PASTOR RUSSELL'S SERMON

What God Requires of Us—Text, "What Doth Thy God Require of Thee, But to Do Justly, and to Love Mercy, and to Walk Humbly With Thy God?" (Micah vi, 8.)

Sermon by Charles T. Russell, Pastor of Brooklyn, N.Y., Tabernacle.

NORFOLK, Va., Feb. 13.—Sometimes a whole sermon is preached in a few words. No one will dispute the reasonableness of the divine requirement as stated in our text. Our Creator could not justly or with self-respect ask less than this of His creatures who would enjoy His favor. The interests of all demand that these principles should be required of every creature permitted the enjoyment of divine favor to the extent of eternal life.

But now let us see the scope of this divine requirement, whose justice we have already acknowledged. We note the natural division of our text into three parts:

(1) Doing justly;
(2) Loving mercy;
(3) Walking humbly.

The requirement of justice in all our dealings with our fellows commends itself to every rational mind. It includes the whole law of God. A brief statement of that law which had our Lord's approval reads, Thou shalt love the Lord thy God with all thy heart and all thy mind, all thy being and all thy strength; and thou shalt love thy neighbor as thyself. On these two propositions hang all the law and the prophets. It is but just that we should recognize our Creator as first; that we should glorify the One who gave us our being and all the blessings that came therewith; that we should be obedient to His righteous requirements that make for our own happiness and that of others. It is also but right that we should recognize the rights of others, as we would have them recognize our rights. The Golden Rule is the barest of justice. Not a hair's breadth less would come within the requirements of our text, Do Justly. Come, then, let us reason together. How many of us do justly in all of life's affairs—in our relationship to our God and to our neighbor?

Begin at home. Let each one criticise his words and his deeds toward his parents; toward his children; toward his brothers; toward his sisters; toward husband; toward wife. Do we in all our relationships of life treat these who are so near and so dear to us according to the standards of justice, according to the Golden Rule? Do we do toward them as we would have them do toward us? If not, after making a beginning, with the Lord, striving to render to Him our homage and obedience, let us closely scrutinize every word, every act of the home life and see to what extent these can be improved upon and made more nearly just.

Follow the matter up and consider the justice or injustice of your words and deeds in daily life with your neighbors and daily associates. In matters of business do you drive a closer bargain with them than you would think just for them to make with you? Do you blow no more tobacco smoke in the face of your neighbor than you would like to have him blow in your face? Are you as careful about wiping your feet when entering his house as you would like him to be when entering your house? Do you treat all men, women, children and animals as kindly, as gently, as properly every way as you think would be just and right if you were in their place and they in yours? Do you speak as kindly of your neighbors as you would have them speak of you? Or do you hold up their imperfections to ridicule, as you would like to have them hold up yours?

Do you not begin to see, dear friends, that what God requires of us is much beyond what the majority have been rendering? Do you stand appalled and tell me that it would be impossible to live fully up to that standard? I agree with you. And St. Paul agrees, saying, "We cannot do the things which we would." The Scriptures again agree and declare, "There is none righteous, no, not one. All have sinned and come short of the glory of God."

Suppose we do our very best daily to measure up to our highest conceptions of our God-given ideals and standards, would God accept of this and count us worthy of His favor and of eternal life? Surely not. The law of the Lord is perfect. Justice is justice. Not the hearer of a law, not the well-wishing, receives the reward, but the doer, the obedient! Here, then, we find ourselves in difficulty. With our hearts, our minds, we approve God's law and desire to be obedient to Him, but find, as St. Paul says, that many things we wish to do we fail to accomplish; and many of the things we do not wish to do we cannot avoid. "We cannot do the things that we would." We approve the excellent demands of God's law. We disapprove the imperfections of our own flesh. Like St. Paul, we cry out, "O wretched man that I am! who shall deliver me from this dead body?"—this body that is imperfect thru inherited sin and weaknesses. With our minds we serve God's law and approve it; but with our bodies we come short. What is our hope? How shall we be delivered? Can we prevail upon God to change the reasonable requirement of our text so that it shall read, What doth God require of me but to will justly and do imperfectly? We cannot hope for such a change in the Divine Law. Are we then hopelessly as respects Divine approval and eternal life? (Romans vii, 17-24.)

