



## BIBLE QUESTION COMPETITION.

This competition is open to all the readers of PROGRESS, but is more especially intended to interest the young people—the boys and girls who are, or should be attending Sunday school. The following rules should be strictly observed:

## RULES FOR COMPETITORS.

1. A prize of one dollar will be awarded every week for the first correct answer that reaches PROGRESS office. If there is no correct answer the person who sends the first best answer will receive the dollar. In case two correct answers reach the office at the same time the dating stamps of the post offices at which they are mailed will be taken into consideration.
2. Competitors must write on one side of the paper only, giving name and address in full with each answer. These need not be published except in the case of prize-winners and successful competitors.
3. The winner of a prize will not be eligible to compete for another for four weeks.
4. All replies must be received on or before Saturday one week after publication of the questions, thus allowing competitors a clear week for their efforts.
5. No post-cards can be received. All replies should be addressed to the "SUNDAY READING," EDITOR PROGRESS, St. John, N. B.

Miss Jessie Lawson, Carleton, is the successful competitor for "Prize Bible Questions No. 19." Very excellent answers were received from the Misses Maria and Florence Boyce, Fredericton; Miss Iva Thorn, Indiantown; Miss Annie Watson, Fredericton; Miss Nellie Flewelling, Centreville; Miss Hattie Smith, Calais, and Miss L. C. Patton, city. In answer to the female disciples who took part in the work of evangelization at Rome. Many different persons were given, such as Mary and Martha. Phebe, Priscilla, Tryphena and Tryphosa, all very good answers. We do not know that Martha and Mary ever visited Rome. Phebe was the bearer of the epistle of Paul to the Romans, in which he commends her to their love and confidence. Paul speaks of her as a "succourer of many." Rom. xvi., 1. She certainly took part in the work of evangelization. Paul also speaks of Priscilla with her husband Aquila as helpers in Christ Jesus." Romans xv, 3. In Romans xv, 12, Paul speaks of Tryphena and Tryphosa, as fellow laborers assisting him in the work of Christ at Rome.

There were very many excellent answers given to the second question, such as Cyrus, Antaxerxes, Asa, Hezekiah, Josiah, each of whom was the means of restoring the worship of Jehovah. The third and fourth questions were answered correctly by all. These questions are to be discontinued until after the holidays, but I am sure that all who have competed have found the work both pleasant and profitable. I have had great pleasure in reading over the very beautiful answers given from time to time to the various questions under consideration. "Knew ye not that they which run in a race run all, but one receiveth the prize." 1 Cor., ix, 24.

## ANSWERS TO PRIZE BIBLE QUESTIONS NO. 19.

1. Phebe and Priscilla, also Tryphena and Tryphosa, and again Persis who labored with in the Lord. Rom. xvi: 1, 3, 12.
2. The reign of Cyrus, King of Persia, is memorable for his faithful efforts to restore the worship of Jehovah. Ezra i: 6.
3. Thorns and briars were used as instruments of punishment by Gideon to punish the princes and elders of the city of Succoth. Judges viii: 16.
4. Scripture Character, No. 7. (1) Hannah was the wife of Elkanah the Levite. 1st Sam. i: 2. (2) She was unhappy in her husband's home, because she had no children. 1st Sam. i: 6. (3) She made a vow to God which she faithfully fulfilled. 1st Sam. i: 11. (4) She answered meekly to a false accusation. 1st Sam. i: 13, 14, 15, 16. (5) She had four sons and two daughters. 1st Sam. ii: 21. (6) One of her sons, Samuel, was a famous judge who was born B. C. 1155, and died B. C. 1058, which would make him 95 when he died, honored and lamented by all. 1st Sam. ii: 25.

JESSIE I. LAWSON.

