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Advertisement for Every Woman Marvel Whiting Spray, including a small illustration of a woman's face.

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JOHN GREEN

The Well-known Stone Man. 285 PRINCESS STREET.

Alpine Climbing Dangers.

Instead of preparing an elaborate equipment, providing himself with a guide, and climbing wearily for thousands of feet over dangerous crags and passes to reach the top of the Jungfrau, one of the highest Alpine peaks, the tourist, a few months hence will take a comfortable seat in a car and be conveyed over a railway to the mighty heights. Two remarkable illustrations in the April Popular Mechanics in conquering the mountain heights. One shows an elevator, running on strong cables, which carries passengers to the peak of the Wetterhorn, 12,146 ft. above sea level. Another illustration shows workmen using an electric drill at a height of 10,000 ft., where a careless backward step would precipitate them 2,000 ft. to the base of an abrupt precipice. A 2,650-hp. dynamo in the valley below, driven by water-power to drive the shafts, and provides the workman with light and with heat.

If a woman happens to have golden locks, she is quite often kept up about them.

PUFFINESS UNDER EYES SWELLING FEET

These Symptoms are Among the Surest Indications of Real Kidney Disease.

For nearly a year my kidneys failed to do their work, writes William F. Plankett, a well-known dairyman residing in Britannia. "I had swollen feet, so much so that I could scarcely walk, my skin grew yellowish, and a general puffiness under the eyes gave my face a very unnatural appearance. My strength failed, and as I am a working man, loss of time and the prospect of serious illness caused me great anxiety. I read of several cures from Dr. Hamilton's Pills and decided to get five boxes. Now I feel it my duty to testify that the best kidney, liver and stomach medicine on earth. While my kidneys were so badly affected after all I think it was because the liver and bowels were clogged up. Anyway in less than a month the swelling in my feet ceased, my skin lost its yellowish tinge, and, considering my lowly cast, my eyes grew clear again in nearly sixty days. I am as fit as most men. Dr. Hamilton's Pills are a wonderful medicine that every man can use to advantage. I sold my pills but Dr. Hamilton's is sold in yellow boxes at 25c. per box. Don't be misled into using any other medicine."

JOHN HENRY NEWMAN

ONCE A DISTINGUISHED CLERGYMAN OF CHURCH OF ENGLAND.

He Wrote Twenty-Eight "Tracts For the Times" When Church Life Was Low in England—His Hymn "Lead, Kindly Light" Ranks High in Hymnology.

Canon Duncan. As is well known, John Henry Newman was once a distinguished clergyman of the Church of England. He was born in London, 1801. He was educated at Ealing and at Trinity College, Oxford, where he graduated in honors and became a fellow of Oriel, and afterwards tutor. Newman told that he was "consciously converted" at the age of sixteen. At the beginning of his ministry he was an evangelist, but soon came under the spell of the High Church party—Keble, Pusey, and others—and as time went on he became its master and leader. For fifteen years (1828-43) he was vicar of St. Mary's, Oxford, where his character and preaching attracted much attention and exerted great influence. W. E. Gladstone, who was at Oxford as an undergraduate, has thus described Newman as a preacher: "He was much respected for his character and known ability. In the pulpit there was not much change in the infection of the voice; action there was none. His sermons were read, and his eyes were always bent on his book, and all that, you will say, is against efficiency in preaching. Yes, but you must take the man as a whole; there was a stamp and a seal upon him; there was a solemn sweetness and music in the tone; there was a completeness in the figure, which made his delivery singularly attractive."

