Man's Share in God's Rest.

BY REV. ALEXANDER MACLAREN, D. D.

"Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."—Heb 4: 11.

With this simple practical exhortation the writer closes one of the most profound and intricate portions of the Epistle. He has been dealing with two Old Testament passages, one of them, the statement in Genesis that God rested after His creative work; the other, the oath sworn in wrath that Israel should not enter into God's rest. Combining these two, he draws from them the inferences that there is a rest of God which He enjoys, and of which He has promised to man a share; that the generation to whom the participation therein was first promised, and, as a symbol of that participation, the outward possession of the land, fell by unbelief, and died in the wilderness; that the unclaimed promise continued to subsequent generations and continues to this day. All the glories of it, all the terrors of exclusion, the barriers that shut out, the conditions of entrance, the stringent motives to earnestness, are one in all generations. Surface forms may alter; the fundamentals of the religious life, in the promise of God, and the ways by which men may win or miss it, are unchangeable.

And so the reiterated appeal comes to us with its primeval freshness, saying, after so long a time, "*To day*, if ye will hear His voice, harden not *your* hearts."

We have, then, in the words before us, these three things—the rest of God; the barriers against, and the conditions of entrance; and the labor to secure the entrance.

I.—Note, then, first, the rest of God.

Now it is quite possible that the Psalmist in the passage on which our text foots itself, may have meant by "My rest" nothing more than repose of the land, which rest was God's since He was the giver of it. But it seems more probable that something of the same idea was floating in his mind, which the writer of this Epistle states so expressly and strongly— viz: That far beyond that outward possession there is the repose of the Divine nature in which, marvellous as it may seem, it is possible for a man, in some real fashion to participate.

What, then, is the rest of God? The "rest" which Genesis speaks about was, of course, not repose that recruited exhausted strength, but the cessation of work because the work was complete, the repose of satisfaction in what we should call an accomplished ideal.

And, further, in that august conception of the rest of God is included, not only the completion of all His purpose, and the full correspondence of effect with cause, but likewise the undisturbance and inward harmony of that infinite nature whereof all the parts co-operant to an end move in a motion which is rest.

And, further, the rest of God is compatible with, and, indeed, but another form of, unceasing activity. "My Father worketh hitherto, and I work," said the Master; though the works were, in one sense, finished from the foundation of the world.

Now can we dare to dream that in any fashion that solemn, Divine repose and tranquility of perfection can be reproduced in us? Yes! The dewdrop is a sphere, as truly as the sun; the rainbow in the smallest drop of rain has all the prismatic colors blended in the same harmony as when the great iris strides across the sky. And if man be made in the image of God, man perfected shall be deiform, even in the matter of his apparently incommunicable repose. For they who are exalted to that final future participation in His life will have to look back, too, upon work, which, stained as it has been in the doing, yet, in its being accepted upon the altar on which it was humbly laid, has been sanctified and greatened, and will be an element in their joy in the days that are to come. "They rest from their labors, and their works do follow them"—not for accusation, nor to read to them bitter memories of incompleteness, but rather that they may contribute to the deep repose and rest of the heavens. In a modified form, but yet in reality, the rest of God may be possessed even by the imperfect workers here upon earth.

And, in like manner, that other aspect of the Divine repose, in the tranquility of a perfectly harmonious nature, is altogether, and without obstruction, capable of being reproduced, and certain in the future to be reproduced in all them that love and trust Him, when the whole being shall be settled and centred upon Him, and will and desires and duty and conscience shall no more conflict. "Unite my heart to fear Thy name," is a prayer even for earth. It shall be fully answered in heaven, and the souls made one through all their parts shall rest in God, and shall rest like God.

And further, the human participation in that Divine repose will have, like its pattern, the blending without disturbance of rest with motion. The highest activity is the intensest repose. Just as a light, whirled with sufficient rapidity, will seem to make a still circle; just as the faster a wheel moves the more moveless it seems to stand; just as the rapidity of the earth's flight through space, and the universality with which all the parts of it participate in the flight, produce the sensation of absolute immobility. It is not motion, but effort and friction, that break repose; and when there is neither the one nor the other, there will be no contrariety between activity and rest; but we shall enjoy at once the delights of both without the wear and tear and disturbance of the one or the languor of the other.

