THE REV. DR. TALMAGE PREACHES of the mighty men who went one way FROM A NEGLECTED TEXT.

WINDOWSANDGATES

"And I Will Make Thy Windows of Agates and Thy Gates of Carbuncles" -How Christ Hoisted the Great Gates of Pardon in His Own Blood.

Washington, Oct. 4.-Fram a neglected text, and one to most people unknown, Rev. Dr. Talmage this n produces a sermon appropriate to individual and national circumstances. The subject was "Gates of Carbuncle," the text being Isaiah liv. 12. "And I will make thy windows of agates and thy

Perhaps because a human disease of most painful and offtimes fatal character is named after it, the church and the world have never done justice to that intense and all suggestive precious stone, the carbuncle. The peari that Christ picked up to illustrate his sermon, and the jasper and the sapphire and the amethyst which the apocolyptic vision masoned into the wall of heaven have had proper recognition but this, in all the ages, is the first n on the carbun

This precious stone is found in the East Indies, in color is an intense scar-let, and held up between your eye and the sun it is a burning coal. The poet puts it into rhythm as he writes:

Like to the burning coal whence comes its Among the Greeks as Anthrax known to

God sets it high up in Bible crystallography. He cuts it with a divine chisel, shapes it with a precise geometry and kindles its fire into an almost supernatural flame of beauty. Its law of symmetry, its law of zones, its law of parallelism, something to excite the amazement of the scientist, chime cantes of the poet and arouse the

adoration of the Christians. No one but the infinite God could. fashion a carbuncle as large as your thumb nail, and as if to make all ages appreciate this precious stone he dered it set in the first row of the high priest's breastplate in olden time and higher up than the onyx and the emerald and the diamond, and in Ezekiel's phophecies concerning the spiendors of the Tyrian court the carbunck is mentioned, the brilliancies of the walls and of the tessellated floors suggested by the Bible sentence, "Thou hast walked up and down in the widst of the stones of fire!" But in my text it is not a solitary specimen that I hand you, as the keeper of a museum might take down from the shelf a precious stone and allow you to exam it. Nor is it the panel of a door that you might stand and study for its unique carvings or bronzed traceries, but there is a whole gate of it lifted before our admiring and astounded vis-ion—aye, two gates of it—aye, many gates of it, "I will make thy gates of carbuncles." What gates? Gates of the church. Gates of anything worth Gates of successful enterprise. Gates of salvation. Gates of national achievement. Isaiah, who wrote this text, wrote also all that about Christ "as the Lamb to the slaughter," and spoke of Christ as saving. "I have

text merely happened to represent the gates as red gates, as carmine gates, that it is through atonement, through we get into anything worth getting

over, and there are beyond those gates nothing but raptures and cantata and triumphal procession and everlasting holiday and kiss of rounion, and so the gates are twelve pearls, and could be nothing else than pearls. But Christ hoisted the gates of pardon in fingers and two thumbs are on each gate, and as He lifted the gate it leaned against his forehead and took from it a crimson impress, and all those gates are deeply dyed, and Isaiah was night when he spoke of those gates

as gates of carbuncle What an odd thing it is, think some, this idea of vicarious suffering, or suffering for others! Not at all. The lions of times before Christ came and nstrated it on a scale that eclipshall come after. Rachel lived only long enough after the birth of her son she said, "Call him Ben-oni," which means, "son of my pain," and all modern travelers on the road from Jerusa-lem to Bethel uncover their heads and at the national capitol. Lord John Russtand reverently at the tomb of Rachel, who died for her boy. But in all ages, ble bursting nationality," and it had how many mothers die for their chil-dren, and in many cases grown up gathered with very resigned spirit at children, who by recreancy stab clear through the mother's heart! Suffering for others? Why, the world is full of