In our moment of perplexity we hear God's message "speaking peace thru Jesus Christ our Lord." The message of peace is that what we could not do for ourselves in the way of lifting ourselves up to Divine approval God has provided shall be done for us thru our Lord Jesus Christ. Our failure to keep the Law marks us as unworthy of eternal life, and worthy of the wages of sin—not eternal torment, but death. God in mercy concluded to offer us eternal life as a gift—because of our not actually meriting it under His legal requirements. Thus, we read, "The wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord" (Romans vi, 23). What we could not obtain legally under the Divine requirements God proffers to us as a gift. But the gift is a conditional one as expressed in the words, "thru Jesus Christ our Lord." Only those who accept Jesus Christ as "the Way, the Truth, and the Life" may have God's gift of eternal life. Hence it will be seen that it is wholly a mistake to suppose that the heathen at home or abroad can get eternal life, the gift of God, in ignorance of Christ. All the Scriptures confirm this and declare not only that we cannot save ourselves by obedience to the terms of God's Law, but that "there is none other name under heaven given among men, whereby we must be saved"—thru faith in His name—thru faith in His blood (Acts iv, 12).

God's Law represents himself and cannot change. He cannot require less than perfection. To do so would be to fill the universe to all eternity with depraved and imperfect beings. God has a higher plan than this and declares, "As the heavens are higher than the earth, so are my ways higher than your ways" (Isaiah iv, 9). He explains that His ultimate purpose is that there shall be no imperfect creature in all His universe. All whose hearts are loyal to him and the principles of His government shall be perfected, and all others shall be destroyed in the second death. Thus, eventually, every knee shall bow and every tongue confess to the glory of God. Then every creature which is in heaven, and on the earth, and under the earth, shall be heard saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the lamb forever (Revelation v, 13).

Possibly God could have arranged some other way of dealing with sin and sinners which would not have required the death of Jesus as the ransom price, the purchase price, the redemption price for sinners. But the fact that this method was adopted by our great Creator assures us that no other method would have been so wise, so just, so beneficial. No other method would have so fully demonstrated God's Wisdom, Justice, Love and Power.

We agree with all the orthodox creeds of Christendom that only repentance from sin and an endeavor to put it away from our thoughts and words and deeds, combined with faith in the Redeemer's sacrifice and a full consecration of heart and life to do the Father's will—nothing short of this attainment will gain the salvation which God is now holding out to mankind. To suc hthe apostle explains that the righteousness, the full demands of the Law of God, His full requirement, "is fulfilled in us who are walking not after flesh, but after the Spirit" (Romans viii, 4). From the moment of our consecration and begetting of the holy Spirit God deals with this class as with sons. He trains them in the School of Christ, disciplining, chastening, proving them, testing the sincerity of their consecration vows and the loyalty of their hearts. To those who prove faithful the great reward is promised—glory, honor, immortality, joint-heirship with Jesus Christ in His millennial kingdom and its work of blessing all the families of the earth (Galatians iii, 29; Revelation iii, 21.

Our disagreement with all "orthodox creeds" is in respect to what shall be done with the unsaintly—with those who do not present themselves to God and who are not begotten again of the holy spirit. Our creeds of the dark ages misrepresented the teachings of the Bible in respect to these and told us that they are all to be consigned for hundreds or thousands of years to purgatory or for all eternity in hell torment. Not such is the teaching of God's word, but the very reverse, as we have previously shown. The scriptures do not declare, In thee and in thy seed shall all the families of the earth be damned; but the reverse of this—that they shall all be blessed. All the sin-blind eyes shall be opened. All the deaf ears of ignorance shall be unstopped. For the blest thousands years of Christ's reign the world's uplifting or resurrection will proceed, while the knowledge of the glory of God shall fill the whole earth. The angels on the plains of Bethlehem did not declare to the shepherds, Fear greatly! for behold, we bring you bad tidings of great misery which shall be unto all people. Their message was the reverse of this: "Fear not; behold, we bring you good tidings of great joy which shall be unto all the people" (Luke ii, 10). God who had a "due time" for calling natural Israel and who had also a "due time" for calling spiritual Israel, has a "due time" for making known the riches of His grace to the non-elect world of mankind. And the "elect" of spiritual Israel and of natural Israel are to be the channels of this divine grace and mercy, which, during the millennial age, will flow as a river of salvation, to which all mankind will be invited to come and drink freely.

