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THE JOB: Is completely stocked with DEPARTMENT all NEW TYPE, thus affording facilities for turning out First-class work.

W. IRWIN, EDITOR AND PROPRIETOR.

### The Chronicle Contains

Each week an epitome of the world's news, articles on the household and farm, and serials by the most popular authors.

Its Local News is Complete and market reports accurate

### THE PERFECT TEA

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FROM THE TEA PLANT TO THE TEA CUP IN ITS NATIVE PURITY.

"Monsoon" Tea is packed under the supervision of the Tea growers, and is advertised and sold by them as a sample of the best qualities of Indian and Ceylon Tea. For that reason they see that none but the very fresh leaves go into Monsoon packages. That is why "Monsoon" is the perfect Tea, can be had at the same price as inferior tea.

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### SCIENTIFIC AMERICAN

MUNN & CO.

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Tells How Milburn's Heart and Nerve Pills Cured Her Nervous Troubles and Strengthened Her Weak System.

Milburn's Heart and Nerve Pills are an inestimable boon to anyone suffering from any disease or derangement of the heart or nerves or whose blood is thin and watery. Mrs. E. Horning, of 115 George Street, Sarnia, Ont., is one of those who experience that this remedy is well worth considering. It is as follows:—"I am pleased to recommend Milburn's Heart and Nerve Pills to anyone suffering from nerve trouble, no matter how severe or of how long standing. For years my nerves have been in a terribly weak condition, but Milburn's Heart and Nerve Pills, which I got at Geary's Pharmacy, have strengthened them greatly and invigorated my system, leaving me no excuse for not making known their virtues. I cannot refrain from recommending these pills to all sufferers as a splendid cure for nervousness and weakness."

## A CASE OF LIFE OR DEATH.

### Rev. Dr. Talmage Speaks of the World's Great Evils.

A despatch from Washington, says:—Rev. Dr. Talmage preached from the following text:—"He was a mighty hunter before the Lord."—Gen. x. 9.

How much awkward Christian work there is done in the world! How many good people there are who drive souls away from Christ instead of bringing them to Him! All their fingers are thumbs—religious blunderers who upset more than they right. Their gun has a crooked barrel, and kicks as it goes off. They are like a clumsy comrade who goes along with skillful hunters: at the very moment he ought to be most quiet, he is cracking an alder, or falling over a log and frightening away the game. How few Christian people have ever learned the lesson of which I read at the beginning of this service, how that the Lord Jesus Christ at the well went from talking about a cup of water to the most practical religious truths, which won the woman's soul for God! Jesus in the wilderness was breaking bread to the people. I think it was good bread; it was very light bread, and the yeast had done its work thoroughly. Christ, after he had broken the bread, said to the people: "Beware of the yeast, or of the leaven of the Pharisees." So natural a transition it was; and how easily they all understood Him! But how few Christian people there are who understand how to fasten the truths of God and religion on the souls of men. Turman Osborne, one of the evangelists who went through this country some years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room, he said: "Mr. Talmage, are all your children Christians?" Father said: "Yes, all but De Witt." Then Truman Osborne looked down into the fire-place, and began to tell a story of a storm that came on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the eye, I should have been angered when he told that story; but he looked into the fire-place, and it was so pathetically and beautifully done that I never found any peace until I was sure I was inside the fold, where the other sheep are.

In the first place, if you want to be successful in doing good, you must be very SURE OF YOUR WEAPON. There was something very fascinating about the archery of olden times. Perhaps you do not know what they could do with the bow and arrow. Why the chief battles fought by the English Plantagenets were with the long-bow. They would take the arrow of polished wood, and feather it with the plume of a bird, and then it would fly from the bow-string of plaited silk. The broad fields of Agincourt, and Solway Moss, and Neville's Cross heard the loud thrum of the archer's bow-string. Now, my Christian friends, we have a mightier weapon than that. It is the arrow of the Gospel; it is a sharp arrow; it is feathered from the wing of the dove of God's Spirit; it flies from a bow made out of the wood of the cross. As far as I can estimate or calculate, it has brought down three hundred million souls. Paul knew how to bring the notch of that arrow on to the bowstring, and its whir was heard through the Corinthian theatres, and through the court-room, until the knees of Felix knocked together. It was that arrow that stuck in Luther's heart when he cried out: "Oh, my sins! Oh, my sins!" If it strike a man in the head, it kills his scepticism; if it strike him in the heel, it will turn his step; if it strike him in the heart, he throws up his hands, as did one of the old when wounded in the battle, crying: "Oh, Gallilean, Thou hast conquered."