## The Reason of the Incarnation.

It was on Christmas day that God appeared among men as a child upon a mother's bosom. And why? Surely for this reason, among a thousand more, that He might teach men to feel for Him, and with Him, and to be sure that He felt for them and with them. To teach them to feel for Him and with Him. He took the shape of a little child to draw out all their love, all their tenderness, and, if I may say so, all their pity. A God in need, a God weak, a God fed by a mortal woman. A God wrapped in swaddling clothes and laid in a manger. If that sight will not touch our hearts, what will? And by that same sight He has taught men that He feels with men and for men. God has been through the pains of infancy. God has hungered. God has wept. God has been ignorant. God has grown and increased in stature and in wisdom, and in favor, both with God and man. And why? That he might take on Him our human nature. Not merely the nature of a great man, of a wise man, of a grown-up man only, but all human nature, from the nature of the babe on the mother's bosom to the nature of the full-grown and full-souled man fighting with all his powers against the evil in the world. All this is his, and He is all: that no human being, from the strongest to the weakest, from the eldest to the youngest, but may be able to say, "What I am, Christ has been."—Charles Kingsley in his "Good News from God."

## HYMN.

## God our Light.

Lord, of all being: throned afar,  
Thy glory flames from sun and star  
Centre and sun of every sphere,  
Yet to each loving heart how near.

Sun of our life: Thy quickening ray  
Sheds on our path the glow of day  
Star of our hope: Thy softened light  
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn,  
Our noontide is Thy gracious dawn,  
Our rainbow arch Thy mercy's sign,  
All, save the clouds of sin, are Thine.

Lord of all life, below, above,  
Whose light is truth, whose warmth is love;  
Before Thy ever blazing throne  
We ask no lustre of our own.

Grant us Thy truth to make us free,  
And kindling hearts that burn for Thee;  
Till all Thy living altars claim  
One holy light, one heavenly flame.

—Ottie Wendell Holmes.

## Let Us Pray.

Almighty God, who in the life and teaching of Thy Son, hast showed unto us the true way of blessedness; Thou hast also showed us, in His sufferings and death, that the path of duty may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these harder lessons. May we take up our cross and follow Christ in the strength of patience and the constancy of faith; and may we have such fellowship with Him in His sorrow that we may know the secret of His strength and peace, and see, even in our darkest hour of trial and anguish, the shining of the eternal light. Amen.

## SERMON.

## The Power of a Good Life.

BY REV. F. W. FAIRALL, D. D., F. R. S., ARCHDEACON OF WESTMINSTER.

Preached at Westminster Abbey: "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season."—Hebrews xi: 24, 25.