man on the locomotive. "One of us is for the dead eagle on this side. The enough to die. Jump!" And so the endeep grave had been dug, and beside gineer died at his post, trying to save the train. When this summer the two other dead nations of the past our dead trains oneshed into trains crashed into each other near Atlantic City, among the 47 who lost their lives, the engineer was found lies the American republic, Born at dead, with one hand on the throttle of Philadelphia, July 4, 1776. Killed at the locomotive and the other on the Bull Run July 21, 1861. Aged 85 years brake: Aye, there are hundreds here day suffering for others. You know and God knows that it is vicarious sacminutes' walk from the gates of Jerusalem, was the sublimest case of suf-fering for others that the world ever saw or ever will see. Christ the vic-tim, human and satanic malevolence the executioner, the whole human race having an overwhelming interest in the spectacle. To open a way for us sinful be stronger than she had ever been men and sinful women into glorious. Her mightiest prosperities have come pardon and high hope and eternal ex-

has arranged it for all the centuries that the only way for most people to get alivelihood for themselmes and he na and the James to the Mississippi and

rate, the gate of carbuncle. For the benefit of all young men, if I had the time, I would call the roll of those who overcame obstacles. How many on Pennsylvania-avenue and reached the United States Senate, or walked the other way on Pennsylvania-avenue and reached the White House did not have to climb ever political obloquy? Not one. How much scorn and scoff and brutal attack did Horace Mann endure between the time when he first began to fight for a better chool system in Massachusetts and the day when a statue in honor of him was placed on the steps of the State House overlooking the Commons?

Read the biography of Robert Hall, the Baptist preacher, who, though he had been pronounced a dunce at school, lived to thrill the world with his Christian eloquence, and of George Peabody, whe never owned a carriage and denied himself all luxuries that he might while living and after death, through last will and testament, devote his uncounted millions to the education of the poor people in England and America, and of op Janes, who in boyhood worked his passage from Ireland to Americ and became the joy of Methodism and a blessing to the race. Go to the biographical alcove in city, state or national library and find at least every other ook an illustration of overcome obstacle and of carmine gate that had to be

nations. Was it a mild spring morning when the pilgrim fathers landed en Plymouth Rock, and did they in a gilded yacht, gay streamers flying? No. It was in cold December, and from a ship in which one would not want to cross the Hudson or the Potos River. Scalping knives all ready to re ceive them, they landed, their on come the Indian warwhoop. Red men on the beach. Red men in the forest Red men on the mountains. Red men in the valleys. Living gates of red men. Gates of carbuncle!

Aboriginal hostility pushed surely now our forefathers will have nothing to do but to take easy posse sion of the fairest continent un sun. The skies so genial, the soil so fertile, the rivers so populous anny life, the acreage so immense, ther will be nothing to do but eat, drink and be merry. No. The most powerfu nation, by army and navy, sounded its protest across 3000 miles of water. Then came Lexington and Bunker Hill and uth and Long Island battles and Valley Forge and Yorktown and starvation and widowhood and orphan age, and the thirteen colonies igh sufferings which the historian has attempted to put upon paper and the artist to put upon canvas, but all in vain. Engraver's knife and report-er's skill and telegraphic wire and dally press, which have made us acquainted with the horrors of modern battlefield, had not yet begun their vigilance, and the story of the American Revolution has never been told and never will be told. It did not take much ink to sign the Declaration of Indepen What gates? Gates of but it took a terrific amount of blood to maintain it. It was an awful gate of opposition that the men and women -- and the women as much as the menpushed back. It was a gate of self sacrifice. It was a gate of blood. It was a gate of carbuncle

We are not indebted to history for trod the wine press alone," and wrote, our knowledge of the greatest of national crises. Many of us remember it, with dyed garments from Bozrah?" and fathers and mothers now living their children, so that instead of their being dependent upon cold type and obliged to say, "On such a page of such a book you can read that," will they blood red struggle, through agonies, rather be able to say, "My father told me so," "My mother told me so." Long after you are dead your children will Heaven's gates may well be made of be able to say, with the psalmist, "We pearl, a bright, pellucid, cheerful crystallization, because all the struggles are fathers have told us that work Thou didst in their days, in the times of old." But what a time it was!