It may astonish some that God requires even more than justice, which is His legal standard. In His permission of sin and its wage of death He has shown the sinner His own mercy or love. And it is for the sinner's benefit and for the good of all, that God requires that all who will have the full benefit of His mercy shall be required to cultivate this mercy quality in their own hearts. As the sinner attempts to conform his life to the perfect standard and finds himself unable to keep God's law and obliged to come for mercy to the throne of grace, he is informed that he can have that mercy only upon condition that he will exercise similar mercy toward those who trespass against him, his ideals and interests.

Humility is a quality very necessary to every creature. Pride is a foe which besets not merely the weak and imperfect, but which overcame the great angel of light, Lucifer, and transformed him from a faithful servant of Jehovah into Satan, the adversary of God. We are glad, therefore, that divine wisdom requires humility as one of the conditions of our acceptance with Him. This requirement assures us of the security of the divine empire against all treason in the future; for none will be admitted to the eternal life conditions either now or in the millennnial age, except the humble. Let us hearken then to the lesson of our text and conclude with the words of the apostle, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." (I Peter v, 6).

Won't Prevent "Tipping."

WASHINGTON, Feb. 13.—The inherent right of a man to give away his own money is the rock upon which the newest anti-tipping bill has again been split and broken by the district commissioners to whom Congressman Murphy's bill, applicable to Columbia district, was referred.

Tea That is Always Fresh

"SALADA" is grown in the finest tea gardens of the Island of Ceylon, picked every day and reaches you not later than fifteen weeks after being gathered. Its native purity and fine flavour are preserved in air-tight sealed "SALADA" packets. You are guaranteed tea of unvarying good quality.

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AT THE THEATRES

Marie Tempest Talks About Her Playwright.

Miss Marie Tempest, the English actress, who is to open her engagement in "Penelope" at the Princess Theatre to-night, arrived yesterday afternoon from Montreal, where she played last week. She said last evening that she would not be at all surprised to receive a visit from W. Somerset Maugham, the author of "Penelope," in Pittsburg, where she is to play next week. "Mr. Maugham is a very peculiar man," said the actress. "He told me just before I left London that he was very anxious to see America, and that he might run over while I was in Pittsburg. 'Why Pittsburg, of all places?' I asked him. 'Oh, I long to see Pittsburg,' said he. 'They tell me it is ugly and dirty, but I don't believe it. I know it is a beautiful place.' Imagine that! It just goes to show the whimsical working of his mind."

Miss Tempest has with her the same supporting company that played with her in "Penelope" for two whole years in London. The members are all well-known London actors, altho only one or two of them have ever crossed the Atlantic before.

"Is Matrimony a Failure?"

The entire company which will be seen in David Belasco's production of Leo Ditrichstein's delightful comedy, "Is Matrimony a Failure?" at the Royal Alexandra Theatre to-night, which will open a week's engagement, arrived by special train from New York last night. The company numbers fifty-six, which is the largest that has ever appeared in a comedy. It also contains the names of many

Jane Cowl with David Belasco's company in "Is Matrimony a Failure?" Royal Alexandra, this week.

with international reputations. In fact, it would not be a stretch of the imagination to say that it is the strongest cast ever gathered together in the same piece. The production is one typical of David Belasco and his well-known artistic methods. It is absolutely perfect and thoroly artistic down to the minutest detail.

Kyrle Bellew Next Week.