The first lessons of today and of many Sundays, as well as the lesson which you have just heard read to you, bring before us the splendid name of Moses. Whatever estimate we form of him, he stands out confessedly as one of the greatest of men. Perhaps none save his Lord had ever swayed so powerfully the whole current of human history, determining the flow of the stream even to the end of time. It has been said that history was born on that night when Moses led forth his countrymen from the land of Goshen. But it is not because of his greatness that I ask you to look at him. At Rome there is a colossal statue of him, by Michael Angelo, one of the greatest statues in the world. He is represented with long hair streaming over his robe, and as you gaze on the awful statue you are smitten with awe: love and admiration are lost in dread. There is nothing attractive in mere human greatness: it is beyond our reach: we look up to it as to some great mountain soaring into the heights of that aerial ocean, and hear the storm breaking in thunder at its foot: but when greatness is but the attribute of goodness, it instantly becomes refreshing. For goodness is in the power of everyone of us, and is greater than any greatness; and even if, as in the divine example of our Lord, goodness attains to the height of perfection, it is not beyond the reach of our ideal. We, too, can be, for we are in some sense bidden to be perfect as our Father in heaven is perfect, and every human character who has been great in goodness helps us to live and strive after this ideal. We sometimes cry, "Voe is me that I dwell in Meshech, and have my habitation in the tents of Kedar." My small nature lives in the midst of small natures, I am but one in the race of dwarfs: and sometimes we are driven to cry, "My soul is among scorpions, I live among the children of men." This despair of our fellowmen, unless we shake it off, is fatal to us morally and spiritually. It poisons a man's life, it makes a man unfair, splenetic, base, and yet it has come over thousands even of good men at times until they half give way to the temptation, and say, with the pagan moralist, that the best thing that could have happened to us would have been not to have been born at all, and the next best thing would have been to drop into the jaws of darkness and cease to be. But this is a fatal tone, we ought not to indulge in it. So long as we do there is little hope for us. True effort, great achievements, requires the pulse and glow of enthusiasm, the spring of elasticity and conviction. "We should never do any good either for ourselves or others if we set about our work in a dull, despairing way, as though after all it were of no use, and as though we ourselves and others were mere insects not worth working for. A watch could as little go without a mainspring as a man who has not invincible perseverance and obstinacy as of ten miles can achieve a great spiritual reformation. To make the rivers flow swiftly across the plain they must have their springs high up amid the immaculate snows of the everlasting hills, and to make a man his faith and hope must be among the heights of heaven. Now this is the very force which moved those good men who inspire us with fresh faith in God, humanity, and ourselves. The race must be worth working for which produces such specimens. And then it comes home as a revelation to us that we, too, can be great as they were in goodness, and it we be great in goodness it matters supremely little to God or man how small we are in all things else. So never miss the opportunity of contemplating the character, of studying the biography, of imitating the example of any man who sheds a light around him which transfigures the world as a ray of sunshine transfigures the foliage of the tree. When we are in danger of being lost in bogs and quagmires, suddenly we see a light in the distance; if we get there we should be safe—protection, sympathy, food, warmth, shelter await us, and we take heart and courage and struggle on once more. Such is the beacon light of a good man to us; it renews our faith in the nobleness of human nature, in the majesty

of its facilities, in the fulness of its mercy, in the joy of its love.

How far that little candle throws its beams,  
So shines a good deed in a naughty world.

And yet the turning point of a greatness in the greatly good has often differed in no great degree from the choice that is offered to us again in our common work-a-day lives. Every servant in a house, every workman in a factory, every member of an ordinary profession in his counting house, may indeed, and is, indeed, called upon almost every day of his life, in a high or a low measure, to make the very same choice which has influenced the greatest lives. Is it not hypocrisy in us to sigh for the chance of splendid self-sacrifice when we are daily faithless in little duties? There is hardly any matter so small as not to illustrate the principle of that choice that a man must make who would be something different from what the common run of us are.

## MOSES IN EGYPT.

You will see, then, why I think it may be profitable for us to look at one scene in the life of Moses. The children of Israel were slaves in Egypt, and multiplying to such an extent as to be a source of danger to their conquerors. Now, slavery always demoralises the slave owner as much as the slaves, and Pharaoh wickedly determined to prevent the race multiplying by ordering every male child to be slain. A child was born to two Hebrews; its exquisite beauty touched the heart of the mother; she hid it for three months; then, when it could be no longer hidden, she laid it in the flags by the river side, and, not daring to see the issue, she went away; but his sister Miriam watched; and the daughter of Pharaoh came to bathe in the sacred river, and saw the little boat of papyrus. A maid opened it to her, and when it was opened, there she saw the wailing babe. The princess took it up, and adopted it as her own son. There for forty years the Book of Exodus leaves the story. The man Moses did not care to tell us of his past greatness, but St. Stephen tells us that he grew to be mighty in word and deed, and learned in all the wisdom of the Egyptians; and we read in the Epistle to the Hebrews that he might have had the pleasures of sin for a season. Greek and Hebrew legends tell us that he might have become an Egyptian priest; they tell us how he was appointed the leader of the expedition against Ethiopia, how on the way he had to traverse a desert full of serpents, but he carried with him baskets of fishes, which ate up the serpents; how he conquered the King of Ethiopia and returned in triumph with the king's daughter as his wife. Whether the details are true or not the general idea is true. It is certain that until Moses was forty years old he had at his feet the pleasures and glories of the world.