This participation by man in the rest of God, which has its culmination in the future, has its germ in the present. For I suppose that none of the higher blessings which attach to the perfect state of man as revealed in Scripture do so belong to that state as that their beginnings are not realized here. All the great promises of Scripture, except those which may point to purely physical conditions, begin to be fulfilled here in the earnest of the inheritance. And so, though toil be our lot, and work against the grain, beyond the strength, and for merely external objects of passing necessity, may be our task here, and the disturbance of rest, though sorrows and cares is the experience of all, yet even here, as this epistle has it, "we who have believed do enter into rest." The Canaan of the Jew is treated by the writer of this epistle as having only been a symbol and outward pledge of the deeper repose to which the first receivers of the promise were being trained if they had been faithful to look forward and aspire. And the Heaven that awaits us, in so far as it is a place and external condition, is in like manner but a symbol and making manifest to some finer sense of the spiritual verity, of union with God, and satisfaction and rest in Him.

II.—So look, secondly, at the barriers against, and the conditions of, entrance into the rest.

My text says, "lest any man fall after the same example of unbelief" Now it is to be observed that in this section, of which this is the concluding hortatory portion, there is a double reason given for the failure of that generation to whom the promise was addressed, to appropriate it to themselves; and that double representation has been unfortunately obscured in our Authorized Version by a uniform rendering of two different words. Sometimes, as here in my text, we find that the word translated "unbelief" really means *disobedience*; and sometimes we find that it is correctly translated by the former term. For instance, in the earlier portions of the section, we find a warning against "the evil heart of unbelief." The word there is correctly translated. Then we find again, "To whom sware He, in His wrath, that they should not enter into His rest; but unto them that believed not." Where the word ought rather to be "them that were disobedient." And in the subsequent verse we find the "unbelief" again mentioned. So there are not one but two things stated by the writer as the barriers to entrance—unbelief and its consequence, and manifestation as well as root, disobedience.

And the converse, of course, follows. If the barrier be a shut door of unbelief, plated with disobedience, like iron upon an oak portal, then the condition of entrance is faith, with its consequence of submission of will, and obedience of life.

Notice the important lessons that are given by this alternation of the two ideas of faith and unbelief, obedience and disobedience. Disobedience is the root of unbelief. Unbelief is the mother of further disobedience. Faith is submission, voluntary, within a man's own power. If it be not exercised the true cause lies deeper than all intellectual ones, lies in the moral aversion of his will and in the pride of independence, which says, "Who is Lord over us?" Why should we have to depend upon Jesus Christ? And as faith is obedience and submission, so faith breeds obedience, and unbelief leads on to higher-handed rebellion. The two interlock each other, foul mother and fouler child; and with dreadful reciprocity of influence the less a man trusts the more he disobeys; the more he disobeys the less he trusts.

But then, further, note the respective influence of these two, faith and unbelief; and the other couple, obedience and disobedience, in securing entrance to the rest. Now I desire to bring into connection with this duality of representation, which, as I have said, pervades this section of our letter, our Lord's blessed words, "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, and ye shall find rest." There, again, we have the double source of rest, and by implication the double source of unrest. For the rest which is given, and the rest which is found, that which ensues from coming to Christ, and that which ensues from taking His yoke upon us, and learning of Him, are not the same. But the one is the rest of faith, and the other is the rest of obedience.

So, then, consider the repose that ensues from faith, the unrest that dogs unbelief. When a man comes to Christ, then, because Christ enters into him, he enters into rest. There follow the calming of the conscience and reconciliation with God, there is the beginning of the harmonizing of the whole nature in one supreme and satisfying love and devotion. These things still the storm and make the incipient Christian life in a true fashion, though in a small measure, participant of the rest of God.

