

**CARTER'S
LITTLE
LIVER
PILLS.**

CURE

SICK
Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, Biliousness, Indigestion, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

HEAD

ACHE
Is the cause of so many ills that have been cured by Carter's Little Liver Pills, and which others do not. One or two pills make a cure. They are easily taken and do not grip or purge, but by their gentle action place the liver and regulate the bowels. Even if they only cured

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a cure. They are easily taken and do not grip or purge, but by their gentle action place the liver and regulate the bowels. Even if they only cured

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arrived to screen her movements. Immediately the sun had dropped behind the horizon, and before it was quite dark, she slipped her cloak around her, softly left the house, and walked erect through the gloomy park in the direction of the old manor-house.

The same minute saw two persons sit down in the rectory-house to share the doctor's usually solitary dinner. One was a man of common-place, middle-class appearance in all except his eyes. The other was Edward Springrove.

The discovery of the carefully-concealed letters ranked in the mind of Anne Seaway. Her woman's nature insisted that she had no right to keep all matters connected with his lost wife a secret from herself. Perplexity had bred vexation; vexation, resentment; curiosity had been cautious. The whole morning this resentment and curiosity increased.

The steward said very little to his companion during their luncheon at mid-day. He seemed reckless of appearances—almost indifferent to whatever fate awaited him. All his actions betrayed that something momentous was impending, and still he explained nothing. By carefully observing everything, as only a woman can observe them, the thought at length dawned upon her that he was going to run away secretly. She feared for herself, her knowledge of law and justice was vague, and she feared she might in some way be made responsible for him.

In the afternoon he went out of the house again, and she watched him turn in the direction of Tyntermaster. She felt a desire to go to Tyntermaster herself, and after an interval of half an hour, followed him on foot—ostensibly to do some shopping.

One among her several trivial errands was to make a small purchase at the drug-shop. Opposite the drug-shop stood the County Bank. Looking out of the shop window, between the colored bottles, she saw Manston come down the steps of the bank, in the act of withdrawing his hand from his pocket, and pulling the coat close over his mouth.

It is an almost universal habit with people, when leaving a bank, to be carefully adjusting their pockets if they have been receiving money; if they have been paying it in, their hands swing lazily. The steward had had his likelihood been taking money—possibly on Miss Aldclyffe's account—that was connected with him. And he might have been removing his own, as a man would do who was intending to leave the country.

At five to eight o'clock, p.m., Anne reached home again to preside over preparations for dinner. Manston came in half an hour later. The lamps were lighted, the shutters closed, and she sat down to her work. He was pale and worn—almost haggard.

The meal passed off in almost unbroken silence. When pre-occupation withstands the influence of a social meal with one pleasant companion, the mental scene must be surpassingly vivid. Just as she was rising to take a cup of tea at the door.

WHICH, GOD OR BAAL?

BY THE REV. LYMAN ARBOTT, D.D.
I have so much to say in application of the incident selected for our study to-day, and so little space in which to say it, that I have no room left for description of the scene. For this the reader is referred to the graphic picture in Sunday's "History of the Jewish Church." Enough here to call his attention to the three parties in this scene—Elijah, the solitary representative of a God of righteousness; the 400 priests, with the king and the court behind them, representing Baal, the deification of power uninspired and unrestrained by righteousness; and the body of the people, who have no clear conviction on the great issue between these two gods and their respective religions. It is a kind of rude constituent assembly of the people which Elijah has compelled the weak but wicked king to call, a reconstitution of the great congregation, which, since the disruption of the kingdom and the establishment of a mile away distance, has rarely if ever been assembled. To this assembly Elijah addresses the question which will never grow old till the battle between good and evil ends and the kingdom of divine peace is ushered in: "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."

It is easy to imagine the arguments of the trimmer of that day, since they have been so often reproduced in various forms since. They were such as, "The question between God and Baal is unimportant, a mere question of names and spelling. It is a question insoluble. We cannot know which is God, for this is unknowable. It is a question of theology, not of morals, and questions of creed are of no consequence. Men may be good citizens, law-abiding, honest folk and still worship Baal. It is not necessary to make a profession of your religion. The best way to worship God is by doing as well as by saying. It is not necessary to give answer to such arguments. 'It is no question of names, but of reality.' Baal is power, and, therefore, cruder and lust. Jehovah is righteousness. You can know which is worthy to be worshipped. The God of mere power or the God of true righteousness. Creeds cannot take the place of character, but one creed elevates, and the other degrades character. To make profession is not necessary; to make confession is, for man who is a man will ever hesitate to show his loyalty by showing his colors."

The theme of our lesson, then, may be expressed in two words. To adore the true God. The positive Christian has the path of peace. So, after a fashion, has the positive man of the world. But he who halts and totters first on one knee and then on the other is always in perturbation. The mariner starting from New York sets his course for Liverpool and steers by that. The mariner who, starting, should go as winds and waves and currents might indicate, would always be in perplexity how to steer. Three young men sit down at a dinner table together. The first is a total abstemious man. He has settled the principle that he will never drink wine. The second is a moderate drinker. He has settled the principle that he will drink wine in moderation. The third is a drunkard. He does not know whether he will drink wine or not. As the bottle goes down the table the first man is at peace, and turns his glass upside down. The second man is at peace, and holds his glass ready to be filled. But the third man is in doubt and worry, resolving by turns to take and not to take, and finally getting neither from his abstinence the approbation of his conscience with the one, nor from his indulgence the pleasure of an untroubled palate with the other.