## IN THE BRICK FIELDS.

Now, what was it which, at the ripe age of forty, altered his career? "It came to pass when Moses was grown, he went out unto his brethren and looked upon their labors." In that phrase lies the secret of Moses' choice: the secret of hundreds of years of history. What was it that Moses saw? When he walked through the Egyptian fields he saw the pitiful sight of a vast slave population; he saw his brethren toiling under Egyptian taskmasters. It we look at the paintings on Egyptian tombs we may see what he saw. One of our great painters years ago drew a picture, in which thousands of Jews are dragging along images of an Egyptian king; they are tugging at the ropes under the burning sun, and youths and men in the prime of life are panting, sweating, straining every nerve, while their wretched slave women are beating cymbals, and over their backs falls the torturing scourge of their taskmasters. Such sights Moses saw. He saw them, too, laboring in the brick fields as in a burning, fiery furnace, or treading the water-mills on the banks of the Nile, as Fellaheen of Egypt do now, with their monotonous chant, "They starve us, they starve us; they beat us, they beat us; but there is one above." A sight of degradation, a sight of misery, a sight of manhood humiliated out of its natural dignity, and defrauded out of its indefeasible rights. And what was worse, this nation of slaves was contented in its misery. These poor wretches, degraded by their wretchedness, cared little but for the feeding of their animal life. They had become a race of slaves, slavish in their ends, ungrateful, sensual, base, mean. Moses pitied them all the more because they had, for the time being, sunk too low to pity themselves. He knew that it is the worth of miseries when nature made for better things content themselves with petty joys. The glory of the faith of Moses was that he still saw them to be men. The great sculptor looks upon the rough, shapeless block of marble and sees in it the angel whom he will hew out of it; the man of faith sees in the debased man the potentialities of a royal priesthood, a holy nation, a peculiar people which should be to the glory of God, Who had called them out of darkness to His marvellous light. That was the sight which Moses saw without.

## IN PHARAOH'S PALACE.

What did he see at home? He belonged to these slaves no longer. He was an Egyptian prince; his life was ranked among the lords of these laboring myriads. Had he not his princess wife? Do not the annals of Egypt glow with the sunlight of his palace walls? Was there anything better than to eat and drink and enjoy himself, and to say that the rest was nothing? His was the very ideal of that placid civilization of the fat, sluggish valley of the Nile. The Greek ideal is very different. The Greek ideal is that of the Hercules slaying monsters, scorning delights, living laborious days, or that of Apollo slaying the python of corruption. The type of the Egyptian ideal was the calm, cruel, mysterious Sphinx. Why should not Moses make the best of the gifts of an extraordinary fortune? What should hinder him from

enjoying pomp and pleasure, and becoming himself, perhaps, a conquering Pharaoh, and in due time having some vast, godlike statue reared to him, with some pompous inscription such as this: "My name is king of kings; look on my works, ye mighty, and despair." Moses might have done this, and if he had he would have lived for a few years like other Pharaohs and passed away; and history, reclining half asleep upon a pyramid, might have muttered some name, and we should not have known what it was. Happily for Israel, happily for mankind, Moses chose differently. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Assuredly, if he had not done so he would not have been happy. Coarse things can, I suppose, to some extent and for a little time, enjoy coarse things, small things can enjoy small things, and when a nature has become degraded, he can enjoy for a time even degraded things, and can make a host of petty wild delights out of things which would have once caused him anguish; but to the nature which has the least nobleness in it the pleasures of sin soon cease to be pleasures, and become the worst of pains. So, assuredly, it would have been with this son of Israel. The pleasures of sin might have done for a time for a Pharaoh but never for a Moses. Moses became the first founder of that religion which was the cradle of christianity. What was it but pity for human misery that made John Howard leave a comfortable home to breathe the sickening atmosphere of a prison? What was it but pity for human misery that sent David Livingstone straight from the splendors and triumphs of a London season to face the scorching wastes of Africa, and to die homeless, childless, in a negro hut? It is the same spirit of self-sacrifice, which is the most potent engine for good in all the world; it is this spirit alone which is adequate to uplift our lives from their vulgarity and sensualism, and to place us, each in our humble degree, by the side of those who preferred "to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

