"The Inhabitant of the Rock."

BY REV. ALEXANDER MACLAREN, D. D.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—Isaiah 26:3, 4.

There is an obvious parallel between these verses and the two preceding ones which occupied us last Sunday morning. The safety which was there set forth as the result of dwelling in the strong city is here presented as the consequence of trust. The emblem of the fortified place passes into that of the Rock of Ages. There is the further resemblance in form, that, just as in the two preceding verses we had the triumphant declaration of security followed by a summons to some unknown persons to "open the gates," so here we have the triumphant declaration of perfect peace, followed by a summons to all, to "trust in the Lord for ever." If we may suppose the invocation of the preceding verses to be addressed to the watchers at the gate of the strong city, it is perhaps not too fanciful to suppose that the invitation in my text is the watcher's answer, pointing the way by which men may pass into the city.

Whether that be so or no, at all events I take it as by no means accidental that immediately upon the statement of the Old Testament law that righteousness alone admits to the presence of God, there follow so clear and emphatic an anticipation of the great New Testament Gospel that faith is the condition of righteousness, and that immediately after hearing that only "the righteous nation which keepeth the truth" can enter there, we hear the merciful call, "Trust ye in the Lord forever." So, then, I think we have in the words before us, though not formally yet really, very large teaching as to the nature, the object, the blessed effects, and the universal duty of that trust in the Lord which makes the very nexus between man and God, according to the teaching of the New Testament.

I. First, then, I desire to notice in a sentence the insight into the true nature of trust or faith given by the word employed here.

Now the literal meaning of the expression here rendered "to trust," is to lean upon anything. As we say, trust is reliance. As a weak man might stay his faltering tottering steps upon some strong staff, or might lean upon the outstretched arm of a friend, so we, conscious of our weakness, aware of our faltering feet, and realizing the roughness of the road, and the smallness of our strength, may lay the whole weight of ourselves upon the loving strength of Jehovah. And that is the trust of the Old Testament; the faith of the New—the simple act of reliance, going out of myself to find the basis of my being, forsaking myself to touch and rest upon the ground of my security, passing from my own weakness and laying my trembling hand into the strong hand of God, like some weak-handed youth on a coach box who turns to a stronger beside him and says, "Take thou the reins, for I am feeble to direct or restrain." Trust is reliance, and reliance is always blessedness.

II. Notice, secondly, the steadfast peacefulness of trust.

Now there are difficulties about the rendering and precise significance of the first verse of my text with which I do not need to trouble you. The Authorized Version, and still more perhaps the Revised Version, give substantially, as I take it, the prophet's meaning; and the margin of the Revised Version—if any of you can refer to it—is still more literal and accurate than the text, "the steadfast mind Thou wilt keep in peace, because it trusteth in Thee." If this, then, be the true meaning of the words, you observe that it is the steadfast mind, steadfast because it trusts, which God keeps in the deepest peace that is expressed by the reduplication of the word.

And if we break up that complex thought into its elements, it just comes to this first, that trust makes steadfastness. Most men's lives are blown about by winds of circumstance, directed by gusts of passion, shaped by accidents, and are fragmentary and jerky, like some ship at sea with nobody at the helm, heading here and there, as the force of the wind or the flow of the current may carry them. If my life is to be steadied there must not only be a strong hand at the tiller, but some outward object which shall be for me the point of aim and the point of rest. No man can steady his life except by clinging to a holdfast without himself. Some of us look for that stay in the fluctuations and fleetingnesses of creatures; and some of us are wiser and saner, and look for it in the steadfastness of the unchanging God. The men who do the former are the sport of circumstances, and the slaves of their own natures, and there is no consistency in noble aim and effort throughout their lives, corresponding to their circumstances, relations, and nature. Only they who stay themselves upon God, and get down through all the superficial shifting strata of drift and gravel, to the base-rock, are steadfast and solid.