In the personal selection of the supporting players for the distinguished actor, Kyrle Bellew, Charles Frohman finally determined upon Gladys Hanson for the position of leading woman, much to the chagrin of his most prominent leading ladies, who were more than eager for the coveted assignment of the part of Dorothy Faringay in Alfred Sutro's masterful dramatic achievement, "The Builder of Bridges." The talented and painstaking endeavors of Miss Hanson while leading lady with E. H. Sothern in various roles last season first attracted the attention of Mr. Frohman, and in spite of many claims of priority in selection he assigned this highly emotional and extremely difficult part to this young lady, for the reason that he considers her to be one of the most capable actress in the profession to-to-day. Mr. Bellew and his superb supporting company are booked for an engagement all next week at the Princess.

"Beverly" at the Grand.

One of the most popular plays yet made from a book is George Barr McCutcheon's "Beverly," which will be presented at the Grand Opera House this week. It is a story of an American girl's adventures in the mythical kingdom of Graustark, and, like all of McCutcheon's works, the interest is never allowed to lag. The scenic effects are very elaborate, and include a brigand's camp in the mountains, the throne room of Princess Yetive, and a moonlight view of Graustark Castle, with the sleeping city in the distance. This last is said to be a veritable triumph of the scene painter's art. The company is a large one, as all the characters of the book are seen in the play. The leading role is played by Justina Wayne, who scored a tremendous success in Toronto several years ago with Cyril Scott's production of the "Prince Chap." During the week the usual Wednesday and Saturday matinees will be given.

New Majestic Music Hall

Apart from Joe Welch, who will be the headliner, most of the acts on a sterling vaudeville bill this week at the new Majestic Music Hall are new to Toronto playgoers. Joe Welch, a clever Hebrew impersonator, who will sing some of his newest parodies, is sure to add new triumphs to those won on former visits. Snyder and Buckley will entertain with their new musical act, and Reaway and Lawrence, clever entertainers, will present a ludicrous sketch called "The Bellboy and the Maid." The remainder of the bill will be made up of Lillian Wright and the Young Boys, singers and dancers; Lambo and Lambo, tambourine spinners; Caine and Odom, offering the "Song Painters"; the Three Richardinis, hand balancers and Roman ring artists, and Brown and Nevarro.

Shea's Theatre—Irene Franklin.

Irene Franklin, really a "queen of vaudeville," is the popular headliner at Shea's Theatre this week. She is living up to her title in a truly regal fashion and her reign is becoming more successful week after week and her domain now extends over every city in which she has appeared. She comes to Toronto with an entirely new repertoire of songs and is assisted by the composer, Bert Green, who presides at the piano.

The Three Leightons in "A One-Night Stand in Minstrelsy" will be one of the big features of the week. These three men are immense favorites and quite the best dancing trio Sheagoers see. Other features of the bill are well up to the average.

English Folly Company.

This afternoon's performance will mark the first appearance here this season of the ever popular Rose Hill English Folly Company, a jolly aggregation of comedy dispensers and musical purveyors, who claim to have an entirely new line of up-to-date entertainment to offer. They will hold forth at the Gayety Theatre all this week. The owners, Messrs. Rice and Barton, have been very careful in selecting their present season's company and in securing the very best that can be contrived in the way of topical interesting amusement. The united efforts of Tp. F. Thomas, John E. Cain, Van Brothers, Geo. Britt, Idylla Vyner, Blanche Newcomb, Henrietta Wheeler, Mlle. Beatrice, Brownie Carroll, Nina York, keep the fun going at a fast and furious rates.

Williams Imperials.

The attraction at the Star this week is Williams' Imperials. The bill promises to be an interesting one from the standpoint of talent and scenic equipment. Excellent comedy, together with musical selections and a hodge-podge of burlesque, is supplied in a comedy entitled "The Imperials Abroad." There are shapely girls galore, who make up a large and well appointed chorus contingent, and several comedians, among them Harry L. Cooper, the quaint German funmaker; James Fagan, Tommy Merrick and Johnny Dove have important roles.