Again, if you want to be skillful in spiritual archery, you must hunt in unfrequented and secluded places. The good game is hidden and secluded. Every hunter knows that. So, many of the souls that will be of most worth for Christ and of most value to the Church are secluded. They do not come in your way. You will have to GO WHERE THEY ARE. Yonder they are down in that cellar; yonder they are up in that garret. Far away from the door of any church the Gospel arrow has not been pointed at them. The tract distributor and the city missionary sometimes just catch a glimpse of them, as a hunter through the trees gets a momentary sight of a partridge or roebuck. The trouble is, we are waiting for the game to come to us. We are not good hunters. We are expecting that the prairie-fowl will light on our church steeple. It is not their habit. If the Church should wait ten millions of years for the world to come in and be

saved, it will wait in vain. The world will not come. What the Church wants now is to lift its feet from damask ottomans, and put them in the stirrups. We want a pulpit on wheels. The Church wants not so much cushions as saddle-bags and arrows. We have got to put aside the gown and kid-gloves, and put on the hunting-shirt. There is outside work to be done. What is that I see in the backwoods? It is a tent. The hunters have made a clearing and camped out. What do they care if they have wet feet, or if they have nothing but a pine branch for a pillow, or for the north-east storm? If a moose in the darkness steps into the lake to drink, they hear it right away. If a loon cry in the midnight, they hear it. So in the service of God we have exposed work. We have got to camp out and rough it. We are putting all our care on the forty thousand people in Brooklyn who, they say, come to Church. What are we doing for the three hundred and sixty thousand that do not come? Have they no souls? Are they sinless that they need no pardon? Are they cut off from God, to go into eternity—no woe to bear them, no light to cheer them, no welcome to greet them? I sometimes think that just as God blotted out the Church of Thyatira and Corinth and Laodicea, because of their sloth and stolidity, he will blot out American and English Christianity, and rise on the ruins, a stalwart, wide-awake, missionary Church, that can take the full meaning of that command, "Go into all the world, and preach the Gospel to every creature."

I remark, further, if you want to succeed in spiritual archery, you must have courage. If the hunter stand with trembling hands or shoulder that flinches with fear, instead of his taking the catamount, THE CATAMOUNT TAKES HIM. What would become of the Greenland-er, if, when out hunting for the bear, he should stand shivering with terror on an iceberg? What would have become of Du Chailu and Livingstone in the African thicket, with a faint heart and a weak knee? When a panther comes within twenty paces of you, and it has its eye on you, and it has squatted for the fearful spring, "Steady there!" Courage, O ye spiritual archers! There are monsters of iniquity prowling all around about the community. Shall we not in the strength of God go forth and combat them? We not only need more heart, but more backbone. What is the Church of God that it should fear to look in the eye of any transgression? There is the Bengal tiger of drunkenness that prowls around, and instead of attacking it, how many of us hide under the church-pew, or the communion-table. Oh! to attack this great monster of intemperance, and the kindred monsters of fraud and uncleanness, requires you to rally all your Christian courage. Through the press, through the pulpit, through the platform, you must assault it. Would to God that instead of here and there a straggler going out to fight these great monsters of iniquity in our country, the million membership of our churches would band together and hew in twain these great crimes that make the land frightful with their roar, and are fattening upon the bodies and souls of immortal men. Who is ready for such a party as that? Who will be a mighty hunter before the Lord? I remark, again, if you want to be successful in spiritual archery, you need not only to bring down the game, but bring it in. If you go out to hunt for immortal souls, not only bring them down under the arrow of the Gospel, but bring them into the Church of God, the grand home and encampment we have pitched this side the skies. Fetch them in; do not let them lie out in the open field.