My brother, if you want to govern yourself you must let God govern you. If you want to be firm you must draw your firmness from the unchangingness of that Divine nature which you grasp. How can a willow be stiffened into an iron pillar? Only—if I might use such a violent metaphor—when it receives into its substance the iron particles that it draws from the soil in which it is rooted. How can a bit of thistledown be kept motionless amidst the tempest? Only by being glued to something that is fixed. What do men do with little things on deck when the ship is pitching? Lash them to a fixed point. Lash yourselves to God by simple trust, and then you will partake of His serene immutability in such fashion as it is possible for the creature to participate in the attributes of the Creator.

And then, still further, the steadfast mind—steadfast because it trusts—is rewarded in that it is kept of God. It is no mere mistake in the order of his thought which leads this prophet to allege that it is the steadfast mind which God keeps. For, though it be true, on the one hand, that the real fixity and solidity of a human character came more surely and fully through trust in God than by any other means, on the other hand, it is true that, in order to receive the full blessed effects of trust into our characters and lives, we must persistently and doggedly keep on in the attitude of confidence. If a man holds out to God a tremulous hand with a shaking cup in it, which he sometimes presents and sometimes twitches back, it is not to be expected that God will pour the treasure of His grace into such a vessel, with the risk of most of it being spilt upon the ground. There must be a steadfast waiting if there is to be a continual flow.

It is the mind that cleaves to God which God keeps. I suppose that there was floating before Paul's thoughts some remembrance of this great passage of the evangelical prophet when he uttered his words, which ring so curiously with so many echoes of them, when he said, "The peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." It is the steadfast mind that is kept in perfect peace. If we "keep ourselves" by that Divine help which is always waiting to be given, "in the" faith and "love of God," He will keep us in the hour of temptation, will keep us from falling, and will garrison our hearts and minds in Christ Jesus.

And then, still further, this faithful, steadfast heart and mind, kept by God, is a mind filled with deepest peace. There is something very beautiful in the prophet's abandoning the attempt to find any adjective of quality which adequately characterizes the peace of which he has been speaking. He falls back upon the expedient which is the confession of the impotence of human speech worthily to portray its subject when he simply says, "Thou shalt keep in peace, peace . . . because he trusteth in Thee." The reduplication expresses the depth, the completeness of the tranquility which flows into the heart. Such continuity, wave after wave, or rather ripple after ripple, is possible even for us. For, dear brethren, the possession of this deep, unbroken peace does not depend on the absence of conflict, on distraction, trouble, or sorrow, but on the presence of God. If we are in touch with Him, then our troubled days may calm, and beneath all the surface tumult there may be a centre of rest. A man in some high hill-fortress looks down upon the open where the enemy's ranks are crawling like insects across the grass, and he scarcely hears the noise of the tumult, and no arrow can reach his lofty hold. So up in God we may dwell at rest whatever betide. Strange that we should prefer to live down amongst the unwalled villages, which every spoiler can harry and burn, when we might climb, and by the might and the magic of trust in the Lord, bring round about ourselves a wall of fire which shall consume the poison out of the evil, even whilst it permits the sorrow to do its beneficent work upon us.

III. So, note again the worthiness of the Divine name to evoke, and the power of the Divine character to reward the trust.

We pass to the last words of my text—"In the Lord Jehovah is everlasting strength."

Now I suppose we all know that the words feebly rendered in the Authorized Version "everlasting strength" are literally "the Rock of Ages"; and that this verse is the source of that hallowed figure which, by one of the greatest of our English hymns, is made familiar and immortal to all English-speaking people.

But there is another peculiarity about the words on which I dwell for a moment, and that is that here we have for one of the only two times in which the expression occurs in Scripture the great name of Jehovah reduplicated. "In Jah Jehovah is the Rock of Ages." In the former verse the prophet had given up in despair the attempt to characterize the peace which God gave, and fallen back upon the expedient of naming it twice over. In this verse, with similar eloquence of reticence, he abandons the attempt to describe or characterize that great name, and once more, in adoration, contents himself with twice taking it upon his lips, in order to *impress* what he cannot *express*, the majesty and the sufficiency of that name.