The vaudeville part of the performance includes Clara Raymond, a dashing comedienne, and her partner, Corrine De Forest, the French chansonette, in a somewhat different "sister" act; Johnny Dove and Violet Hilson, in a lively singing and dancing skit; the "Irish-American Trio," comedy singing sketch; La Meta, terpsichorean eccentrique, and Zazel's Living Marble Statues, and something new in plastic art, is regarded as one of the features.

Dr. Ludwig Wullner Recital.

The sale of seats for Dr. Wullner's recital next Friday, Feb. 18, opens at Massey Hall this morning, and this great artist can be assured he will receive a great welcome on his first appearance in our city. The Detroit News says: Dr. Ludwig Wullner, the German lieder singer, who has been heralded by press notices which were almost rapturous, made his first Detroit appearance at the opera house yesterday afternoon, and for nearly two hours held his audience in a spell no one has ever before cast over a captious and somewhat cold class of concert-goers. Detroiters are not inclined to emotionalism, but yesterday afternoon the artist raised them by his dramatic reading of beautiful songs quite away from their traditional characteristics.

Eleanor Robson Leaves Stage to Marry.

NEW YORK, Feb. 13.—Formal announcement of the engagement of Miss Eleanor Robson to August Belmont was made last night. Miss Robson closed her season last night in Brooklyn, passing with the fall of the curtain from professional to private life. She will return to her home in this city, where she will remain until the marriage.

Mr. Belmont is a widower, 57 years old. His wife died in Paris in September, 1836. He has three sons. The wedding will take place some time in March.

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University Sermon

"In the United States, the divorce evil is one of our crying scandals," said the Rev. J. Anson Stokes of Yale University, in his sermon in Convocation Hall yesterday.

Preaching from the text, "Until we all come unto a full-grown man, unto the measure of the stature of the fulness of Christ," the speaker went on to enunciate the four essential elements which go to make up the perfect man.

"Let us think," he said, "of the full grown man as exemplified by Christ. Various versions of the Scripture differ in their rendering of this particular passage, but I prefer that given by the revised version which uses the term full-grown in lieu of perfect.

"We are all agreed on the fact that some particular goal is necessary for us to strive for. If we merely choose to drift aimlessly along, the chances are that nine men out of ten will, like a rudderless ship, come to grief either on the rocks or by being wrecked in mid-ocean. The question, therefore, is what goal, what ideal to choose? We will reach no higher than we aim; why not have a goal as high as any can reach? It seems to me that no man can have a higher aim than to fit himself to be a full-grown man.

"I have been deeply saddened by observing the number of partially developed men about us, who have been stunted in some portion of their development. Our hospitals are full of men intellectually and morally strong, but physically weak; our jails are full of men physically strong, and in many cases of keen intellectuality, but morally defective; our asylums are full of men physically and morally strong, but intellectually weak, and it is in contrast to this manhood, developed on only two sides, that I would hold up that type of the strong man, 'the four square man,' as an eminent American divine has called him. I shall enumerate four of the cardinal elements which go to make up the full-grown man.

"Firstly, he is as physically strong as he can be made by his own and the efforts of others. The splendor of the human body has been the subject of an eloquent appeal by Bishop Brent of the Philippines. It is an appeal which I commend to you all to study as a Christian duty.

"In the northwest provinces of India, I saw an Indian devotee with his face held over a flame which was gradually eating his eye out. He had been doing this for years, his motive being that by demonstrating the inferiority of the flesh, his soul would be absorbed and a spiritual service performed.

"It was a heathenish idea; but there are many men, both in Yale and this university, who are allowing other flames to sap their vitality and consume their power. There is not a day passes without a university officer coming across some young man whose life has been blighted by lack of care in earlier days.

"The second element necessary is that the full-grown man should be mentally strong. At Yale, and at other institutions also, the moral standard of life is higher than it has ever been in the past.

"There is no greater need to-day than clear thinking in things moral and spiritual. It is a debt we owe to Almighty God that we should strengthen our minds to the fullest capacity.

"Then the third element is that of the heart, the social element which has to do with sympathy. There is no place in the world where this social sympathy is more needed than amongst the young men of a university. It seems to me the greatest mistake that a young man can make is to limit his friendships.