Four years of homesickness! Four years of brotherly and sisterly es-

trangement! Four years of martyr

dom! Four years of massacre! Put them in a long line, the conflagration of cities, and see them light up a whole continent! Put them in long rows, the hospitals, making a vast metropolis of pain and paroxysm! Gather them in one vast assemblage, the millions of bereft from the St. Lawrence to the gulf, and from the Atlantic to the Pacific beaches! Put the tears into lakes, and the blood into rivers, and the shricks into whirlwinds! During thos four years many good and wise men at the north and the south saw nothing ahead but annihilation. With such a national debt we could never meet ou obligations! With such mortal antipathies northern and southern men could never come into amity. Representatives of Louisiana and Georgia and the Carolinas could never again sit side by side with the representatives of sell had declared that we were a bub-They had tolled the bells on parliaments and reichstags and lowered their flags at half mast, and even the lion on the other side of the sea had whined republic was to be buried.

The epitaph was all ready: "Here and 17 days. Peace to its ashes. before the obsequies had quite closed there was an interruption of the cererifice. But on one limestone hill about monies, and our dead nation rose from twice the height of this church, five its mortuary surroundings. God had made for it a special resurrection us, and cried: "Come forth, thou Republic of Washington and John Adams and Thomas Jefferson and Patrick Henry Thomas Jefferson and Patrick Henry for all who get through, but the best for those who had on earth Come forth!" And she came forth, to be stronger than she had ever been. pardon and high hope and eternal ex-ultation Chist, with hand dripping push back this country to what it was with the rush of opened arteries, swung in 1860 or 1850? But, oh, what a high back the gate, and, behold, it is a red gate, what a strong gate she had to gate, a gate of deepest hue, a gate of push back before she could make one step in advance! Gate of flame! Se What is true in spirituals is true in Norfolk Navy Yard and Columbia and emperals. For some good reason God Chambersburg and Charleston on fire get alivelihood for themselmes and he get a livelihood for themselves and the Arkansas! Gate of heavy artillery, their families is with both hand and all the allied forces of body, mind and soul to push back and push open the red

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gin its last agony. The gate was so flery and so red that I can think o nothing more appropriate than to take the suggestion of Isaiah in thetext and call it a gate of carbuncles.

country has beer for the most

part of its history passing through off than before it end trists was petter off than before it end trial, and now we are at another client. We are teld on one hand that if old thep as a standard and silver is not elevated confidence will be restored and this nation will rise triumphant from all the financial misfortunes that have been afflicting us. On the other hand, we are told that if the free coinage of silver is allowed all the wheels of business will revolve, the poer man will have a better chance and all our industries will begin to hum and roar. During the last six presidential elections I have been urged to enter the political arena, but I never have, and never will turn the pulpit in which I preach into a political sturap. Every minister must do as he feels called to de, and I will not criticize him for doing what he considers his duty, but all the political harangues from pulpits from now until the 3rd of November will not in all the United States change one vote, but will leave many ears stopped against anything that such clergymen may utter the rest of their lives

Among what we considered comfort able homes have come privation and want. The cry has gone up to people who do not want charity, but close calculation and an economy that kills. Millions of people who say nothing about it are at this moment at their wits' end. There are millions of the ears of the "Lord of Sabaoth," and the prayer will be heard, and relief will come. If we have nothing better to depend on than American politics, relief will never come. Who-ever is elected to the presidency, the wheels of government turn so slowly and a caucus in youder white building on the hill may tie the hands of any president. Now, though we who live in the District of Columbia cannot vote, we can pray, and my prayer day and night shall be: "O God, hear the cry of the souls from under the altar Thou, who hast brought the wheat and corn of this season to such magnitude of supply, give food to man and beast. Thou, who hadst not where to lay Thy head, pity the shelterless. Thou, who hast brought to perfection the cotton of the south and the flax of the north, clothe the naked. Thou, who hast filled the mine with coal, give fuel to the shivering. Bring bread to the body, intelligence to the mind and salvation to the soul of all

the people! God save the nation!" But we must admit it is a hard gate to push back. Millions of thin hands have pushed at it without making it swing on its hard hinges. It is a gate made out of empty flour barrels and cold fire grates and unmedicated sickness and ghastliness and horror. It is a gate of struggle. A gate of penury. A gate of want: A gate of disappointment. A red gate, or what Isalah would have called a gate of carbuncles. A friend told me the other day of