What, then, is the force of that name? We do not need, I suppose, to do more than simply remind you that there are two great thoughts communicated by that self revelation of God which lies in it. *Jehovah*, in its literal grammatical signification, puts emphasis upon the absolute, underived, and therefore unlimited, unconditioned, unchangeable, eternal being of God. "I AM THAT I AM." Men and creatures are what they are made, are what they become, and some time or other cease to be what they were. But God is what he is, and is because what He is. He is the Source, the Motive, the Law, the Sustenance of His own Being; and changeless and eternal He is for ever. In that name is the Rock of Ages.

That mighty Name, by its place in the history of Revelation, conveys to us still further thoughts, for it is the Name of the God who entered into covenant with His ancient people, and remains bound by His covenant to bless us. That is to say, He hath not left us in darkness as to the methods and purpose of His dealings with us, or as to the attitude of His heart towards us. He has bound Himself by solemn words, and by deeds as revealing as words. So we can reckon on God. To use a vulgarism which is stripped of its vulgarity if employed reverently, as I would do it—we know where to have Him. He has given us the elements to calculate His orbit; and we are sure that the calculation will come right. So, because the Name flashes upon men the thought of an absolute Being, eternal, and all-sufficient, and self-modified, and changeless, and because it reveals to us the very inmost heart of the mystery, and makes it possible for us to forecast the movements of this great Son of our heavens, therefore in the Name "*Jah Jehovah* is the Rock of Ages."

The metaphor needs no expansion. We understand that it conveys the idea of unchangeable defence. As the cliffs tower above the river that swirls at their base, add takes centuries to eat the faintest line upon their shining surface, so the changeless God rises above the stream of time, of which the brief breakers are human lives, "sparkling, bursting, borne away." They who fasten themselves to that Rock are safe in its unchangeable strength. God the Unchangeable is the amulet against any change that is not growth in the lives of those who trust Him. Some of us may recall some great precipice rising above the foilage, which stands to-day as it did when we were boys, unwasted in its silent strength while generations of leaves have opened and withered at its base, and we have passed from childhood to age. Thus, unaffected by the transiency that changes all beneath, God rises the Rock of Ages in whom we may trust. "The conies are a feeble folk, but they make their houses in the rocks." So our weakness may house itself there and be at rest.

IV. Lastly, note the summons to trust.

We know not whose voice it is that is heard in the last words of my text, but we know to whose ears it is addressed. It is to all. "Trust ye in the Lord for ever."

Surely, surely the blessed effects of trust, of which we have been speaking, have a voice of merciful invitation summoning us to exercise it. The promise of peace appeals to the deepest, though often neglected and misunderstood longings of the human heart. "Inly we sigh for that repose." Oh! dear brethren, if it be true that into our agitated and struggling lives there may steal, and in them there may abide, this priceless blessing of a great tranquillity, surely nothing else should be needed to woo us to accept the conditions and put forth the trust. It is strange that we should turn away, as we are all tempted to do, from that rest in God, and try to find repose in what was only meant for stimulus, and is altogether incapable of imparting rest. Storms live in the lower regions of the atmosphere; get up higher and there is peace. Waves dash and break on the surface region of the ocean; get down deeper, nearer the heart of things, and again there is peace.

Surely the name of the Rock of Ages is an invitation to us to put our trust in Him. If a man knew God as He is, he could not choose but trust Him. It is because we have blackened His face with our own doubts, and darkened His character with the mists that rise from our own sinful hearts, that we have made that bright Sun in the heavens, which ought to fall upon our hearts with healing in its beams, into a lurid ball of fire that shines threatening through the dim obscurity of our misty hearts. But if we knew Him we should love Him, and if we would only listen to His own self revelation we should find that He draws us to Himself by the manifestation of Himself, as the sun binds all the planets to his mass and his flame by the eradiation of his own mystic energies.