People say that it is arbitrary to connect salvation with faith, and talk to us about the "injustice" of men being saved and damned because of their creeds. We are not saved for our faith, nor condemned for our unbelief, but we are saved in our faith, and condemned in our unbelief. Suppose a man did not believe that prussic acid was poison, and took a spoonful of it and died. You might say that his opinion killed him, but that would only be a shorthand way of saying that his opinion led him to take the thing that did kill him. Suppose a man believes that a medicine will cure him, and takes it, and gets well. Is it the drug or his opinion that cures him? If a certain mental state tends to produce certain emotions, you cannot have the emotions if you will not have the state. Suppose you do not rely upon the promised friendship and help of some one, you cannot have the joy of confidence or the gifts that you do not believe in and do not care for. And so faith is no arbitrary appointment, but the necessary condition, the only condition possible, in the nature of things, by which a man can enter into the rest of God. If we will not let Christ heal our wounds, they must keep on bleeding; if we will not let Him soothe our conscience, it must keep on pricking; if we will not have Him to bring us nigh, we must continue far off; if we will not open the door of our hearts to let Him in, He must stop without. Faith is the condition of entrance; unbelief bars the door heaven ofagainst us, because it bars the door of our hearts against Him who is heaven.

And then, in like manner, obedience and disobedience are respectively conditions of coming into contact or remaining untouched by the powers which give repose. Submission is tranquility. What disturbs us in this world is neither work nor worry, but wills unconformed to our work, and unsubmissive to our destiny. When we can say, "Thy will be done," then some faint beginnings of peace steal over our souls, and birds of calm sit brooding even on the yet heaving deep. The ox that kicks against the pricks, only makes its hocks bloody. The ox that bows its thick neck to the yoke, and willingly pulls at the burden, has a quiet life. The bird that dashes itself against the wires of its cage bruises its wings and puts its little self into a flutter. When it is content with its limits, its song comes back. Obedience is repose; disobedience is disturbance, and they who trust and submit have entered into rest.

III.—Now, lastly, a word about the discipline to secure the entrance.

That is a singular paradox and bringing together of opposing ideas, is it not? Let us *labor* to enter into *rest*. The paradox is not so strong in the Greek as here; but it still is there. For the word translated "labor" carries with it the two ideas of earnestness and of diligence. And this is the condition on which alone we can secure the entrance, either into the full heaven above, or into the incipient Heaven here.

But note, if we distinctly understand what sort of toil it is that is required to secure it, that settles the nature of the diligence. The main effort of every Christian life, in view of the possibilities of repose that are open to it here and now, and yonder in their perfection, ought to be directed to this one point of deepening and strengthening their faith and its consequent obedience.

You can cultivate your faith, it is within your own power. You can make it strong or weak, operative through your life, or only partially, by fits and starts. And what is required is that Christian people should make a business of their godliness, and give themselves to it as carefully, and as consciously, and as constantly, as they give themselves to their daily pursuits. The men that are diligent in the Christian life, that exercise that common-place, prosaic, pedestrian, homely virtue of earnest effort, are sure to succeed; and there is no other way to succeed. You cannot go to heaven in silver slippers. But although it be true that heaven is a gift, and that the bread of God is given to us by His Son, the old commandment remains unrepealed, and has as direct and stringent reference to the inward Christian life as to the outward. "In the sweat of thy brow thou shalt eat bread," though it be at the same time bread that is given thee. And how are we to cultivate our faith? By contemplating the great object which kindles it. Do you do that? By resolving, with fixed and reiterated determinations, that we will exercise it. "I *will* trust and not be afraid." Do you do that? By averting our eyes from the distracting competitors for our interest and attention, in so far as these might enfeeble our confidence. Do you do that? Diligence; that is the secret—a diligence which focusses our powers, and binds our vagrant wills into one strong, solid mass, and delivers us from languor and indolence, and stirs us up to seek the increase of faith, as well as of hope and charity.

Then, too obedience is to be cultivated. How do you cultivate obedience? By obeying—by contemplating the great motives that should sway and melt, and sweetly subdue the will, which are all shrined in that one saying, "Ye are not your own; ye are bought with a price," and by rigidly confining our desires and wishes within the limits of God's appointment, and religiously referring all things to His supreme will. If thus we do, we shall enter into rest.

