEEDED. Those "regions beyond" must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must get a new standard of giving, that shall be individual, that shall be systematic, that shall be proportionate, that shall be cheerful, and that shall be self-denying. And we must get a new standard of living, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the Holy Ghost, and shall recognize the word of our Master, "Lo, I am with you alway, even unto the end of the world," and the word of the Father that the Holy Ghost shall come down to anoint disciples, and bring the unconverted to the knowledge of Christ. Oh! we must enter this unclaimed and untrodden territory, and then it may be permitted to some of us to see the glorious day come, when the gospel, having been preached as a witness among all nations, the King Himself shall come in His beauty, and those that have looked long for Him, with fainting desire, shall be permitted to share in the glory of His entronement and coronation!—*Missionary Review for March.*

The Living Christ.

In a book of sermons by Dr. Alexander Maclaren, called The Holy of Holies, occurs the following passage concerning the power of the indwelling Christ both to comfort individual hearts and to fit believers for service:

It is of the last importance for the joyousness of our Christian lives, and for the courage of our conflict with sorrow and sin, that we should give a very prominent place in our creeds and our hearts to this great truth of a living Christ. What a joyful sense of companionship it brings to the solitary, what calmness of vision in contemplating the complications and calamities of the world's history, if we grasp firmly the assurance that the living Christ is actually working by the present forth putting of His power in the world to-day! . . .

We have not to think only of a Lord whose activity for us, beneficent and marvellous as it is, was finished in the misty past upon the cross; nor have we only to think of a Lord whose activity for us, mighty and comforting as it is to all the solitary and the struggling, is wrought as from the heights of the heavens, but we have to think of One who is beside us and in us, and knows the hidden paths that no eye sees, and no foot but His can tread, into the inmost recesses of our souls, and there can enter as king and righteousness, as life and strength. This is the deepest of the lessons that He would teach us here. "I live, yet not I, but Christ liveth in me," and through me, if I keep close to Him, will work mightily in forms that my poor manhood could never have reached. . . .

And now, mark that a still more solemn and mysterious aspect of this union of Jesus Christ and the believer is given, since it is set forth as resulting in our doing Christ's works and Christ doing ours; and therein is paralleled with the yet more wonderful and ineffable union between the Father and the Son. It is no accident that in one clause He says: "I am in the Father, and the Father in Me. The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works"; and that in the next He says, "The works that I do shall He do also"; and so bids us see in that union between the Father and the Son, and in that consequent union of co-operation between Him and His Father, a pattern after which our union with Him is to be moulded, both as regards the closeness of its intimacy and as regards the resulting manifestations in life. Christ is in us and we in Christ in some fashion as the Son is in the Father and the Father in the Son. And the works that we do He does in some fashion that faintly echoes and shadows the perfect co-operation of the Father and the Son in the works that the Christ did upon the earth.

All the doings of a Christian man, if done in faith and holding by Christ, are Christ's doings, inasmuch as He is the life and the power which does them all. And Christ's deeds are reproduced and perpetuated in His humble follower, inasmuch as the life which is imparted will unfold itself according to its own kind; and he that loves Christ will be changed into His likeness, and become a partaker of His spirit. So let us curb all self-dependence and self will that that mighty tide may flow into us; and let us cast from us all timidity, distrust and gloom, and be strong in the assurance that we have a Christ living in the heavens to work for us, and living within us to work through us.

— In his prelude last Monday, Mr. Cook considered some of the disadvantages of General Booth's plan. There are two kinds of poverty, he said, the invited and the noninvited. It is for the unemployed and the victims of uninvited poverty that General Booth is working. What are the defects of his scheme? It is autocratic and monarchal. It is a neglect that it does not attack the liquor traffic as it should at the head. Mr. Cook contrasted General Booth's plan with the methods advised by Thomas Chalmers—the self help plan—and said that the latter's plan would work better in New York where the poorer classes represent many nationalities. He paid a high tribute to General Booth's personal worth, and wished him God-speed in his efforts.

Watchful Working.

BY WAYLAND HOYT, D. D.

Do you remember how the great Master likened himself to a man taking a far journey? The proprietor was about leaving his house; he gave authority to his servants, he appointed to every man his work. Then the duty, while the householder was away, was double for his servants. Each man was to do his appointed work and also watch for his lord's return, that he might be ready with the result of duty done, whether the house master came to make requisition of his servants at even or at midnight, or in the cock-crowing or in the morning.

Each man has a duty, each man is to do it well and watchfully, is what our Lord's parable has just now been teaching me.