The summons is a summons to a faith corresponding to that upon which it is built. "Trust ye in the Lord for ever, for in the Lord is the strength that endures for ever." Our continual faith is the only fit response to His unchanging faithfulness. Build rock upon rock.

The summons is a summons addressed to us all. "Trust ye"—whoever ye are—"in the Lord for ever." You and I, dear friends, hear the summons in a yet more beseeching and tender voice than was audible to the prophet, for our faith has a nobler object, and may have a mightier operation, seeing that its object is "the Lamb of God that taketh away the sin of the world"; and its operation, to bring to us peace with God through our Lord Jesus Christ. When from the cross there comes to all our hearts the merciful invitation, "Believe on the Lord Jesus Christ, and thou shalt be saved," why should not we each answer,

Rock of Ages, cleft for me,
Let me hide myself in Thee.

Save the Children!

BY REV. THEODORE L. CUYLER.

The press is discussing very widely the attempted cures for drunkenness. One ounce of prevention is worth a ton of cures—especially when they prove to be but catch-penny quackeries. The only infallible specific against the curse of drunkenness is to *stop before you begin*. The time to instil the principles of total abstinence is in childhood: and one of the best places to do this is in the Sunday-school. Good instructions in the home may be strengthened there; bad influences and example may be often corrected there. Tens of thousands of children do not receive any moral instruction anywhere else. Why should not the most widely destructive sin in our land be made prominent in the one place where *prevention* may be made most effective?

Missionary societies are organized in every Sabbath-school to encourage benevolence among children, but ought they not also to be taught to abhor what sinks human beings lower than heathenism in our own land? If a child is taught to avoid profanity, falsehood, theft and impurity, should he or she not also be taught to abhor drunkenness and everything that may lead to it? If a boy is told that the stealing of a pin leads to the stealing of a pound, why should he not also be told that the first taste of wine or ale may kindle the appetite that has sent so many bodies and souls to perdition? A wise teacher says to the scholar, "My lad, it will be a wholesome act of self-denial to put a part of your spending money into the missionary box." Why not go farther and inculcate that principle of *self-denial* on which the total abstinence practice is built? It is the business of a Christian teacher to *buoy the channel* with plain warnings against the customs and practices and temptations that are to be encountered on the stream of life. Paint as in the letters of fire—oh teacher!—on one huge buoy these words: "Whoso committeth sin is the slave of sin;" and on another, "Wine biteth like a serpent and stingeth like an adder;" and on another, "The drunkard shall not inherit the kingdom of God." Burn these truths into their very souls!

Let it not be said that the children in our Sunday schools and Mission-schools are in no peril from the intoxicating glass. They are in just as much danger from that quarter as from falsehood, theft, impurity or profanity or any other sin. The ensnaring glass meets them on every side; the saloon is on every thoroughfare; the wine or ale bottle may be on the table in their own homes. The Sunday-school teacher should not only be a total abstainer, with no odors of the wine-cup on his breath, but ought to give his scholars careful instruction as to the nature and deceitful danger of all intoxicating beverages. The nature of all alcoholic drinks should be carefully explained, and that the *first glass* may be the kindling of a "flame that will burn to the lowest hell." Let the teacher caution his scholar against all places of drinking-resort; and above all show the necessity of saying "No" to the first temptation or offer of the social glass. Instruction as to the nature of intoxicating drinks is not half as important as the inculcation of moral courage to stand a laugh for being a "teetotaller." Shall a total abstinence pledge be used in the Sunday-school? Yes, by all means, when it is used wisely, discriminatingly, and also with the approval of the parents whenever that can be obtained. A boy or girl makes a solemn promise to a parent to do this or to avoid that. What sound ethical objection can be made to a boy's signing a solemn pledge never to touch an intoxicant? It is no more a "cowardly act" than it is cowardly for a youth to stay out of a gambling-house. A temperance pledge has saved tens of thousands. I verily believe that, under God, it saved me amid all the temptations of school and college days. The pledge-system ought to be resumed and put into practice again in the homes, in the Sunday-schools, in the colleges and in the community.

