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 Price 25 Cts.
 Internally or Externally
 Instantly Stop Pain
 RHEUMATIC, NEURALGIC, NERVOUS,
 & MALARIAL COMPLAINTS.

Radway's Ready Relief.
 The Cheapest and Best
 Medicine for Family
 Use in the World.

CURES AND PREVENTS
 Colds, Coughs, Sore Throats, Inflammation,
 Rheumatism, Neuralgia, Head-
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Cures the worst pains in from one to twenty
 minutes. Not one hour after reading this
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 Headache, Diarrhoea, Dysentery, Cholera
 Morus, Colic, Flatulency, and all Internal
 Pains.

Price 25 Cts. per bottle. Sold by druggists.

Radway's Pills
 An Excellent and mild Cathartic. Purely
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 the world for the cure of all disorders of the
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Radway's Sarsaparillian Resolvent
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CATARRH
 Sold by druggists or sent by mail, 50c.
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Sabbath School.
BIBLE LESSONS.

FIRST QUARTER.

STUDIES IN THE BOOKS OF KINGS.

Lesson IV. Jan. 25. 1 Kings 18: 23-39.

ELIJAH AND THE PROPHETS OF BAAL.

GOLDEN TEXT.

"How long halt ye between two opin-
 ions? If the Lord be God, follow Him."
 —1 Kings 18: 21.

EXPLANATORY.

(Condensed from Peloubet's Notes.)

I. THE SCENE OF THE CONTEST. The place designated was on the eastern portion of Mt. Carmel. Carmel is rather a ridge than a mountain, some twelve miles in length. Its western (strictly N. W.) extremity is a bold headland some 600 feet in height, which dips at some 60 degrees into the waters of the Mediterranean. Its highest point, 1,728 feet above the sea level, is about four miles from its eastern extremity. It is at this point, called by Arabs *El Murrakah*, the Burning, or sacrifice; that without question, we are to place the scene of the burnt sacrifice.

II. THE TWO PARTIES. On this place met the two parties to the trial, in the presence of all Israel. Elijah challenged the other side to a fair test, as to which was the true and living God. It was the test of FIRE. The God who answered by fire, sending it down from heaven to consume the sacrifice, in answer to the prayers of His followers, would thereby prove Himself to all the people to be the true God. This was an eminently worthy, natural, and appropriate test. It may seem strange that Ahab, knowing the vanity of idols, should consent to such a contest. Perhaps he thought that 450 would be more than a match for Elijah; or he dared not seem to be responsible to the people for the continuance of the famine, and hoped Elijah would bring the rain. It is still stranger that the prophets of Baal were willing to enter upon this contest. But they may have expected to be able to do what they pleased, being 450 to one, and probably to gain their case by some fraud.

III. THE SPECTATORS. All Israel was summoned to the scene. The king with his chariot and attendants was there, but Jezebel remained at her palace. Representatives of all the nation, and multitudes of others were present. There was room for every person in the king dom to see. The 450 prophets of Baal, probably in all the bravery of their sacrificial vestments (2 Kings 10: 22), occupied a separate position on the hill top, between the king and the people. Elijah now summoned the people to a decision. "How long halt ye between two opinions?" In this question he had placed before them the likeness — it might almost be said the caricature — of their stumbling, hesitating gait. "How long are you to halt and totter, first on one knee and then on the other? If Jehovah be your God, walk straight after Him; if Baal, walk straight after him!"

IV. THE CONTEST. THE PROPHETS OF BAAL. THE SACRIFICE. 25. "Choose you one bullock for yourselves, and dress it first." Elijah gives the choice of bullocks to the Baalpriests, to take away all ground for cavil in case of failure. "But put no fire under. There could be no trickery on their part, for (1) Elijah was watching; (2) the people were in no mood to be trifled with now, in the height of the famine.

26. "And they took the bullock." They could not honorably retire from the contest. To have refused would have been to acknowledge defeat. Doubtless they hoped to succeed by some kind of trickery, perhaps with some slight hope in Baal's actual interference.