Let us visit one of the coral islands of the Pacific. See it there a moment. It is a resplendent jewel set upon the bosom of the sea. It is soft with the greenest and the deepest verdure. It is radiant with a wealth of bloom. The screw pine raises its streaming tufts. The stately palm waves its broad and feathery fronds. The most luscious fruits hang temptingly from tree and vine. Birds of the gayest plumage flash in and out among the foliage. It is a paradise. As I have gathered from my reading, this is the method of its growth:

Centuries ago, thirty fathoms below the surface of the sea, a minute coral polyp fastened itself to some submarine cliff, and opened into the waters, waving them back and forth, its starlike tentacles. The polyp was so small you could have scarcely seen it. Out of the surrounding waters it elaborated its particle of lime, held in solution in the waters, and firmly fastened the lime particle upon the cliff. Others of the puny architects ranged themselves side by side. Others still were born from these. On and on, through all the nights and days, opened and shut the star like tentacles, capturing the lime and fashioning it into protections for the workers. Only the outer rind or superficial structure of the larger corals is alive, for, as the process of growth piles new generations and new layers of lime over their heads, the older polyps, cut off from the sources of supply, and, in a sense, suffocated by their own children, inevitably perish. But their work remains to bear the living up. So goes on the process, through death, through life, always through work, through minute accretions.

In the course of ages the coral reefs have climbed the thirty fathoms and emerged above the surface of the sea. Then the waves begin their duty. They dash against the borders, break off larger or smaller fragments, grind them into soil. Then the seeds, borne hither and thither by the ocean currents, drift upon the reefs, find lodgment, germinate and begin to cover the white barrenness with emerald. Then some seed of pine or palm wind-wafted or some tree uprooted by the tempest and floated by the wave, fastens upon the shore. So with the patience of the centuries is the island at last formed and furnished. Polyp, breaker, current, seed, tree, seabird, contribute each their portion, die, pass off, bet leave their work. So at last God's purpose in that island is accomplished. So to all concerned in it has been its work.

Well, what are we but polyps and drifts of seeds and passing waves? We are and then how soon we are not? But we are workers and we are workers who leave results. And, by as much as we are better than polyps and drifting seeds, since leaving service here, we are to enter destiny yonder, should it be the purpose, high and holy of the lowliest of us to do the work appointed him worthily and watchfully, enduring as seeing him who is invisible that at the evening or at the cock-crowing we may be ready for the inspection of the regarding Lord.—*Christian Inquirer.*

Courage in Life.

Life is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has perhaps provided or purposed for the trial of our virtue—these are best exercises of patience and self-denial, and the better because not chosen by ourselves. This habitual acquiescence appears to be more of the essence of self-denial than any little rigors of our own imposing. These constant, inevitable, bnt inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded penance.—*Hannah More.*

— Miss Bessie H. Bedloe, of Burlington, Vt., had a disease of the scalp which caused her hair to become very harsh and dry and to fall so freely she scarcely dared comb it. Ayer's Hair Vigor gave her a healthy scalp, and made the hair beautifully thick and glossy.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in Packets by grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists, London, England.

FREE Illustrated Publications, with Maps, describing Minnesota, North Dakota, Montana, Idaho, Washington and Oregon, the Free Government and CHEAP NORTHERN PACIFIC R. R. LANDS. Best Agricultural Grazing and Timber Lands now open to settlers. Mailed FREE. Address CHAS. B. LAMBORN, Land Com. N. P. R. R., St. Paul, Minn.

Good News!

No one, who is willing to adopt the right course, need be long afflicted with boils, carbuncles, pimples, or other cutaneous eruptions. These are the results of Nature's efforts to expel poisonous and effete matter from the blood, and show plainly that the system is ridding itself through the skin of impurities which it was the legitimate work of the liver and kidneys to remove. To restore these organs to their proper functions, Ayer's Sarsaparilla is the medicine required. That no other blood-purifier can compare with it, thousands testily who have gained

Freedom

from the tyranny of depraved blood by the use of this medicine.

"For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure."—Andres D. Garcia, C. Victoria, Tamaulipas, Mexico.

"My face, for years, was covered with pimples and humors, for which I could find no remedy till I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected a thorough cure. I confidently recommend it to all suffering from similar troubles."—M. Parker, Concord, Vt.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $5 a bottle.

HOTELS.

CENTRAL HOUSE,

73 Granville St.,

HALIFAX, N. S.

Conducted on strictly Temperance principles

Jan 11 MISS A. M. PAYSON.

ELLIOTT'S HOTEL,

28 to 32 Germain St.,

SAINT JOHN, N. B

Modern Improvements.