THEY NEED OUR PRAYERS and sympathies and help. That is the meaning of the Church of God—help. O ye hunters for the Lord! not only bring down the game, but bring it in. I am sure that there are some here who at some time have been hit, by the Gospel arrow. Jesus Christ is on your track to-day, impatient man! not in wrath, but in mercy. Oh, chased and panting souls! here is the stream of God's mercy and salvation, where you may cool your thirst! Stop that chase of sin to-day. By the red fountain that leaped from the heart of my Lord, I bid you stop. There is mercy for you—mercy that pardons; mercy that heals; everlasting mercy. Is there in all this house anyone who can refuse the offer that comes from the heart of the dying Son of God? Why, do you know that there are in

the banished world, souls that, for that offer you get to-day, would fling the crown of the universe at your feet, if they possessed it? But they went out on the mountains, the storm took them, and they died.

There is in a forest in Germany a place they call the "deer-leap"—two crags about eighteen yards apart, between them is a fearful chasm. This is called the deer-leap, because once a hunter was on the track of a deer; it came to one of these crags; there was no escape for it from the pursuit of the hunter, and in utter despair it gathered itself up, and in the death agony attempted to jump across. Of course, it fell, and was dashed on the rocks far beneath. Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says: "I won't walk in that path; I will take my own way." He comes on until he confronts the chasm that divides his soul from heaven. Now, his last hour has come and he resolves that he will leap the chasm, from the heights of earth to the heights of heaven. Stand back now and give him full swing, for no soul ever did that successfully. Let him try. Jump! He misses the mark, and he goes down, depth below depth, "destroyed without remedy." Men! angels! devils! What shall we call that place of awful catastrophe? Let it be known for ever as The Sinner's Death Leap.

### TEMPTED WITH THE CROWN.

But Li Hung Chang Emphatically Refused the Honor That Was Proffered Him.

Li Hung Chang, the Celestial who has had more ups and downs during his long career in the Flowery Kingdom than any other citizen of that country, might have been the ruler of China had he seen fit to act in consonance with the people who desired his elevation to the throne in order to bring the country out of chaos. Li may have been guilty of acts not strictly honest, according to the tenets of other countries, yet he has always come to the front in time of trouble, and his people repose confidence in his great ability as a statesman. The latest proof of the hold he has on his constituency is his summons to act as mediator between the Dowager Empress of China and the foreign powers. This circumstance gives an opportunity to place on record an important matter that occurred during the Governorship of the late Sir John Pope Hennessy at Hong-kong, in which certain prominent Chinese officials were mixed up. At the time referred to Russia had been more than usually aggressive on the Chinese Siberian frontier, and the Chinese officials called into the conference the late General "Chinese" Gordon, for the purpose of asking his advice as to the defenses of

### THE CHINESE EMPIRE

Gordon was on his way to Tien-Tsin and Peking, and stopped at Hong-kong, and as he had conceived the idea of placing his old friend and fellow-campaigner, Li Hung Chang, at the head of Chinese affairs by making him the Emperor, he sought Li to sound him on the subject in order to see just how far he could trust him to second the scheme. Gordon imparted his views to Sir John Pope Hennessy, who, of course could not, in accordance with the importance of his position take an active part in the disturbance of a country with whom his own was at peace, but Hennessy allowed his private secretary, with the aid of a prominent Chinaman in the Government service, to become the medium of communication between Gordon and the resident Cantonese colonists. One Sunday evening a conference between the "conspirators" was held at Hong-kong, participated in by many representative Chinamen, and to this assemblage "Chinese" Gordon expounded his views in relation to the desirability of upsetting the reigning dynasty and placing Li Hung Chang upon the throne. The interpreter upon the momentous occasion was an official, "loaned" to Gordon for the time by Sir Hennessy. The project was viewed with doubt by many of the conservative Chinamen present, but the majority were