a shoemaker in a Russian city whose bench was in the basement of a build-

ing and so far underground that he could see only the feet of those who went by on the sidewalk. Seated on his bench, he often looked up! bid there were the swift and skinning felit of children, and then the slow and unit form step of the aged, and then oripopled feet, and he resolved he would do a kindness to each one who needed it. So when the foot with the old and vornout shoe was passing he would hail it and make for it a comfortable covering, for he had the hammer, and the pegs, and the shoe lasts, and the lapstone, and the leather to do ft. And when he saw the invalid foot pass he would hall it and go out and offer medicine and crutch and helpfulness. And when he saw the aged foot pass he hailed it and told the eld man of heaven, where he would be young again. When he saw the foot of childhood pass on the sidewalk, he would go out with good advice and a laugh that seemed like an echo of the child's laugh. Well, time went on, and as the shoemaker's wants were very few he worked but little for himself and most of the time for others, and in the long evenings, when he could not well see the feet passing on the side-walk, he would make shoes of all sizes and stand them on a shelf, ready for feet that would pass in the daytim Of course, as the years went on, under this process the shoemaker more and more Christian, until one day he said to himself: "I wish among all" those feet passing up there on the sidewalk I could see the feet of the dear Christ passing. Oh, if I could see His feet go by, I would know them, be-That cause they are scarred feet." night the shoemaker dreamed, and in' wounded feet, and aged feet, and poor feet, but in vain have I looked for Thy scarred feet." And Christ said to the shoemaker: "Man, I did pass on the sidewalk, and you did see my feet, and you came out and hail Me and bless Me and help Me. You thought it was the foot of a poor old man that went shuffling by; that was My foot. You thought it was the foot of a soldier that went limping past; that was My foot. You thought that shoeless foot was the foot of a beggar; that was My foot. The shoes, the clothing, the medicines, the cheering words that you gave to them, you gave to your Lord. 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'"

My hearers, with the humble spirit of that Russian mechanic, let us go forth and help others. Having shoved back the carbuncle gate for yourself to pass in and pass on and pass up, lend a hand to others that they also may get through the red gate and pass in

heaven for those who had en earth nothing but struggle. Blessed all those who, before they entered the gate of pearl, passed through the gate of car-

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THE SUNDAY SCROOL. The Home Class Department-(1) Its

History.

The genesis of any great movement is always of interest and value. and as this is especially so in the case of the home class department no apology is offered for this outline of its history and growth. The home class idea, out of which the home department has grown, had its birth in the same year that wifnessed that of the Christian Endeavor movement. The latter had its inception in February, 1881, and the home class in June of the same year. The Christian Endeavor so-

ciety was formed for the purpose of

training young people into Christian

life and service; the home class was

originated to promote the study of

the Bible outside of the school by individuals and in the nome. The thought embodied in the Christian Endeavor movement caught public attention quickly, because the minds of many rai been dwelling ipon the necessity of doing something to stim the hristian life in the young, to bri them into closer tion with the church and to develop them into earnest and sucworkers for the Master, nome class suggestion was of ale growth, because people had not been thinking along that line. The soil had not been prepared for it. It had to make its way against a prejudice as to its practicability. It was believed that the Sunday school was already accomplishing all it could in the direction of Bible study. Some feared that if it succeeded at all it would be at the expense of attendance at the Sunday school itself. It had therefore to be demonstrated that the plan was not only feasible but harmless. When this had been done the growth became rapid, and of late years has almost equalled the henomenal growth of the Christian Endeaver movement. The originator of the home class