Church life in England was at that time low, and Newman started the "Tracts for the Times," and of the ninety published he wrote twenty-eight. They created great excitement, which Bloomfield, Bishop of London, described as "Newmanism." The last of them, the famous Tract XC, was written by Newman, to explain the Articles of Religion so as to make them appear in harmony with the tenets of Rome, and thus enable those bound by the Articles to teach doctrines they were meant to condemn. This raised such a storm against him that, after a painful period of hesitation, and having formally recanted all that he had ever said against Rome, he applied to be received into that church, and laid his judgment prostrate at Rome's feet. Newman's secession was a great grief to his friends, especially to Keble, and it also created much bitterness and strife, although when he died at the Edgbaston Oratory, Birmingham, in 1890, his genius and sincerity were everywhere acknowledged. Did he find peace and satisfaction by seceding to Rome and by sacrificing his own judgment? Many think not. But we hope that the "Kindly Light," which he so pathetically invoked, ultimately led him into God's perfect day. For his sermons, while vicar of St. Mary's, and for the hymns, "Lead, Kindly Light," he will ever be gratefully remembered.

This latter hymn was written in 1833, twelve years before he left the Church, but it probably marks the beginning of his gravitation to Rome. In his Apologia Pro Vita Sua, drawn forth by Kingsley's attack upon his personal honor, Newman tells that it was written on his way home from Italy, while the ship was becalmed in the Straits of Bonifacio. Away from home and friends, perplexed at the state of the church he still loved, doubts seething in his mind, sick in heart as well as in body, uncertain as to the future, yet feeling that he had a "mission, a work to do in England," though not knowing what the work was, or whether it would lead, he breathed forth the impassioned and pathetic prayer contained in "Lead, Kindly Light."

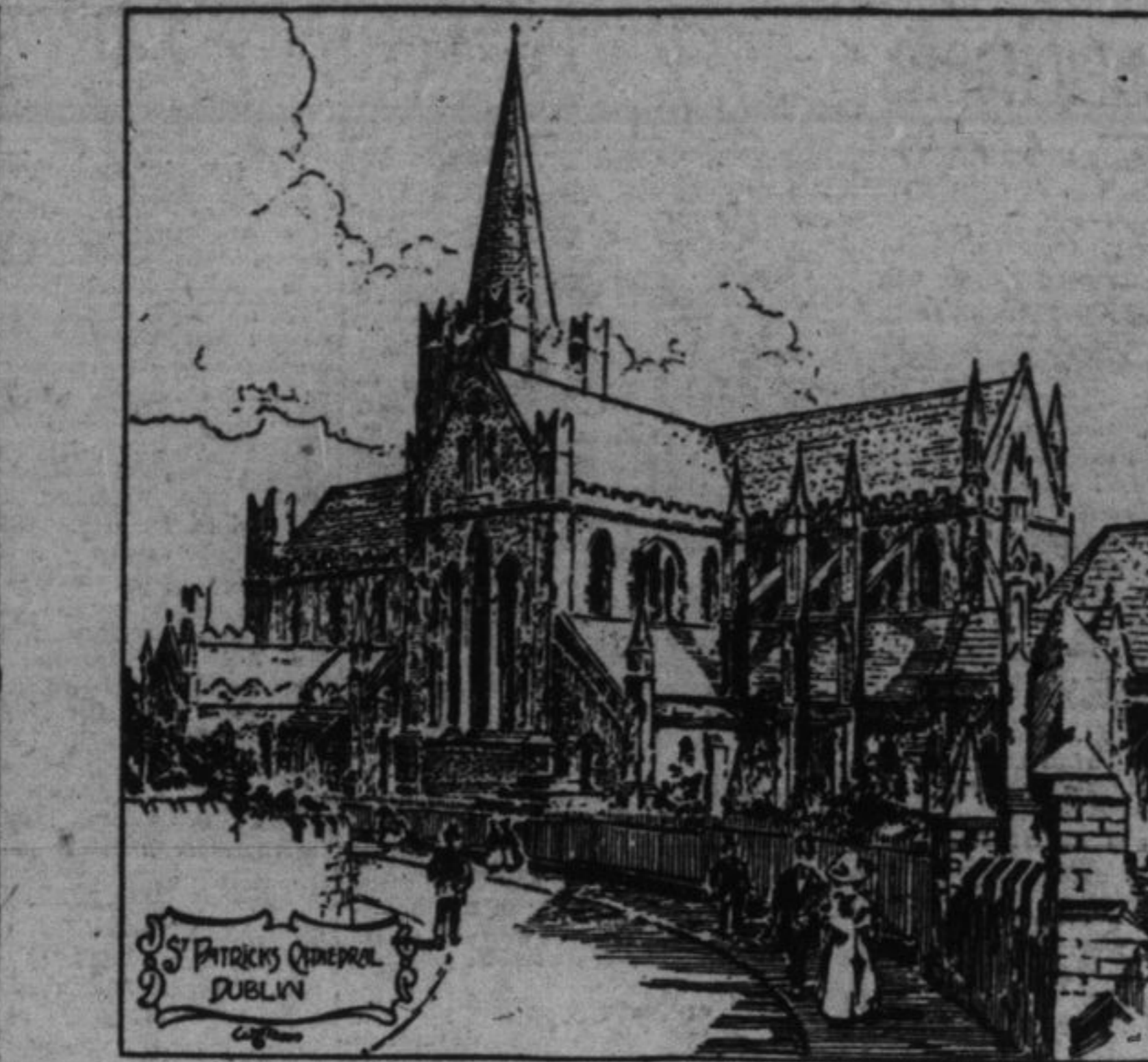
Thus the hymn is intensely personal, and was not meant to be sung as congregational. This caused the compilers of Hymns Ancient and Modern to hesitate about admitting it into that book. Newman was afterwards astonished at its popularity, and he attributed this to the tune. Indeed, it lay snarled in the British Magazine and Lyra Apostolica till Dykes wrote his tune for it, and thus brought it into notice. Yet Julian speaks of it as "one of the finest lyrics of the nineteenth century"; another authority as "the most dignified hymn in our language"; while it has the rare distinction of being loved and sung by all Christians, by many who do not accept the leading of any church or creed, by Agnostics, Spiritualists, sceptics, and even by tramps. Possibly the perplexing circumstances referred to have had much to do in making it popular among such a varied class.