### IN FAVOR OF IT,

and expressed themselves as willing to give Chang their support, in case he would declare himself in favor of enlightenment and commercial development throughout the empire. This was very encouraging to General Gordon, and he at once started for Tien-Tsin to find Li Hung Chang to whom he wished to unfold the plot. To Gordon's dismay, he found the Great Chinaman averse to the scheme, and emphatically declined to be a party to it. He literally "put away the crown." Gordon made no secret of the disappointment attending his venture, and so expressed himself to those who had assisted him in South China. It must be a source of inward satisfaction to Chang, however, that he might have been the ruler of his country, notwithstanding the fact that the "Catherine of China," the Empress Dowager, has never let an opportunity slip to humiliate him in the eyes of his countrymen, and it must be sweet to him to remember that when ever China is in trouble the public mind naturally turns to him to get it out.

## HOUSEHOLD.

### VARIETY IN PIES.

Marvelous ingenuity has been shown in the invention of certain pies that are more or less local and that in a few more years will doubtless have become absolutely unknown. It is only in localities too remote from railroads to have a variety of foreign fruits brought at all seasons of the year that such recipes as some I am about to describe will survive. In farming districts, where pie is considered a necessary article of diet in at least two out of three meals, when the season of small fruits has passed, housewives have only apples and dried fruits to fall back upon with which to make pies. So it is not strange that some recipes quite unknown to urban families should have been devised. There, too, in pies as in preserves, variety is counted of consequence. In localities where elderberries are made into jelly and marmalade they are also used for pies. Even in the summer, when other more palatable fruits, abundant, quantities are stewed for this purpose. They are also dried or canned to use in the same way in winter and spring. The odor of the fruit was to me always nauseous and I knew without tasting that I should dislike the flavor.

Pies made of dried apples, stewed and mashed, are common in spring-time, but, as far as I can learn, it is less customary to make them of a mixture of dried-apple sauce and green currants. I have been told that the sour leaves of both wood and field sorrel, Oxalis and Rumex, are sometimes pressed into service in pie-making. In parts of the west, farmers' wives gather the green fruit of the wild frost-grape for pies, though I think this is more "to make a charge," as they say, since the grapes blossom and mature so late, that in most places there must be other fruits before the grapes are large enough to cook.

Another dessert I remember, was vinegar pie. A piepan was lined with crust as for custard pie. This was filled with a mixture of cold water, richly sweetened, slightly thickened with flour, to which was added sufficient vinegar to give a strongly acid flavor. A pinch of cinnamon was sprinkled over the liquid after it was poured into the crust, then slender stripes of pie dough were fastened across to make a tart. If baked in a properly heated oven the liquid as it cooked, thickened into a sticky paste.

The cream pies of my day were very different from the cream cakes of the bakeries. The piepan was lined with crust, then it was filled with rich cream that had been well sweetened. Into this was sifted very slowly from a dredging-box a little flour—perhaps a dessert-spoonful to one pie. About a dessert-spoonful of butter was cut up into small bits and scattered over the cream. A pinch of cinnamon was added. This made an indigestible rich but delicious dessert. Another queer dish is known as cheese pie. A cup of the curd obtained from sour milk by draining off its whey is beaten with two eggs, a little sweet milk and "sugar to taste." Then flavor with cinnamon and bake in a crust in a deep pieplate.

### TAKING CARE OF THE CELLAR.

Here are a few timely words on the care of a part of the house that is not infrequently neglected even by otherwise admirable housekeepers: "It not infrequently happens that in summer the closing of a cellar for a considerable time is necessary by absence of the family or by other cause. During this time everything in it except the metal and the glass is completely covered with mold fungi and the air smells moldy to the last degree. Wood and leather especially suffer from this molding. Such a condition is unhealthy in the extreme. First, the cellar is damp, sufficient alone to induce low diseases in the inmates of the upper stories; second, the fungus is likely to produce spinal meningitis if its spores find their way into the system.