idea is Dr. W. A. Duncan of New

York. While attending a Sunday

school convention in New York state

in 1881 a woman who had a veranda

class expressed to Dr. Duncan her regret that her pastor showed no sympathy with her work. Living amongst those who did not attend Sunday school on account of the distance from the church she had gathered a class of boys and girls upon a porch for the study of the Sunday school lesson, and walked three miles each Sunday to teach it. She thought that she was doing the work of the Sunday school as fully as any teacher attending its session, and that she was deserving of the same recognition, but it was denied her because, in the minds of all, "the Sunday school and the place where it was held were as inseparable as the warp and woof of a woven fabric." No class could be a part of the school that was not with the school during its sessions. This one case instantly suggested to Dr. Duncan great possibilities arising from the extension of the Sunday school to parts of the field far away from the main school, and he at once began to take steps for the carrying out of his idea. It defails. It should be noted, however, that so far the conception was only of neighborhood classes meeting in some building or under a tree, under the guidance of a teacher for the study of the Sunday school lesson. present conception of the home class does not ignore the value of such gatherings, and there are many in existence doing grand work, but it is not regarded as an essential feature. Now the members of a home class may never meet for associated study. The classes then had in mind were for those between the ages of six and twenty-one. The aim was to reach the neglected boys and girls. The conception had not yet risen sufficiently high to consider the neglected or neglecting men

and women. The neighborhood class had many limitations to grow into a great myement, but it contained the main principle which the home department now-the recognition of the home classes as a part of the Sunday school. neighborhood class could only be carried on by some one present every Sabbath who had the consecration. zeal and teaching ability necessary to gather and hold such a class, and the dream he saw the glorious Christon and he said, "O Christ, I have been Then difficulty arose over the matter waiting for Thee to pass on the side- of canvassing a district for neighwalk, and I have seen lame feet, and borhood classes. Firt, it was proposed to make a canvass every five years, but it was found that would not work. Then it was tried every year, but even that was not often enough to keep the classes from dis-integrating. Those who conducted them did not have that sense of responsibility which rested upon those who had to do with the larger numbers gathered in the school. gave up their work more easily. A lack of interest on the part of the scholars, a dwindling away of the class, a few Sundays of bad weather -any little difficulty in many cases served to break up the neighborhood class. There was lacking as yet the element of personal supervision, contact and encouragement from the main school. In 1883 a plan was perfected in Binghamptor, N. Y., which seemed to do away with this can-vassing difficulty. The city was divided into small districts, and each visitor was made responsible for her district for a year. The visitor soon became acquainted with all the children in her district, and thus had a personal influence over them which did more than anything else to make the work permanent. Thus the necessity of frequent canvassings was done away with by the maintaining of a constant watchfulness, which

not only detected any falling off but also discovered newcomers in the

district who needed to be drawn into

the Sunday school circle. Out of this

plan of canvassing was developed the

home class visitor, without whom the

nome class could never have become

a general success. So far indeed the visitor was simply a canvasser look-

mg after the general interests of her field. The change from the canvas-ser to the conductor of the nome

class was a process of evolution

Since so often the teacher of the

and more responsibility fell upon the visitor. Teachers found it convenient Passes Through a Severe and Trying to rely upon the visitors for their quarterly supplies, which were often delivered to the scholars themselves. The visitors reported the needs of the home classes to the superintendents, made known to them how they were getting on; kept them informed of what was taking place in the main school; visited the scholars in their homes; when it seemed advis able, urged them to join the main chool, etc., etc. Thus it came about that the visitor came into closer contact with the home class than the teacher herself did; and when the teacher gave up her class the loss was not greatly felt, for the existence of the class had ceased to de-

pend upon her. This evolution of the

that it was necessary to have a

neighborhood class (under the term

home class) taught by a teacher,

viva voce, was tenaciously held. It

seemed impossible to have it in any

canvasser into the conductor of the

home class could not be relied upon

to continue the work, naturally more

other way. The next step in the development of the home class was the segregation of the individuals of the class so that the study of the lessons by mselves would count the same as though they had met for consideration of the lesson under the guidance of a teacher. When this occurred the domain of the Sunday school was again widened.

Then the Congregational Sunday School and Publishing society of Boston took the matter up, under name of home department, along lines differing slightly from the neighborhood home class, and from these two was developed the home class as it now is. The home class as at present constituted is made up of isolated members (with now and then a group) in different homes looked after by one visitor. A number of such classes constitute a home department. The next and final step was the recognition of the fact that what is everybody's business is nobody's business, and the placing of the home department of a Sunday school upon the same footing as the senior, intermediate or primary department and assigning to it a superintendent who was entirely responsible for its conduct subject to the higher authority of the superintendent of the school and the executive committee. Each visitor was recognized as having full charge of her home class, and the corps of visitors were ranked with the teachers of the main school. Quarterly reports of the home department were made to the main school, and quarterly reports of all the departments, including its own, were made to the members of the home department. Thus for the first time the aggregation of home classes in connection with any Sunday school were erected into a veritable home department. This was the full consummation of the original home class.