So, dear friends, the path is a plain enough one. We all know it. The goal is a clear enough one, I suppose we all believe it. What is wanted is feet that shall run with perseverance the race that is set before us. The word of my text which is translated "labor" is found in this Epistle in another connection, where the writer desires that we should show "the same diligence to the full assurance of hope unto the end." It is also caught up by one of the other apostles, who says to us, "Giving all diligence, add to your faith" the manifold virtues of a practical obedience. And so "the entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." A more authoritative voice points us to the same strenuous effort, for our Lord has said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." And when the listeners asked Him what works He would have them do, He answered, bringing all down to one, which being done would produce all others, "This is the work of God that ye believe on Him whom He hath sent."

So if we labor to increase our faith, and its fruits of obedience, with a diligence inspired by our earnestness which is kindled by the thought of the sublimity of the reward, and the perils that seek to rob us of our crown, then, even in the wilderness, we shall enter into the Promised Land, and though the busy week of care and toil, of changefulness and sorrow, may disturb the surface of our souls, we shall have an inner sanctuary, where we can shut our doors about us and enjoy a foretaste of the Sabbath-keeping of the heavens, and be wrapped in the stillness of the rest of God.

Keep Life Pure.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste unlocked the treasure; and, lo! reposing on delicate satin linings, lay nothing but a shroud of rust: the form of something beautiful could be discerned but the beauty had gone forever. Tearful with disappointment she did not at first see a slip of parchment containing these words: "Dear pupil; May you learn from this a lesson for your life. This trinket when enclosed, had upon it a single spot of rust, by neglect it has become the useless thing you now behold; only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."—*Chicago Juvenile.*

— Search thy friend for his virtues; thyself for thy faults.—*C. H. Spurgeon.*

— 'Let us have a system for developing the young, not for pushing them up.'

Self Out and Jesus In.

BY REV. THEODORE L. CUYLER.

Less of self and more of Thee. This is the constant prayer of every earnest Christian who honestly desires to make high attainments in godliness. Paul opens a window often into his own heart, and tells us no little of his own experience. The conflict in his case—just as with all of us—was with that inside demon of his old nature which kept rising up in new disguises after he had smitten it down with hard blows. His constant endeavor was to empty himself of Paul and to be filled with his Lord and Master. During the last few weeks the farmers have been clearing their granaries of chaff and bran and other rubbish, in order to make room for the new wheat. They empty in order to fill. As two bodies cannot occupy the same space at the same time, and two hostile rivals cannot reign together in the same palace, so selfishness and Christ cannot both control our hearts at once. No one can become a Christian until Jesus is admitted into the soul, and that cannot be until stubborn self has yielded and opened the door to Him. If this process could be performed once for all, then the Christian life would be easy work; but self is adroit and persistent in stealing back again—often too, in very subtle disguises. So the emptying must be repeated over and over again.

At the ocean side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusk is empty. If it were filled, either with flesh or with air, it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer who has been emptied of self, and therefore clings, by a divine law of adhesion, closely to the Rock of Ages. If he should become puffed with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away. But as long as he is weak in himself he may become immovable through Christ strengthening him. "When I am weak, then am I strong," said the great apostle; that is, when he got emptied of self trust, Jesus flowed in and endued him with power unto all long-suffering and joyfulness.

Let any minister recall the Sabbaths in which he has done his best for his Master. Has it not been where he has gone to his pulpit in a very self-distrustful spirit, carrying with him perhaps a discourse of which he felt half ashamed as to its literary and intellectual character, and caring only to do somebody good that day whether he got any credit or not? Leaving that ugly house-devil of self at the foot of the pulpit stairs, and asking his Lord to help him through, he has succeeded in getting Christ before his people—whether they saw the preacher or not. Going home, administering a severe chastisement to himself for preaching so plain and unpretending a sermon, he feels like a whipped schoolboy. But during the week he is amazed at hearing one parishioner say, "Dominie, your sermon last week came right home to us," and another one say, "How I wish you would always talk just as simply and closely as you did on Sunday morning; that sermon set my boy and my daughter to thinking about their souls." The secret was that he had got clear of the accursed ambition of winning some applause, and feeling very little satisfaction with himself had laid hold in his weakness on the everlasting Arm. "Seekest thou great things for *thyself*? seek them not," is a text that we might well write upon our study walls.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of the Lord Jesus. When the bell for prayer meeting rings, self begins to plead excuses. "I am too *tired* to go to-night," or some neighbor "is coming to see me," or the "weather is too bad." Unless these imps of self-indulgence are silenced, and conscience is allowed to speak, that church member's seat is vacant that night, and he is the worse for it.