When Newman was a very old man he was asked by letter what he meant by "those angel faces, loved long since and lost awhile." The Cardinal answered, rather lightly, that he was "not bound to remember his own meaning, whatever it was, at the end of almost fifty years." But those who study his writings may remember that after his "conscious conversion," in his sixteenth year, he was strongly conscious, both in sleeping and waking moments, of the watchful presence of angels. This consciousness he afterwards lost, greatly to his sorrow. In the hymn he hopes that with the morning of the eternal day those angel faces will again smile upon him.

But the common interpretation is that the lines refer to the happy reunion on the resurrection morn which we Christians hope to have with our dear departed friends, who are, even now, "as the angels of God." We shall meet—the same look, the same smile, the same tone of voice, the same clasp of hand, the same loving heart. The same, and not the same, for the corruptible shall have put on incorruption, and the mortal shall have put on immortality, and we shall be for ever with the Lord.

The Work of the Negro.

Dr. B. F. Riley, of Alabama, speaking recently of the Tuskegee Institution, over which Booker T. Washington presides, said: "The negro began without a penny in his pocket, without a loaf of bread, without an inch of land which he could call his own, without a shelter over his head, with no idea of home. All that he had to create after his emancipation, and yet within less than forty-five years what has he accomplished? He has bought and paid for 200,000 plantations, has built for himself 400,000 homes, has 10,000 stores, and fifty banks operated by negroes and conducted on negro capital. His taxable property amounts to \$600,000,000."



St. Patrick's, Dublin has the first place among Irish cathedrals, dating in that exalted capacity from the beginning of the thirteenth century. It occupies the site of a very early parish church, which John de Comyn, first English Archbishop of Dublin, dedicated 1191. His successor, Henry of London, made it a cathedral, adding to the building. In 1362 part of the cathedral was burnt and was restored by Archbishop Thomas Minot ten years later, when was added the northwest tower. As late as 1705 the octagonal granite tower was added.