NEWFOUNDLAND. Cabot Celebration Meeting-Sir James

Winter-The Fisheries. St. Johns, Nfid., Sept. 28.—After a papers regarding the landfall of Cabot, a preliminary meeting was held last week to make arrangements for a public meeting. The attendance at the preliminary meeting was satisfac tory. Judge Prowse was appointed secretary. The Rt. Rev. Dr. Jones of the Church of England, and the Rt. Rev. Dr. Howley of the Roman Catholic church, with a number of the clergy of the various denominations and professional gentlemen were present, Dr. Jones being chairman. A resolution affirming the desirability of celebrating in some appropriate way the 400th arniversary of the discovery of Newfoundland and the continent of North America was carried unanimously There is great need of a breakwater at Bonavista, and a proposal was made to erect there a breakwater and to connect it with the Cabot celebration; and as the cost will be very considerable the assistance of the local and imperial governments and of the people of England should be solicited. Judge Prowse was very strenuous in urging the meeting to affirm that Bonavista was Cabot's landfall, and that on this ground the breakwater should be erected there. He had, however, a very slender following, and it was finally decided not to fix on any place as the landfall, but to assign as a reason that Bonavista was a prominent headland, which was generally made a point of arrival and departure by the early navigators, and therefore was a suitable site for a memorial of some kind to Cabot-that memorial to be a breakwater. It seems to me very doubtful wnether the government and people of England, will respond to such an appeal, but it is well to try

general acceptance Details regarding the whole celebration will be arranged at the next meeting. Our local papers have been discussing the reported intention of Sir James 30 horses. Winter to resign his seat as one of Innishowen Head, for Belfast, Sept. the judges of the supreme court. One 10-17,208 bush. corn, 16,989 bush. rye, reason assigned is the imadequacy of 8,241 bush, barley, 39,849 bush, wheat, the salary since the introduction of 1,069 pcs. deals, 7,917 pcs. boards, 474 the retrenchment policy, by which the bxs. cheese, 500 sacks flour, 860 pkgs. sairies of the judges were curtailed. oil cake. Some of the papers assign additional reasons. Sir James has gone on a trip 70,745 bush, wheat, 56,046 bush, corn, to England, and very possibly this gave rise to these rumors of resignation. He himself has made no sign. time alone will tell whether there is

anything in these vague rumors.

The news regarding the fishery does not differ materially from that which I sent a fortnight ago. There is undoubtedly a serious failure on southern Labrador—some describe it as "the worst ever known." In other places the fishery has been more than usually good, and the weather has been and is very fine. On the whole I am of opinion that one way and another the fishery will as a whole, be not far short of an average; at all events the extent of the failur not be at all serious. The weather to

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A VETERAN JOURNALIST

Illness.

His Friends Thought it Unlikely He Would Recover-But Thanks to Dr Williams' Pink Pills He is Again Enjoying Good Health-Thinks This Remedy the Great Family Medicine of This G neration.