"Then we come to the fourth element, that moral and spiritual element which has to do with the soul. Every man has sins and temptations to conquer, difficulties and hindrances to face, and therefore he needs the strength and physical comfort which can only come thru communion with God."

Mr. Stokes, referring to the speakers who frequented Boston commons for the purpose of airing their views on the evils of present day life, said that he had listened to one speaker debating on the divorce evil; to another who spoke of the spoils system in civil service affairs, and to yet another who dealt with the curse of intemperance.

"But," he continued, "it seemed to me that an old man who held a theology, which was absolutely mediaeval, hit the nail on the head when he said, 'Friends, what this country needs more than anything else is religion.'

"Do you think if a man's soul is right, he is going to rush into the divorce court, or mix in unclean politics or become intemperate?"

"I think the supreme test of Christ was that He was able to take a handful of Galilean peasants and transform their views and send them out in the world as pillars of light.

"Everywhere to-day, souls are coming to God. The orient is finding Christ its ideal just as surely as the occident has done, so I ask you to-day not to be satisfied with partial manhood, but to make full-grown manhood your aim in life."

3 CHILDREN FATALLY BURNED

Tragedy in Northern Ontario — Father's Bravery in Vain.

PARRY SOUND, Feb. 12.—Word has just been received that the home of Freeman Carpenter, who lives at Shawanga, about eighteen miles north of here on the C.P.R., was totally destroyed by fire last night about twelve o'clock.

The father and mother, the five children, and a young lady who was visiting at the home retired to rest about 10.30 leaving a good fire in the stove.

Mrs. Carpenter was awakened by the flare of light and roused her husband, and the young woman who slept in an adjoining room.

All the children were asleep upstairs. The father rushed up the stairs and succeeded in getting three out, but one of them died four hours later. The other two boys were burned to a crisp.

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A True Story of a Big Brother And How He Did His Work

BY A Y.M.C.A. WORKER

—— was sent to the Children's Aid Shelter on ——, for having had part in the taking of some boots and old skates. I saw him at that institution during his confinement, talked with him and received a letter from ——, parole officer, saying that —— had been assigned to me to look after.

On the evening of ——, my wife and myself visited his home, talked with his mother and left an invitation with them for the boy to come to our home and take dinner with us on Christmas night. On Christmas night our boy called, dressed up in his best striped sweater, and inside of an hour was looking very much at home, sitting in front of the grate fire in a large armchair, reading "Black Beauty." I having found out thru questioning him about his father that he was passionately fond of horses, and from my own experience as sergeant in the Governor-General's Body Guards used to good advantage, soon got on easy terms. During the evening a number of relatives called, and all were introduced to ——, who carried himself with commendable dignity, notwithstanding the strange surroundings and people, and after he had partaken of a good meal and we had packed a small box full of Christmas cheer for him, and presented him with a book, he left for home. But before going he had informed my wife that he was saving up to buy——a Christmas present. On Dec. 26 I met ——, principal of Ogden School, where —— had been attending, had a few words with him and he promised to give all assistance in his power. On the 29th —— came out to our home about 5 p.m.; at the door he was met by my devoted wife, ushered in and asked to take off his coat and stay to supper. His nervous actions and excitement led her to ask him what was in the box, and he then gleefully opened it and, behold, a cup and saucer of gigantic proportions and gorgeous color met their eyes. "This is for Mr. ——," he cried, and then proceeded to open another parcel with something for the lady. After this had been presented I arrived home and heard this interesting narrative; then I had to make much of his kindness, and drink out of a cup three times larger than I was accustomed to, but I will never forget the expression on that boy's face as this cup passed down the table to me. While I showed every appreciation of his kindness and made much of his thoughtfulness, I warned him that I could not, on any consideration, accept further gifts until next Christmas rolled around. After having had supper and spent the evening with us, I invited him to the New Year's rally at Massey Hall, and Broadway Sunday School the following Sunday Jan. 2, 1910. Neither of these invitations did he accept, and I felt somewhat apprehensive of the work done; however, I wrote the lad a letter, firm but kind, and during the week had a visit from him to inform me that his mother had been very ill. On Sunday, 9th, —— paid his first visit to Broadway Sunday School, and he was assigned to a class by our friend ——. On the 14th he came out and visited our factory, when we had him go to the barber's, and have his hair trimmed, and having learned that the only time he cleaned his teeth was when his big brother loaned him a brush, we sent him over to the druggist for a liberal supply of camphorated chalk and a brush. Then, after a liberal application of soap and water, which worked a wonderful transformation in his appearance, took him home to supper, and afterwards went bob-sleighing on the hills with my wife and myself. Next morning I called up Miss ——, of the Deaconess' Home, who, after learning the story of the case, sent one of her good angels to care for the sick mother. On the 15th I paid a visit to the schoolmaster, ——, then to the Harrison Baths, and thru the kindness of —— arranged for visits of our friend —— at any time he desired. I met his mother again and talked about his attendance at school and prospects for the future. On the 19th was visited by the boy at our factory, and made a suggestion to him that when he had earned and saved $1 I would put another to it and we would open a bank account for him, believing that if a boy possesses something he will acquire self-respect and honor.