Terms $1 per day. Tea, Bed & Breakfast 75c

E. W. ELLIOTT, Proprietor.

HOTEL OTTAWA,

North Side King Square,

SAINT JOHN, N. B.

E. COSMAN, Proprietor.

Terms: $1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to Guests' comfort.

OXFORD HOUSE

TRURO.

A TEMPERANCE HOTEL.

Jan 1 A. N. COX, Proprietor.

BUSINESS CARDS.

J. CHAMBERLAIN & SON,

Undertakers,

Wareroom, Office and Residence

146 MILL STREET, PORTLAND, N. B.

Orders from the country will receive special attention. Satisfaction guaranteed.

Telephone Communication night or day.

CHIPMAN'S PATENT

IS ONE OF THE

Best Family Flours made in Canada

Ask your grocer to get it for you, if he wont, send direct to

J. A. CHIPMAN & CO.,

Head Central Wharf,

Jan 1 HALIFAX, N. S.

LAMP GOODS.

Chandeliers, Bracket, Library, Student Table and Hand Lamps; Burners, Chimneys Wicks. Shades, Globes, Lanterns, Oil and Spirit Stoves, &c.

—For Sale by—

J. R. CAMERON, 94 Prince Wm. Street.

THOMAS L. HAY,

GENERAL DEALER IN

HIDES, SKINS, and WOOL,

ALSO,

Hay, Oats, Cracked Corn and Oats, Middlings and Bran. Best of stock always on hand.

Store, under Mission Hall, Haymarket Square.

Residence—11 Paddock Street.

SAINT JOHN, N. B.

JAMES S. MAY. W. ROBERT MAY.

JAMES S. MAY & SON,

MERCHANT TAILORS,

Domville Building, Prince Wm. Street.

ST JOHN, N. B.

P. O. Box 303. Jan9

STANTON BROS.

STEAM

MARBLE, FREESTONE

AND GRANITE WORKS,

SOUTH SIDE KING SQUARE,

ST. JOHN, N. B.

Satisfaction Guaranteed.

J. McC. SNOW,

—GENERAL—

Fire, Life and Accident

INSURANCE AGENCY.

MAIN STREET,

MONCTON, N. B. jan 1

Marble, Freestone,

And Granite Works.

WALKER & PAGE, A. J. WALKER & CO.

TRURO, N. S. KENTVILLE, N.S.

All work done first-class.

CURRIE & HOWARD,

Manufacturers of

FURNITURE

FOR THE TRADE,

AMHERST, N. S.

Photos and prices on application.

At A. P. SHAND & CO.'S,

YOU CAN PURCHASE THE

Finest Shoes FOR THE LOWEST PRICES.

WINDSOR, N. S.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

EVERY MAN Who fr ulties his physical powers flagging, Pills. They will restore his physical and mental.

EVERY WOMAN pressions and irregularities. entail sickness when neglected

YOUNG MEN should They suits of youthful bad habits, system.

YOUNG WOMEN make them regular.

For sale by all druggists, or receipt of price (50c. per box), THE DR. WILLIAM

EDUCATIO

Mr. Snell is one expert penman in He writes visiting grosses addresses, makes diplomas, fl too; gives lesson writing by mail. I

SNELL'S BUSIN Windsor, N. S.

SHORTH thoroughly taught ally at this Institu procured for competent GRAPHERS furnished tw WRITING instruction and standard machines. Sho writing Supplies. Send f dress, Shorthand Institute,

THE ST. JOHN BUSINESS COLLEGE AND SHORTHAND INSTITUTE

All our Eus Teleg Short- Type- WI AFTER N

Mond

Oddfellow

Mention this

Boo

New Books ev Catalogue, 132 not sold by De too low; buy o lisher, JOHN 393 Pearl Street,

PROFESSIONA

C. W. B

Office Cor. Main & Botsfor

CLIFFORD SAYR

PHYSICIAN AN

Specialties: Diseases of and Throat.

DR. DELANEY,

DENTI

OFFICE—87 HOLLIS STRE 2 Doors Sout

Cable address—"King."

KING & BARSS, Barristers, Solicit HALIFAX, EDWIN D. KING, Q.C. WIL

Money invested on Real Collections made in all

MONT. McDONA

BARRISTE

PRINC

HERBERT W. M BARRI

Solicitor in Equity,

OFFICE ROOM No. 7 PUGSLE Prince Willia

jan 1

W. P. B

DENTAL R

22 GERMAIN

JAS. C. MOODY, Physician, Surge Office and Residence, Grey Streets, WIND