THE EFFORTS OF BAAL'S PROPHETS. "And called on the name of Baal from morning even until noon." The contest began early in the morning, and lasted till evening. Almost the whole of the time was consumed by the priests of Baal. "O Baal, hear us." They repeated this endlessly, as is the custom in heathen worship (Matt. 5: 7). It has a parallel in the conduct of the Greeks of Ephesus (Acts 19: 34). But we are not to suppose that no other words were uttered but these. O Baal, hear us, probably floated on the air as the refrain of a long and varied hymn of supplication.

SARCAISM. 27. "At noon... Elijah mocked them." The whole force of this sarcasm was not in Elijah, but in themselves. The facts were bitterly sarcastic, and Elijah merely held up the mirror before them, and pointed out to the people the real situation that they might see the truth in the strongest light. It is one of those specimens of irony which sometimes surprise us in the Bible, but are found, on close examination, to be one of the best modes of expressing certain kinds of human folly and madness. Nothing else can so truly set them before the mind. "Cry aloud: for he is a god." Of course Baal must be a god, or they would not worship him; and if he is a god he must be able to send the prayed-for fire. "Either he is talking," that is, to himself, wrapped in deep meditation (Rev. Ver., "musing"); or speaking to other gods in council, and so unable to hear the prayers of earth. "Or he is pursuing." Would be best rendered, *he is taking secrets* (Rev. Ver., "gotting").

28. "Cut themselves after their manner with knives (swords) and lancets (lances, or spears)." Knives and lancets is misleading. The instruments they used were weapons of heavy-armed troops. Like the derisives, who eat glass, seize living snakes with their teeth, throw themselves prostrate for their mounted chief to ride over them; like the Corybantian priests of Cybele; like the fakirs of India, they now, in their frenzied state, tossed to and fro from the sword-blasted lancets which formed part of their fantastic worship, and gashed themselves, and each other, till they were smeared with blood.

failure. So sinners will appeal in vain to their idols for help. A time is coming that will test even one's faith.

V. THE CONTEST. ELIJAH THE PROPHET OF JEHOVAH. THE ALTAR. 30. "And Elijah said unto all the people (who had been watching the Baalites), Come near unto me." He wants their presence to interest them in his work, and that they may see that he is just and honest in what he does. "And he repaired the altar of the Lord that was broken down." We can hardly be mistaken in holding that this was one of the "altars" (chap. 19: 10) "thrown down" by command of Ahab or Jezebel. Elijah's repairing it was an act of profound significance.

31. "And Elijah took twelve stones, according to the number of the tribes." This was a declaration in act that the twelve tribes together constituted one people, that they had one God in common.

32. "He built an altar in the name of the Lord." As the minister, and for the service of Jehovah; or, as Kell, "by the authority and for the glory of Jehovah." And he made a trench, or channel for holding water. "As great as would contain two measures of seed." Literally, as the space of two seahs of seed. The sea continued about three or four gallons. A trench as deep as the grain measure containing two seahs. It would therefore contain considerable water.

33. "And he poured out water thereon." FRUSTRATION OF VINDICTIVE JUSTICE. 33. "Fill four barrels." Or "water-jars," such as the maidens used to carry on their heads. The word is the same which is translated "pitcher" in Gen. 24: 14-20. "With water" from the neighboring spring which was one of the few hidden in the shade, whose waters did not fail.

34. "Do it the second time... the third time." Till the trench was full, and everything was thoroughly soaked with water to exclude all suspicion of fraud.

ELIJAH'S PRAYER. 36. "At the time of the offering of the evening sacrifice." The time at which the evening sacrifice was offered in his day, which was probably that mentioned by Josephus ("Ant. Jud." xiv. 4, 5), as the time of the evening offering. "Lord God of Abraham, Isaac, and of Israel." Note (1) he appeals to the covenant God of their pious ancestors with all His promises to them. (2) This was the same God who had done wonders for their nation in the past, delivering them from Egyptian bondage, dividing the Red Sea, bringing water from the rock, and manna from heaven.

(3) This formula was first used by God Himself at the burning bush, when He revealed Himself in flaming fire (Ex. 3: 15). "Let that name be remembered in Israel." By doing that wonder which only the true God could do. "And that I have done all these things at Thy word." That is to say, that I have been divinely directed in all that I have done publicly as a prophet, in proclaiming Thy name, in leading this assembly, and in proposing this trial. He would give the responsibility and the honor to God.