## WHAT CHRIST HAS DONE.

Whence came this spirit? Came it not from Christ? Did He not make for us men the most infinite sacrifice? What man can ever give up anything compared to the sacrifice of Christ? He gave up heaven: it was He alone who could empty Himself of Godhead, and this He did, descending down the numberless steps of that unfathomless descent even to the cross of shame. And for whom? For us men, and for our salvation, for wretches that are, and sensual slaves and ungrateful rebels of a race of which we even who belong to it are half driven to despair. But Christ did not despair of this little breed of men. Christ the sinless, Christ the eternal Son at the right hand of the Father, He who charged even his angels with folly, He in whose sight the very heavens are unclean. He thought enough of miserable man, He saw enough of the divine capacity which lay latent in the miserable heart of man to be ready not only to leave heaven, but to die for him. The whiteness of the leper was not too white for Him, nor the infamy of the harlot too shameful, nor the greed of the publican too vile. And shall we, so stained, so wretched, so feeble: shall we dare to despise, shall we be so faithless as to despair of either ourselves or any of our fellow men for whom Christ died? Ah, let us follow His footsteps, bearing His cross as Moses did, and as all of His servants have ever done, trying to escape averages, trying to rise from the vulgar herd and the false, worldly, sensual pleasure into the high service of the saints of God. Remember in conclusion, that this choice did not come only to Moses, or to some great man now and then. It comes to all of us, it comes practically whenever we are called upon to choose between the paltry action from which we gain, and the right action from which we lose: whenever we are called upon to yield something to our neighbor and disappoint him not, though it were to our own hurt: whenever we seek for strength even at the cost of bitter tears. The same principle which actuated Moses may be shown by the cabman when he gives back the sovereign that was given him by mistake for a shilling: the same principle may be shown by the orange-woman who shows you the bruised side of the orange: by the working man who comes through a narrow street in order that he may avoid the temptations of the gin-palace; by the clerk who will not put anything in the gambling lottery in which his fellows join; by the scholar who guides himself by his conscience; by the servant girl who speaks the truth whether her mistress is present or not; by the tradesman who will not have unfair prices or adulterated goods; by the member of parliament who will vote according to his conscience though thereby he will lose his seat. There is such a thing as right, but there is such a thing as wrong, and whoever at the cost of any personal sacrifice or misery chooses the right, that man is in his degree a Moses; that man follows in the steps of his Saviour, bearing His cross, for what Christ requires of him is not to hold this or that complex and intricate opinion, or to gain cheap praise, for superfluity of fussy ordinances, but to give and to be given to live a true life, even at the expense of his affections, and to turn away from sin, and from all that common men speak of as pleasure, so that he may find even in suffering for the cause of Christ, eternal pleasure, eternal truth, yea, and eternal life.

## The Commandments.

Jesus said: the first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. If any man will come after Me, let him

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deny himself and take up his cross daily and follow Me.

Whoever will save his life shall lose it: and whoever will lose his life for my sake, shall save it.

Greater love hath no man than this, that a man lay down his life for his friends.

Peace I leave with you: My peace I give unto you: not as the world giveth, give I unto you.

## HYMN.

## The Divine Humanity.

To mercy, pity, peace and love,  
All pray in their distress,  
And to these virtues of delight  
Return their thankfulness.

For mercy, pity, peace, and love,  
Is God our Father dear,  
And mercy, pity, peace and love,  
Is man, His child and care.

For mercy has a human heart,  
Pity, a human face,  
And love, the human form divine,  
And peace, the human dress.