There are few people in St. John,

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N. B., who do not know Mr. H. L. Spencer, the veteran journalist, poet and essayist. Some of Mr. Spencer's songs are sung wherever the English language is spoken. One of these songs, entitled "A Hundred Years to Come," has been set to music by Rev. Mr. Crossley, and is sung with stirring effect wherever the famous evangelists (Messrs. Crossley and Hunter) home class was slow, for the idea hold their meetings. Mr. Spencer was seriously ill last summer from an attack of indigestion, which seemed to upset his entire system, and his recovery is a matter of rejoicing to all his friends. Speaking to a reporter concerning his illness, he sail: I was completely prostrated, and for several weeks was confined to bed, and my recovery was not anticipated, either by myself or friends. The trouble appeared to originate in in-digestion, but the results were more painful than usually accompany that trouble, and oulminated in a total stoppage of urine and action of the bowels. I suffered terribly for three or four days, and was not expected to survive. I took powerful cathartics, and had my abdomen bathed with spirits of turpentine, mustard, etc., and took many ingredients before action was restored. When this was accomplished I was relieved of my suffering, but in six weeks I had lost forty-three pounds of flesh, and I did not seem to be able to regain my former health and strength. In July last I began the use of Dr. Williams' Pink Pills at the instance of some friends who had been greatly benefitted by their use, and though I have not regained my accustomed weight, I have gained fifteen pounds, and my general health is as good as ever.] am sincere in my belief that my recovery is due to the use of Dr. Williams' Pink Pills." Mr. Spencer added that he knew of many cases in which Pink Pills had been used with great benefit, and he thought that if elsewhere the pills are effecting as notable cures as they are in St. John, it is no wonder they have become the great family medicine of this genera-

An analysis shows that Dr. Wil-Mams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor atexia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grigge, palpitation of the heart, nervous prostration, all dis-eases depending upon vitiated hu-mors in the blood, such as scrofula, chronic erysipelas, etc. also a specific for troubles peculiar to females, such as suppressions, ir-regularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

THE HEAD S. S. LINE. The Sort of Cargo They Carry to Dublin and Belfast.

The question having arisen, what sort of cargo the Head line steamers can get to carry from this port to Dublin and Belfast this winter, the following list of some of their cargoes from Montreal during the last four months is of interest. It shows that they carried chiefly grain and lumber, with grain shipments heavier as the season advanced.

Dunmore Head, for Belfast, June 12-34,215 bushels corn, 270 bxs. cheese, 27 radiators, 7,946 pcs. deals, 1,648 pcs. boards, 2,110 bdis. staves, 414 pcs. lumber, 41 cs. chair stock, 41 horses. Innishowen Head, for Belfast, June 26-45,451 pcs. deals.

Glen Head, for Dublin, June 27—24,486 bush. wheat, 32,281 bush. corn, 1,420 bdls. staves, 500 sacks oatmeal, 195 tres. oil. Bengore Head, for Dublin, July 3-

30,600 bush, wheat, 17,063 bush. corn, 10,214 pcs. deals. Innishowen Head, for Dublin, Aug. 3-78,911 bush, wheat, 4,000 sacks flour, 600 sacks rolled oats, 250 sacks oatmeal, 25 horses, 322 pine squares, 2,800 bdis. staves, 368 bdls. heading. Glen Head, for Dublin, Aug. 20-

39,994 bush, wheat, 9 bags flour. Bengore Head, for Dublin, Aug. 22and hope for the best. In addition, 32,600 bush, when Bishop Howley suggested the erection 17 radiators, 2 cs of an obelisk of native granite in Ban-5,191 pcs. deals. 32,600 bush. wheat, 17,063 bush. corn, 17 radiators, 2 cs. mdse, 130 trcs. lard, Dunmore Head, for Dublin, Aug. 26-

nerman Fark, St. Johns, to the memory of John Cabot-the cost not to ex-33,089 bush. corn, 15,995 bush. wheat, ceed £200 sterling. This proposa! met 4,800 pcs. boards, etc., 97 pcs. timber. Ramore Head, for Belfast, Aug. 25-55,055 bush. corn, 26,470 pcs deals, boards, etc., 354 bxs. cheese, 421 elm planks, 62 radiators, 700 bdls. staves,

Ramore Head, for Dublin, Sept. 23-26 pos. timber, 31,576 pcs. boards, 300 sacks flour, 319 pcs. oak.

A Spanish diver has succeeded in bringing up \$20,000 worth of silver bars from a depth of 168 feet, off Cape Finisterre. The steamer Skyro, which sank nine miles south of the cape five years ago, had eighty-eight bars of silver, worth \$45,000, on board. The diver, whose name is Angel Er ostarbe, has gone down twenty-seven times this summer and brought up thinty-seven of the bars. The work is made dangerous by the exposed position of the wreck and the strong

Children Cry for Pitcher's Castoria.