All Sunday-school libraries should be well stocked with more or less books like Sargent's "Temperance Tales" and the best productions of the "National Temperance Society and Publication House" (58 Reade Street, New York). That Society has issued some capital books to point out the virtues of abstinence and the miseries of strong drink. Their little paper, *The Youth's Temperance Banner*, is very attractive, and in mission Sunday-schools may be a preacher to the parents of many a poorchild, as well as to the child itself. "Bands of Hope" are still in fashion in many mission-schools. There is one in the "Cuyler Chapel" (maintained by the Young People's Association of my old church), which meets every week; and in the largest mission-school in Brooklyn, that of Dr. R. R. Meredith's church, a large Band of Hope has been lately organized. The chief thing to be done to day for the spread of temperance is to *enlist the young* on the side of entire abstinence. Curing drunkenness is desperate business, and only a wreck is saved at the best. To wait for every saloon to be closed by prohibitory law is to wait until millions have been ruined. If we cannot shut up the slaughter-houses at once, we can keep the young from being enticed into the drinking-habits. For the sake of home and commonwealth and the church, let us, with God's help, strive to *save the children*. If the two hundred thousand Sunday-school teachers in the land will do their part, this greatest of all social reforms will the sooner be accomplished.—*Evangelist.*

The Immanence of Christ.

Immediately after the resurrection of Jesus the disciples must often have wondered how it was, if they were to see Christ no more, they were yet to be brought into relation with Him. The various manifestations of the risen Lord to them, during the period before the ascension, were typical of the complete answers to that question. The epiphany at the Sea of Tiberias, for instance, taught them to see Him in the events of life. John gave the spiritual interpretation of the laden net when he exclaimed, "It is the Lord." By a flash of spiritual insight he saw that the great draught of fishes was the token of the near and personal Christ.

There are three leading philosophies of nature and events; that of Chance, that of Fate, and that of a Personal Being. To the first, the universe is a fortuitous combination; to the second, it is the result of inexorable laws; to the third it is the manifestation of a person.

Sometimes the moral nature enforces the Christian conclusion. Men follow their own ways, when suddenly the formulæ of Chance, or Law, seem utterly inadequate to interpret a blessing, a crushing sorrow, or a signal retribution. They feel that they are dealing with a personal will, that One is touching their lives, and they say "It is the Lord." The doctrine of Providence verifies itself in consciousness. The interpretation that men give to occasional marked events Christianity applies to all things.

At the Sea of Tiberias the essential feature of the miraculous draught of fishes, the thing it taught them, was that they could see their Lord in the events of life, that though their eyes could not pierce to the heavens they could see the tokens of His presence and working in their common tasks, that the natural was the open channel of communication from Him to them.

The Christian church has not yet fully apprehended the broad outlines of this touching. In times past a hyper-Calvinism has locked hands with materialism, and made God the slave of His own laws, not seeing that God's laws are simply the methods of His working according to His nature. Modern theology makes much of the expression "the immanence of God." A thorough going New Testament theology would, we are persuaded, speak rather of the immanence of Christ. As Ruskin says: "The hand that scattered the snow on Lebanon, and smoothed the slopes of Olivet, was pierced on the cross." Christ is the Lord of nature; we come in contact with Him, not only in the intuitions of the soul and in the work of the Spirit, but in the course of nature, in the events of our lives, and in the movement of human history.

To gross minded men the extraordinary draft of fishes would be simply "a fine catch"; to the disciples it was the token of Christ's presence, they were brought near Him in the laden net. That is the difference between the material and the spiritual interpretation of life; between chance or fate and the immanent Christ, touching men, guiding, rebuking, warning, inspiring in the circumstances that we call secular, but which, could we interpret them aright, would be seen to be full of Him. In the words of the New England poet, whose eighty-fifth birthday we celebrate this week,—

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

—*Sel.*

— If you have a hacking cough that keeps you awake at night, send 12 cts. in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hacknomore lozenges. He will send them to you by mail. They give immediate relief.