THE BAG FAD. Those bags of suede, with gold mountings, which every woman in Paris carried hung on her wrist last fall, are now due to become equally popular on this side of the water. They are no end of a convenience, as they hold all a woman's small belongings and add much to her comfort. At many of the jewelers are to be seen bags of gold network, encrusted with jewels. But those of suede, with clasps formed of two snakes with jeweled eyes and a chain of gold links through which to slip one's hand, will be the most favored of fashion.

UNANSWERABLE. That story would be good if it were not for one thing. What is that? It isn't!

gerous little bodies might become mixed with the contents."

### CLEANING STRAW MATTING.

A good many housekeepers prefer to use matting in the summer instead of carpet, and they certainly are cooler and freer from dust, and are thought to be healthier on that account, writes Mrs. Sara H. Henton. Old matting can be freshened up and made to look almost new, if wiped off properly. If you take up your matting the best way to care for it is to shake each width separately, then sweep it off until it looks free from dust. If the ends of the matting are not bound one should tie the warp, which saves the straw from ravelling, and this follows after beating or shaking the breadths. After your matting is tacked down evenly and carefully with matting tacks, then to freshen it up like new, get a bucket of warm water and a box of pearline and dissolve enough in it to make a good suds, and as one pillow becomes dark and too dusty to use make fresh suds. Take each width separately and use a scrubbing brush, and follow it with a clean dry cotton or cheese cloth rag, and wipe dry as you can, and do not allow any walking upon it, until it is dry. You will be fully repaid for your work, and it is well to wipe it up or clean it in this way whenever it begins to look dingy or soiled. Pearline is the best cleaner. It will not fade the colors in matting, if it happens to be red, green, or blue, hence it is safe, and cheap. So many are utilizing their old mattings, are turning them, and scrubbing them, as I say, and they look as good as new.



Afternoon gown of almond green foulard printed with drag figures. Between the box plaits of the skirt there are inserted panels of ecru lawn, tucked. These are laced across with narrow black velvet ribbon. Corsage of the foulard fashioned on the lines of a bolero that opens over a tucked plastron of lawn.

### ONE LANGUAGE.

China Has One For the Eye and a Hundred For the Ear. Chinese has a written and many spoken languages. One says: "China has one language for the eye and about a hundred or so for the ear." This refers to the tones and local changes of dialect. The fact that there is one language for books and many for speech makes the acquisition of this peculiar lingua exceedingly difficult. The colloquial dialect is known as the Mandarin and is the official language. The Wen-li is the literary style. The native dictionaries show a collection of 4,449 characters or hieroglyphics. They are ideographic, pictorial and phonetic. The language has neither alphabet, inflection, declension nor conjugation, and consists of 400 or 500 spoken monosyllables which have different meanings, according to intonation and connection. Time, number, gender, &c., are expressed by using 2 or more words. The characters are written or printed in vertical column, beginning at the right hand top corner of the page. One can read the classics with a knowledge of 5,000 characters.