37. "That this people may know that Thou art the Lord God." He knew that God was weary of worship; that it was ruin to his country not to serve the true God; that people became like the God they loved. "And that Thou hast turned their heart." He had begun to turn them already, and the process was still going on. "Back again." From idols to the true God.

THE ANSWER. 38. "Then the fire of the Lord fell." This denotes not lightning, for an ordinary flash could have produced no such effect, but a fire miraculously proceeding from Jehovah (Lev. 9: 24).

VI. THE RESULT. (1) THE PEOPLE CONVINCED. 39. "When all the people saw it, they fell on their faces." In reverent worship and awe at the spectacle. Perhaps they hid their eyes lest they should be blinded by the brilliance of the divine light. "The Lord, He is the God!" JEHOVAH, He is God! JEHOVAH, He is God! is the universal cry; as if, turning (by a slight inversion) the name of the Prophet himself into a wacry, Elijah had said, *My God, He is Jehovah.*

An Experiment.

Bayard Taylor tells a story which shows the tenacity of memory which even the least intelligent animal may possess.

During his visits to the Zoological Gardens in London, he noticed a large hippopotamus which lay in its tank apparently oblivious of its surroundings. Entering into conversation with the keeper one morning, he was told that the creature refused to eat and was gradually starving itself to death. "I fancy it's homesick," added the keeper. "He's a fine specimen, and it seems a pity we should lose him, but he's moped ever since the keeper who had charge of him on board the steamer left. He pays no attention to anything I say."

Learning that the creature had come from a part of Africa he had once visited, Mr. Taylor, on an impulse, leaned forward and addressed it in a dialect used by the hunters and keepers of that region. The animal lifted his head, and the small eyes opened. Mr. Taylor repeated his remark, when what does Mr. Hippo do but paddle slowly over to where he stood. Crossing to the other side of the tank, the experiment was repeated with the same result, the poor thing showing unmistakable signs of joy, even consenting to receive food from the hand of his new friend.

Mr. Taylor paid several visits to the gardens, being always noticed by his African friend; finally, before leaving the city, he taught the keeper the few sentences he had learned in the last address to the hippopotamus, and went his way.

Two years later he was in London, and curious to know the result, again paid his respects to his amphibious friend. To his surprise the creature recognized his voice at once, and expressed his joy by paddling from side to side of his tank after his visitor.

Bayard Taylor says it convinced him that even a hippopotamus may have affections, and tenacious ones at that.

Minard's Liniment cures Dandruff.

Taking the Consequences.

There is one thing for which the partners of the late firm of Baring Bros. have to be commended, and that is the honest and manly way in which they have met their reverses. For a man well advanced in years, who has hitherto enjoyed an income of \$20,000 per annum, to surrender everything that he possesses and take up with a clerkship at a salary of \$2,500 a year, may be a hard reversal to stand, but it is surely one which should commend its sufferer to the kindly consideration of the world. In the case of the other partners, while it may not have been necessary to thus begin life again, these men have divested themselves of practically all of their possessions, and have in this way done all in their power to make good their errors of the past. Beside this, the ordinary creditors of the house of Baring Bros. will not, in consequence of the guarantees that have been made, lose a penny, and, if the settlements can be properly effected, even the guaranteeing banks and firms may come out of the operation without loss. There is, in this exhibition of readiness to do all that lies in one's power to redeem a fault, and to thus bear the brunt of one's mistakes, a business sincerity which we could wish was much more frequently shown on this side of the Atlantic. There have been with us not a few instances of late in which business reverses have occurred that have not, like that of Baring Bros., been settled by the payment of the full claim, but have been the cause of serious loss to the creditors. And yet the debtors who have incurred about this unfortunate state of affairs, instead of showing the least desire to make all of the restitution in their power, have endeavored to secure forced settlements favorable to themselves, or on the ill-gotten money of others have kept up an ostentatious style of living. There have been with us not a few instances of late in which business reverses have occurred that have not, like that of Baring Bros., been settled by the payment of the full claim, but have been the cause of serious loss to the creditors. And yet the debtors who have incurred about this unfortunate state of affairs, instead of showing the least desire to make all of the restitution in their power, have endeavored to secure forced settlements favorable to themselves, or on the ill-gotten money of others have kept up an ostentatious style of living.