Dec. 22—Boy visited house after having been at practice for festival of the lilies.

Dec. 29—Met boy and made first deposit in Dominion Bank, Queen and Esther-streets. He having saved $1 I gave him another, and we made a joint deposit account.

HIGHEST FOOD-VALUE

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SOCIETY NOTES

Mrs. William Lough, Gordon, Wis., is on an extended visit to "Glenigger Lodge," and will remain with her sister, Mrs. David Clark during her serious illness.

Mrs. A. C. Skelton, 220 High Park-avenue, is visiting in Montreal and Berthier.

Mr. and Mrs. William C. Neilly of Boston, Mass., have been renewing old acquaintances in Toronto, and during their stay attended the rose ball at the King Edward Hotel, where Mrs. Neilly was much admired in a black velvet gown, with beautiful old rose point lace garniture, and jet bandeau in the fetching Greek coiffure. Mr. and Mrs. Neilly were also guests at the coming out ball for Miss Marguerite Robbins, held at the King Edward during the past week.

Corinthian's Captain Vindicated.

HALIFAX, N.S., Feb. 13.—The wreck commissioners, Captains Lugar, Hall and Cole, gave a decision in the stranding of the steamer Corinthian on George's Island in December last. The decision, in part, states:

The stranding was caused by an error of judgment on the part of the master in estimating his distance from a schooner showing no lights and also from the shoal on the northwest point of George's Island.

A correct judgment of distance was probably prevented by the strong glare from electric lights on the wharves.

We are of the opinion the master, Captain Alex. Rennie, was fully justified in manoeuvring the Corinthian in the manner he did, and, therefore, should be exonerated from all blame for the stranding of his vessel.

Sweden's King Doing Well.

STOCKHOLM, Sweden, Feb. 13.—The condition of King Gustav was so satisfactory that no official bulletin was issued.

Was Weak and Nervous.

Heart Would Stop Beating.

Mr. Paul Poull, Cascapedia, Que., writes:—"About five years ago I gave up all hope of getting better of heart trouble. I would nearly choke, and then my heart would stop beating. I could not lie on my left side, and became so nervous and weak I could not work. A friend told me to try Milburn's Heart and Nerve Pills, and before the first box was taken I was almost well, and the second box completed the cure. I have advised many others to try them, and they have all been cured of the same trouble. I have offered to pay for a box for anybody they do not cure."

Milburn's Heart and Nerve Pills are a specific for all diseases or disorders arising from the heart or nerve system. They make the weak heart strong and the shaky nerves firm by imparting a strengthening and restorative influence to every organ, and tissue of the body and curing palpitation of the heart, dizziness, sleeplessness, anaemia, twitching of the muscles, sensation of "pins and needles," general debility, lack of vitality, etc.

Price, 50 cents per box or 3 boxes for $1.25 at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.