What is true as to his devotional duties is equally true as to his duty of giving cheerfully to the Lord's treasury. Then, too, self has the stereotyped pleas, "The times are hard, and my profits are small"; or, "I can't afford to give as I used to," and then he ends up with muttering, "There is no end to this eternal begging for the missionaries and for the societies." The real trouble is that selfishness has got hold of the purse-strings and the man is robbing his Lord. This is the reason why our boards and benevolent institutions are kept all the time at such low water and have such a struggle to live. If Christ holds the heart He will hold the pocket-book also, and giving will be a luxury, even if it costs some sharp self-denial.

The very core of healthy and happy discipleship is the willingness to deny self and to let the Master have His way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer. God's people are never so exalted as when their pride and self-seeking are down in the dust; never so enriched as when they are emptied; never so advanced as when they are set back in their worldly ambition; never so near the crown as when bearing a cross for Jesus. Nay; all our crowns are made out of crosses borne for Him. O, that God would empty us, at whatever cost, that our souls might be filled unto His glorious fulness, and overflow with benefits and blessings unto others.—*Intelligencer.*

OLD PATHS.—The "old paths" wind everywhere throughout the length and breadth of Holy Scripture—by the quiet waters, through the green pastures, by the mountain of the law, up the mountain of Transfiguration, along the slopes of the mount of the Beatitudes, on the sands of the seashore, among the trees of the Garden, in the vale of Sharon where the roses and lilies grow—down to the river of Death, up the further shore, everywhere through the streets and colonnades of the New Jerusalem, and to every part of God's universe. They have been trod by the sandalled feet of ancient saints, the bare feet of the poor, the rough, black feet of the slave, the tender feet of children—never a sliver or a thorn in them, to bruise or to pierce.—*Interior.*

An Open Letter.

[That may be of some service to others than the brother for whom it was originally written.]

My Dear Brother: I have received your letter in which you speak of the years you have spent, while a layman, prosecuting "every line and branch of Christian work, avoiding only the pastoral responsibility," also, expressing your desire, at length, to enter the regular pastorate, and asking me if I can introduce you to some vacant pulpit. In answer let me say:

1. Recognizing the valuable services you have already rendered as a layman, earning your own livelihood, doing a work for Christ and the church as few pastors can do, it would be better, speaking on general principles, for you to continue as you are. The world and the church greatly need such consecrated men, in great numbers, whose motives, as with Paul, are above the suspicion of self-seeking. The schools of Christian training, starting all over our land, are founded principally to encourage and prepare just such lay workers, men and women.

2. Also, you must have noticed that Christian work done by such men, though it may be no better, in itself, than the work done by pastors, yet counts for more and is more efficient, for the simple reason that it is done without expectation of pecuniary reward, not as to constraint, nor of necessity, but as a free will offering.

3. When men who have been honored of God and of their brethren in the volunteer work have entered the regular ranks of the Christian ministry, expecting, in their larger fields, still greater success, they have sometimes met with disappointment, simply because the peculiar charm and attractiveness of their former work is missing. They are no longer laymen speaking to laymen, and having that touch of nature which makes them kin to all the world of toilers. They are now ranked with professionals, and encounter that silly and ungrounded prejudice which is the sorest trial of a pastor, and which yet he cannot wholly overcome.

For these reasons I think a man fully equipped for pastoral work, yet able to support himself and devote only a third or fourth of his time to Christian work, occupies a "coigne of vantage" which he must relinquish if he enter the ministry, and had better "abide in the vocation wherein he is called with God."