2. The believer in a manum has a certain kind of power. The believer in God has a far greater power. The man who does not know what he believes, and who is trying to serve both God and mammon, is always weakling. It is so in every issue. The Democrat who believes with all his heart that the tariff should be adjusted with reference to revenue only, the Republican who believes with all his heart that it should be adjusted primarily with reference to protection, each exercises a real and vital influence on the great question at issue between two parties; but the man who believes one thing on Monday and another thing on Tuesday, who does not know what he believes, who tries to believe both, who thinks or professes to think that the tariff should be adjusted with reference to revenue as to afford protection to American industries, or should be so adjusted as to promote American industry and yet so as to give necessary revenue to the Government economically administered, might, so far as the determination of this great question is concerned, just as well never have lived in the United States. Let us look down the pages of history. We have been its great and influential men? Moses, casting in his lot with a despised and outcast people and throwing away fame, wealth, power, to win a greater fame and exercise a grander power; Paul, proudly calling himself the slave of Jesus Christ and entering almost single-handed upon a perilous mission, declaring that the nation must become either a slave or free. In short, everywhere and at all times, the men who have clearly seen the great issues, had definite convictions upon them, and possessed the courage of their convictions, are the men who have shaped and directed the course of nations.

3. The position of the man who has positively chosen between contending parties and identified himself with one or the other is the only position of honor. Christ never, I think, but on one occasion, signified a contempt for any phase of humanity. He showed pity on the one hand and indignation on the other, but he reserved his contempt for the weak-kneed and the vacillating. "Went ye out for to see?" he asked the people. "A read hearken in the wind?" And he did not think it necessary even to answer his own question. The man who is a real worth looking at or talking about. There is an old church in England, famous for having been ministered by a vicar who, in the time of the English Reformation, was a Roman Catholic under Henry VIII., a Protestant under Edward VI., a Roman Catholic under Bloody Mary, and, I believe, a Protestant again under Queen Elizabeth. He kept his conscience, but the public repute which he enjoyed is expressed in a current verse about him: "And this is I, I will maintain Until my dying day, sir, That, whatsoever king shall reign, I will be vicar of Bray, sir." Who would hold his office and pay for it such a price?

Far above all issues of politics or society is the question of right and wrong. "International Sunday school lesson for Jan. 23, 1904. 1 Kings, xviii, 20-40."

or theology is the one great issue which makes the world a battle-ground between good and evil, between truth and error, between righteousness and unrighteous power, between God and Baal. Every consideration which should lead every true soul to take sides on either and lesser issues demands with greater urgency that he should take sides upon this transcendent issue, that he should be for one or for the other. To every reader of the Christian Union, and to every one to whom this message may come indirectly through its readers, I would I might address with something like Elijah's force the question, if their place is not chosen and their flag is not up: "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."

FUN, FACTS AND FICTION.

Figures must get tired standing, as it is said that they don't lie. Certain kinds of suffering wake up the mind and make it unusually active, which is one reason why schoolboys used to be bled. When you have your teeth filled again observe how alert your faculties are during the active duration of the process. Men have been known to make verses in a dental chair. A man's wife should always be the name especially to her husband; but if she is weak and nervous, and he is a strong man, he should be careful that he does not "lead like a different person," at least so they say, and their husbands say so, too. Given a few chemicals, a counterfeiter can always raise a dollar. Two German physicians have got out a book entitled "Schulgesundheitslehre von Hygienischen Standpunkt." Incredible as it may seem, the work is in one volume, title and all. Carter's Little Liver Pills must not be confused with common Cathartic or Purgative Pills, as they are entirely unlike them in every respect. One trial will prove their superiority. You need help to raise a laugh, but you can leave a sigh alone. "May I not aspire to your hand?" he asked earnestly. "Permit me," she said positively, "to assure you that this is a lone hand."

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Is a good name for Dr. Williams' German Preparation for the hair. It really works like magic. All who have used it pronounce it the best remedy for restoring gray hair, removing dandruff, itching scalp, and all the ills that afflict the hair. It is a true hair restorer. Critic—'I didn't like that last line in your article, Editor.'—Well the public did. Critic—'Why so? Because it was the last line.' A Cash Prize.
The proprietors of Dr. Williams' Blood Purifier will give a prize of Five Dollars for the clearest and best essay (not to exceed 100 words) on the merits of Dr. Williams' Blood Purifier. The competition will close Jan. 1, 1904. The successful contestant will be published with the author's name if desired. They will also pay \$1 each for any of the essays they may select and publish. No restrictions. Try your skill, and address: DR. WILLIAMS' & CO., Toronto, Ont.

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Regular action of the bowels is the key-stone of health. The use of Dr. Williams' Blood Purifier will give a prize of Five Dollars for the clearest and best essay (not to exceed 100 words) on the merits of Dr. Williams' Blood Purifier. The competition will close Jan. 1, 1904. The successful contestant will be published with the author's name if desired. They will also pay \$1 each for any of the essays they may select and publish. No restrictions. Try your skill, and address: DR. WILLIAMS' & CO., Toronto, Ont.

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The Read Surgeon.
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