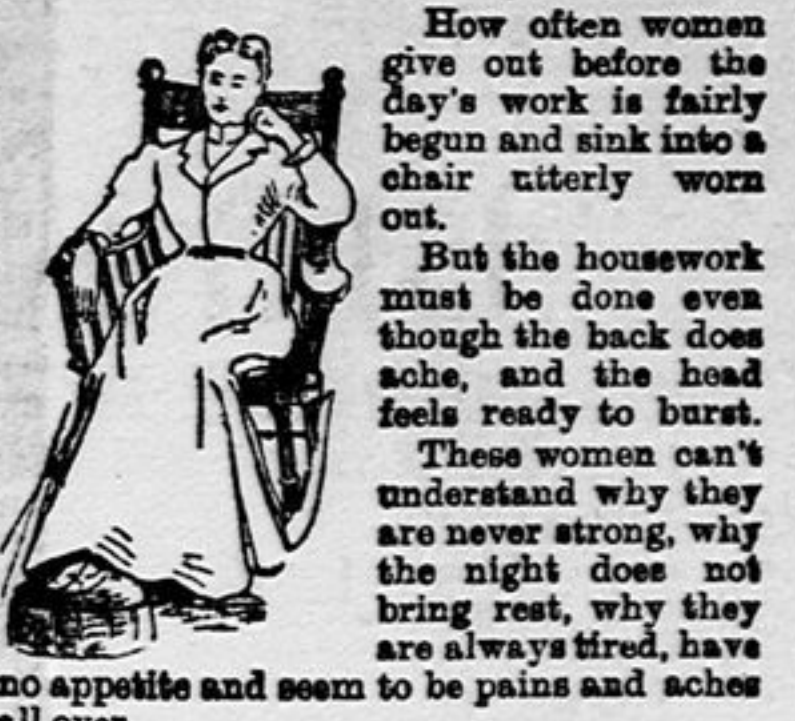
### THE BAG FAD.

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## Tired Housekeepers.

### Disordered Kidneys bring them a multitude of pains and aches.



How often women give out before the day's work is fairly begun and sink into a chair utterly worn out. But the housework must be done even though the back does ache, and the head feels ready to burst. These women can't understand why they are never strong, why the night does not bring rest, why they are always tired, have no appetite and seem to be pains and aches all over. As a rule the real cause of the trouble is the last one thought of. It all comes from the kidneys. These delicate little filters of the blood get out of order, and as a result the uric acid and other poisons that they ought to carry off are sent back into the system. There's no use trying to get relief until the kidneys are restored to health. The easiest, safest, quickest way to accomplish this is to take Doan's Kidney Pills—nature's own remedy for all kidney diseases and derangements. Mrs. Martha S. Frost, Little River, Digby Co., N.S., recently wrote as follows: "I have much pleasure in stating that Doan's Kidney Pills have wonderfully improved my health. I had been suffering with lame back for a number of years and at the time I began taking Doan's Pills I was almost unable to do any housework. I have used three boxes and must say they have taken the pain out of my back and restored my strength. I don't think there is any other medicine equal to Doan's Kidney Pills for kidney troubles."

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### The Old Reliable Remedy for Diarrhea and Dysentery.



Grandma Mrs. Thos. Sherlock, Arncliffe, Ont., recently wrote: "My little girl, three years of age, was taken very bad with diarrhea, and we thought we were going to lose her, when I remembered that my grandmother always used Dr. Fowler's Extract of Wild Strawberry, and often said that it saved her life. I got a bottle and gave it to my child, and after the third dose she began to get better and sleep well that night. She improved right along and was soon completely cured."

## DRS. K. & K.

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### WE CURE STRICTURE

Thousands of young and middle-aged men are troubled with this disease unconsciously. They may have a smarting sensation, small, twisting stream, sharp cutting pain at the end of the urethra, difficulty in commencing, weak organs, emissions, and all the symptoms of nervous debility—they have STRICTURE. Don't let doctors experiment on you, by cutting, stretching, or tearing you. This will surely ruin you. Get the cure. Our NEW METHOD TREATMENT abolishes the stricture permanently. It can never return. No pain, no suffering, no detention from business by our method. The sexual organs are brought to the normal condition.

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Thousands of young and middle-aged men are having their sexual vigor and vitality continually sapped by this disease. They are frequently unconscious of the cause of these symptoms. General weakness, Unnatural Discharges, Painful Micturition, Nervousness, Poor Judgment, Irritability, at times Smarting Sensation, Sunken Eyes, with aching of Weak Back, General Depression, Loss of Appetite, etc. GLEET and STRICTURE may be the cause. Don't consult family doctors, as they have no experience in these special diseases—don't allow Specialists who have made a life study of these diseases to treat you. Our NEW METHOD TREATMENT will positively cure you. One thousand dollars for a cure we accept for their merit and cannot cure. Terms moderate for a cure.

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