The circumstances in your case may be peculiar, and you be fully justified in making the change. Still, speaking again on general principles I should say, in view of the work you have already done, in another State, your call to the pastoral office should come to you from some one of the fields where you are personally known. This is not saying that no man should explore for a field, nor knock at a door not already opened to him. But your case is different from that of a pastor who has, or thinks he has, reasons to justify a change of field, and, because of strict attention to his own field, is absolutely unknown elsewhere; or from the case of a student who has been for seven or ten years shut up in a cloister, and needs to introduce himself, or be introduced by his friends. You and your work are widely known. Hence it seems to me wise not to move from a personal impression of duty, except as you discover a movement toward you from some of the many churches or communities that are acquainted with you. "A call to preach" needs to be supplemented by "a call to hear."

Yet, doubtless, all this and much more, better put, has occurred to your own mind, and been duly weighed, and still you feel you are following the Divine guidance in seeking a pastorate beyond the limits of your personal acquaintance. I might well take all this for granted. Nor should I have written as I did but for the fact that, from my official position, I receive so many more offers of service in the pastorate than it is possible to find acceptances for. At least, in all the larger churches, the hopeful fields, there are 40 applications for each vacancy. Not that the 40 are unemployed, but they think they might be better employed. I could offer no assurance that these churches would invite as a candidate a brother who had had no experience in the pastorate.

But there are churches, some of them struggling interests in growing villages, others of them, the greater part, old and feeble churches of country towns, churches that cannot pay a pastor more than the wages of a mason's tender, or a plumber's assistant; and yet where they greatly need men of the best gifts. If any brother, qualified and consecrated, can endure the hardships of such a field, and is willing, as so few of us are, to trust the promise of God for daily bread, it would afford me great pleasure to introduce him to such a field, where I cannot but think an abundant harvest awaits the toiling, trusting pastor. E.

— As the old Hebrew from amidst his smoking altars saw Christ as the "Lamb slain," we, from amidst our charged and quivering batteries, see Him as the vitalizer of the life of man, at whose touch man became a living soul in Eden, and at whose touch he becomes a living soul now. He is the imparter of spiritual life, the battery that charges the world. "I am come that men might have life and have it more abundantly." "In Him we live and move and have our being." He makes men live with a new vitality. He is the heart of the spiritual universe. As the wire cut loose from the battery cannot speak, so the soul cut loose from Christ is dead. And as the wire to live must be joined to the battery, so the soul to live must be joined to Christ. The union must be an abiding one, if the life is to continue. Personal present contact with Christ is the condition of all spiritual life. Faith is not simply an intellectual conception, it is the soul clasp of the living personality. Every element of spiritual vitality must come from Christ.—*Rev. Geo. B. Vosburgh.*

— Puttner's Emulsion has a delightful flavor, and agrees with the most delicate stomach—is free from dangerous minerals and narcotics—and works wonders in restoring the sick to health.

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.

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 783.

CENTRAL HOUSE,
73 Granville St.,
HALIFAX, N. S.
Conducted on strictly Temperance principles
MISS 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.

OXFORD HOUSE,
TRURO.
A TEMPERANCE HOTEL.
Jan 1 A. N. COX, Proprietor.

Mrs. SHORT'S HOTEL,
DIGBY, N. S.
Re-opens to the Public on May 11th.
First class accommodation for Permanent and Transient Guests.
MRS. M. SHORT, Proprietrix.

PROFESSIONAL CARDS.

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

CLIFFORD SAYRE, M. D.,
PHYSICIAN AND SURGEON,
MONCTON, N. B.
Specialties: Diseases of the Eye, Ear, Nose, and Throat.
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.

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

BUSINESS CARDS.

J. CHAMBERLAIN & SON,
Undertakers,
Wareroom, Office and Residence
146 MILL STREET, PORTLAND, N. B.
Orders from the country will receive special attention. Satisfaction guaranteed.
Telephone Communication night or day.

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 wont, 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.
WALKER & PAGE, TRURO, N. S. A. J. WALKER & CO., KENTVILLE, N.S.
All work done first-class.

ALL TOURISTS!
and all others who eat irregularly or hurriedly should never fail to have a bottle of "Dyspepticure" at hand. A small dose in a half-wineglass of water, after meals, prevents all discomfort. This remedy is highly prized by all the travellers who have used it. They are never without
"DYSPEPTICURE."