How to Treat a Cold.

Don't stuff a cold as the old adage advises, if you do you will have a fever to starve. A genuine cold is a shock received by the many million nerves which approach near the surface of a human body, and which control the nearly every pore of the skin. This shock closes the pores of the skin, is transmitted to the nerve centers and back to the mucous membranes, forcing a great amount of blood to those membranes, creating more or less irritation and consequent feverishness. The result is, then, watery discharge and catarrh. The shock may have its cause from a chill, from improper eating, a nervous thrill, and various other causes which irritate the nerves of the skin and mucous membranes of the nose, throat and bronchial tubes. Excess of food in the stomach still more clogs the system and pores of the skin, so that effete matter which should be carried off by the natural courses is retained; which is ample reason for not stuffing a cold. Experimenting with a severe cold is a dangerous matter; as most persons try one remedy only until some friend suggests another "sure cure." When slight hoarseness or tightening of the nasal membranes warns one of a skin exposure or chill from whatever cause, stop promptly; delays are dangerous, with children it may mean croup and strangulation; with adults, catarrh, bronchitis, perhaps pneumonia. If neglected nothing can prevent the sneezing, nose, and was become look of a person with a cold. Scores of mothers would as soon go to bed without a child in the house, as without that old-fashioned remedy, Johnson's Anodyne Liniment near at hand for colds and croupy children. Used with a mild laxative, as described on the wrappers or in a pamphlet which I. S. Johnson & Co., Boston, Mass., will send free to any one, Johnson's Anodyne Liniment will cure a cold quicker than any known remedy. A mild nutritious diet, a gentle physic to open the secretions, and a bottle of that old Anodyne from your druggist, will conquer any cold.

The Great Blood Purifier.

A Word to the People. "Truth is Mighty, and will prevail."

THE remarkable effects and most satisfactory results, in every variety of disease arising from IMPURITIES OF THE BLOOD, which are experienced and made manifest from day to day, by those who have taken NORTHRUP & LYMAN'S VEGETABLE DISCOVERY, for complaints which were pronounced incurable, are surprising to all. In many of these cases, the persons say their pain and sufferings cannot be expressed, as in cases of Scrofula, where apparently the whole body was one mass of corruption.

This celebrated medicine will relieve pain, cleanse and purify the blood, and cure such diseases, restoring the patient to perfect health after trying many remedies, and having suffered for years. It is not conclusive proof that if you are a sufferer you can be cured? Why is this medicine performing such great cures? It works in the BLOOD, the Circulating Fluid. It can truly be called the GREAT BLOOD PURIFIER.

The great source of disease originates in the BLOOD, and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention. When the blood becomes lifeless and stagnant, either from change of weather or of climate, want of exercise, irregular diet, or from any other cause, NORTHRUP & LYMAN'S VEGETABLE DISCOVERY will renew the Blood, carry off the putrid humors, cleanse the stomach, regulate the bowels, and impart a tone of vigor to the whole body.

The conviction is, in the public mind as well as the medical profession, that the remedies supplied by the VEGETABLE KINGDOM are more safe and more effective in the cure of disease than mineral medicines. The Vegetable Discovery is composed of the juice of most remarkable roots, herbs and berries. It is pleasant to take, and is perfectly safe to give an infant. Allow us to ask you a candid question:—Do you need it? Do not hesitate to try it. You will never regret it. All druggists have it for sale.

Mr. JOHN C. FOX, Olinia, writes:—"Northrup & Lyman's Vegetable Discovery is giving good satisfaction. Those who have used it say it has done them more good than anything they have ever taken."

IN ITS WORST FORM.—Miss JULIA A. PRINCE, Toronto, writes:—"I had Dyspepsia in its worst form for over a year, but after taking three bottles of Northrup & Lyman's Vegetable Discovery, a perfect cure followed. I take great pleasure in recommending it to anyone suffering from Dyspepsia."

Mr. W. THAYER, Wright, P. Q., had DYSPEPSIA FOR TWENTY YEARS. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of and immediately commenced taking Northrup & Lyman's Vegetable Discovery. The pains have left, and he rejoices in the enjoyment of excellent health; in fact he is quite a new man.

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