Then every man, of every clime,  
That prays in his distress,  
Prays to the human form divine,  
Love, mercy, pity, peace.

And all must love the human form,  
In every race and zone,  
Where mercy, love, and pity dwell,  
There God hath built His throne.

—William Blake.

## Dissolution of Partnership.

NOTICE IS HEREBY GIVEN that the partnership heretofore existing between the undersigned, under the name and style of TURNER & KELLY, was on the TWENTY-FIRST day of MARCH last, dissolved by lapse of time.

ROBERT TURNER,  
ANDREW FINLAY.

St. John, N. B.,  
2nd April, 1891.

## TRUSTEES' NOTICE.

NOTICE is hereby given that ROBERT TURNER, of the City of St. John, Dry Goods merchant, has this day assigned all his estate to us, in trust for the benefit of his creditors. The trust deed now lies at the office of E. & R. McLeod & Ewing, Barristers, Ritchie's building, Princess street, Saint John, and all creditors wishing to participate in the trusts of the said deed are required to execute the same within three months from the date hereof.

Dated the third day of April, 1891.

SAMUEL C. PORTER,  
JAMES T. GILCHRIST, Trustees.

E. & R. McLEOD & EWING,  
Solicitors.

## Equity Sale.

## IN THE SUPREME COURT IN EQUITY

Between DAVID O'CONNELL, Plaintiff,

and

PETER P. BYRNE, Defendant.

(The City and County of Saint John, and Province of New Brunswick, on TUESDAY, the 14th day of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decree of the Supreme Court in Equity, made in the above cause, on the Thirtieth day of April last past, and with the approval of the undersigned a Referee in Equity, pursuant to the order of the said Court, the Act of the fifty-third year of the reign of Her Present Majesty, Queen Victoria, the mortgaged lands and premises described in the Plaintiff's Bill, and in the said Decree of the Court, are as follows:—

"All that certain lot piece and parcel of land situate lying and being in the Parish of Musquash in the City and County of Saint John and being lot (number) 2 two in the grant to Ebenezer Scott and others, and bounded as follows to wit, on the southerly end or front by the Musquash river, on the westerly side by the easterly side line of lot (number) 1 one in the same grant now called (number) 9 nine, on the northerly or rear end by land owned now or lately by Thomas R. Jones and others and on the easterly side by other land owned by the said Peter P. Byrne, the land hereby conveyed containing one hundred acres more or less, the said lot (number) 2 two being the land on which the said Peter P. Byrne now lives, together with all and singular the buildings and improvements thereon, and the rights and appurtenances to the said land and premises belonging or appertaining, and the reversion and reversions, remainder and remainders, rents, issues, and profits thereof, and all the estate, right, title, interest, property, claim, and demand whatsoever both at law and in Equity of him, the said Mortgagee, of in to out of or upon the said lands and premises and every part thereof."

For terms of sale and other particulars, apply to the Plaintiff's solicitor or the undersigned Referee.

Dated this fifth day of May, A. D. 1891.

E. H. McALPINE,  
Referee in Equity.

C. N. SKINNER, Esq., Q. C.,  
Plaintiff's Solicitor.

W. A. LOCKHART,  
Auctioneer.

ANDREW PAULEY,  
CUSTOM TAILOR,

FOR THE PAST NINETEEN YEARS CUT-TER with JAS. S. MAY & SON, begs leave to inform the citizens of Saint John, and the public generally, that he may now be found at his new store,

No. 70 Prince Wm. Street,

with a NEW AND FRESH STOCK of Woolen Goods, personally selected in British, Foreign, and Domestic makes. Suitable for all classes. Inspection invited. Fit and Workmanship Guaranteed. First-class, at

70 PRINCE WILLIAM STREET.

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## A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

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GENTLEMEN,—I have taken and tested a sample of your "EXTRA GRANULATED" Sugar, and find that it yielded 99.5 per cent of pure sugar. It is practically as pure and good a sugar as can be manufactured.

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