Racing with a Stump.

At a prayer meeting the other evening the topic was "Growth." In the course of the meeting a brother who has a way of hitting the nail on the head told a story something like this:

Some years ago a Captain Blackman was sailing a vessel on Lake Erie. On a certain occasion he was in Dunkirk harbor, at the extreme east end of the lake, wishing to clear for Cleveland. The wind had been blowing stiff and steady from the west for several days, and it was very rough outside. But the Captain thought he could make headway against the heavy sea, so he tacked out, turned the point, and disappeared from view. After he had been gone a few hours, he came sailing back, and when he was asked why he had returned, he answered, "I've been out there racing with a stump on the shore for two hours, and the stump beat me, so I thought I'd better come back."

"Brethren," added the speaker, "if, in making for the kingdom of heaven, we can't beat a stump on the shore, there is something wrong about our sailing," and sat down.

If you think about it a little, you will see that there is something in the suggestion. There are things that answer to the stump on the shore, fixed points which we ought to pass, but which in our "sailing for the kingdom of heaven" somehow keep ahead of us.

There are professions. Call them confessions, if you prefer that name for early acknowledgments of renewing grace, but confessions involve profession, and when, after years of apparent movement, we have not yet caught up to them, our seamanship is condemned. We cannot blame the winds or tides, for invincible hindrances are not permitted on this sea.

There are promises. The vow in form is not in fashion, but the vow in fact is frequent in Christian experience. Confessions, prayers, praises, thanksgivings, all have in them an element of promise, if they are sincere. But, without insisting upon that, in every Christian life instances are not few of formal separations from unworthy things, and definite promises of consecrated living. And do not these promises, many of them, outsail us, and after so long a time appear still in advance of us, still unfulfilled?

There are also, say it softly, criticisms of others. Few, if any, of our brethren do as they ought; and we have remarked upon it, perhaps only to ourselves, probably to a friend or two. And, forgetting the injunction not to judge one another any more, we have forgotten also the added direction to judge ourselves more sharply. So, between being stiff with others and loose with ourselves, we have decidedly failed to come up to the mark set by our own judicial words. If there is any "stump on the shore" which we ought to sail by with all speed, never to see another like it, it is this.

In a certain town in Michigan a church was in debt. One evening some of the brethren were discussing ways and means of removing it. In the course of the conference Mr. A. said to Mr. B., "If I had as much money as you have, I'd pay the whole debt myself." A year later the same debt was under consideration by pretty much the same company. In the meantime Mr. A. had been greatly prospered. Mr. B. turned to Mr. A. and said, "You now have as much money as I have, and more too; why don't you pay the debt?" And Mr. A. said "Humph!" Mr. A. was a very poor sailor. He had been beaten in a race with a stump of his own setting, when the wind and tide were in his favor.

— Rich men in churches after the Congregational order need much grace. The members who cannot pay largely defer to them, and it is easy for a large contributor to keep the church as a whole in leading strings through respect for his money. But here and there is a man of large wealth, who does the most of any one in the church for its support, who frankly says, "I do not give my money to control this church, but I give it to the church for the sake of Christ, and I do not dictate to you what minister you shall get or how you shall do things. I shall not get offended or withdraw my subscription if you do not follow my advice." It takes sound Christian principle for a man to say that and act that. —*Watchman.*

— Magnify anything and you magnify its imperfections. Christian character is magnified virtue, and a very small spot on it shows large. "Dead flies in the ointment of the apothecary" is the way Solomon puts it. The wiser and better one is reputed to be, the more care he must take not to vitiate his good name. But the "dead flies" that make foulness in the midst of sweetness were once living flies. The sweetness was what drew them there. "Envy rejoiceth in iniquity," and its insects are always buzzing round the good, on missions of mischief. A cant phrase, now everywhere heard, pays tribute to the man who will not let them "light" on him. Old Gottlieb Enderfelder's geography had this question, "What is the greatest curiosity in the city of Prague?" Answer: "A meat market without flies. They were driven off by the holy Procopius." It will take more than the power of "holy Procopius" to keep Christians free from faults; but they can learn what a bad savor their faults have in the world, and make the fact one of their most useful trials.—*Watchman.*

— K. D. C. relieves distress after eating and promotes healthy digestion.

TO THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON 30 St. John St., Montreal.

The Ohio Woodenware FACTORY
Is fitted with the most perfect machinery for the manufactory of
CLOTHES-PINS, HAY RAKES,
WASHBOARDS,
Children's Waggons and Sleds.
Box Shooks, Barrel Heads, Matched Sheathing, Floor Boards, Mouldings, &c., furnished for the trade on most reasonable terms.
ORDERS ARE SOLICITED.
GEO. CROSBY, Proprietor.
OPP. RAILWAY STATION,
OHIO, YARMOUTH CO., N. S.

HOTELS.

CARLTON HOUSE,
HALIFAX, N. S.
The above house is centrally situated, corner ARGYLE AND PRINCE STS.
Lighted by Electricity.
Well served table, and nice comfortable rooms. Mrs. M. E. MARGESON.
Telephone 785.

CENTRAL HOUSE,
73 Granville St.,
HALIFAX, N. S.
Conducted on strictly Temperance principles
M.86 A. M. PAYSON.
jan 1

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.

PROFESSIONAL CARDS

C. W. BRADLEY, DENTIST,
MONCTON, N. B.
Office Cor. Main & Botsford Sts. jan 1

Cable address—"King." Telephone No. 519
KING & BARSS,
Barristers, Solicitors, Notaries, &c.
HALIFAX, N. S.
EDWIN D. KING, Q.C. WILLIAM L. BARSS, LL.B.
Money invested on Real Estate Security. Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, &c.,
PRINCESS STREET,
ST. JOHN, N. B.

W. P. BONNELL, D. D. S.,
DENTAL ROOMS:
22 GERMAIN STREET,
SAINT JOHN, N. B.

DR. W. H. STEEVES,
DENTIST,
4 WELLINGTON ROW,
ST. JOHN, N. B.

JAS. C. MOODY, M. D.,
Physician, Surgeon & Accoucheur, Office and Residence, corner Gerrish and Grey Streets. WINDSOR, N. S.

BUSINESS CARDS.

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, 64 Prince Wm. St.

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—41 Paddock Street.
SAINT JOHN, N. B.

CHIPMAN'S PATENT
IS ONE OF THE
Best Family Flours made in Canada
Ask your grocer to get it for you, if he want, send direct to
J. A. CHIPMAN & CO.,
Head Central Wharf,
jan 1 HALIFAX, N. S.

J. McC. SNOW,
— GENERAL —
Fire, Life and Accident
INSURANCE AGENCY.
MAIN STREET,
MONCTON, N. B. jan 1

Marble, Freestone,
And Granite Works.
A. J. WALKER & SON, TRURO, N. S. A. J. WALKER & CO. KENTVILLE, N. S.
All work done first-class.

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

CURRIE & HOWARD,
Manufacturers of
FURNITURE
FOR THE TRADE,
AMHERST, N. S.
Photos and prices on application.

"Acts like magic in all Stomach troubles."
DYSPEPTICURE
A WONDROUS REMEDY.
Cures all forms of Indigestion and Chronic Dyspepsia. A quick and sure relief for Headache, Sleeplessness and Nervousness.
Sample Size, 25c. Large bottles, $1.00.
Prepared by
CHAS. K. SHORT, Pharmacist, St. John, N. B.
SOLD EVERYWHERE.