The cathedral has not always had the unbroken calm of holy service. In 1492 the

Yorks and Lancastrians fought within it, and their leaders fled to escape the arrows of archers. It was suppressed and the revenues surrendered, 1540-47, and reconsecrated by Philip and Mary, 1554; then desecrated by the Cromwellians, 1651. It was distinguished by the energetic and brilliant deanship of Jonathan Swift, 1713-45, but its greatest glory was the munificent restoration by Sir Benjamin Lee Guinness, at a cost of \$700,000, completed in 1865. In 1872 it was adopted by the Synod of the newly disestablished Church of Ireland as the national cathedral, having a common relation to all Irish dioceses, with stalls for the two archbishops and the bishops.

A NOBLE BENEFACTION.

A Truly Lively Settlement Where Dr. Grenfell's Headquarters Are.

Christian Herald. St. Anthony's, in northern Newfoundland, is Dr. Grenfell's home and headquarters of his mission, and this summer it has been a truly lively settlement. With the especial aim that her brother, who is the mission surgeon, should have a better equipment to work with, a Boston lady raised \$10,000 to enlarge the hospital. A college student, who went up last summer, offered one-half the money necessary to double the size of the orphanage and Dr. Grenfell promptly raised the other half, and is erecting a modern schoolhouse. Dr. Grenfell is building a house for his own use. A well-equipped machinery building is also under construction and several small structures have gone up, so that the little settlement has been materially enlarged.

The patients arrive usually by the mail steamer every two weeks during her season, but many are from the fishing fleet as it passes "down" to the Labrador or returns home in the fall. Three little orphans have to sleep in the superintendent's dining-room, and one has to be boosted through a hole in the ceiling into a loft. That shows the popularity of the orphanage. Soon forty children can have the advantage of some work, of good, plain food, and of sleeping with windows open in midwinter, and where it is cold, too. That sounds radical, but those who see the orphans who have lived that way believe in more fresh air. In Newfoundland the system still prevails of having each religious denomination run its own schools, on separate grants from the government. Dr. Grenfell, by building a good schoolhouse, has persuaded the two denominations there to join forces with the mission for seven years, so peace and progress in school matters is hoped for.

Where good markets are many hundreds of miles away, and where communication ceases for five months of the year, it is necessary to lay in large supplies. The staff have to repair their own electric plant and do their own plumbing when the pipes burst. These conditions account for the great number of stores and for the large machinery building soon to be completed; though the latter is to manufacture doors, window sashes, etc., for the local market. Half a mile of track is laid to the peat bog, where a good quantity of fuel is in abundance. About four miles south of St. Anthony is the reindeer camp. Two years ago Dr. Grenfell imported 300 reindeer from Norway, with Lapp families for herders; 250 deer were for the mission. To-day there are 565 deer, and, on the word of the Lapps, the young born in Newfoundland are finer and larger than they would have been at home in Norway. The ox deer last winter hauled firewood at times when the dog teams were useless, and the deer worked six days a week, and always made their own paths through the snow. The deer is an assured success for Newfoundland and Labrador.

This is still a mission, wholly the result of Dr. Grenfell's perseverance, energy and faith. And he lives very near the life that a Christian ought to live. He believes in restoring the sight of the blind and making the lame walk, if hard work and any skill or self-denial will accomplish that end. And he preaches besides. All the material advantages are merely to commend his gospel to the people of this cold coast. Dr. Grenfell models his mission as he believes the Christ would model it were He here to-day.

Illusions Respecting the Hindu Widow.

Sarath Kumar Ghosh, Indian author, lectured interestingly on the position of the Hindu widow in London. Contrary to the Western belief, Indian women are more highly esteemed by their husbands even than their Western sisters. The Indian is taught veneration for women from his earliest boyhood. Any unkindness to a wife is supposed to be swiftly followed by misfortune, and a man's prayers are of no effect unless his wife joins in them with all sincerity. At a coronation the presence of the sovereign's wife is of the utmost importance. Should she be unable to appear a statue of her must be placed at her husband's side. Otherwise the ceremony is not legal. "The standard of morality is higher in India

than in England. The Indian, it is true, is legally allowed to take a second wife should his first marriage prove childless, but it is most rare to hear of an Indian availing himself of this privilege. When the Princess of Wales visited India, she was regarded with the greatest veneration, not merely for her charm of manner or the fact that one day she would be Empress of India, but for the fact that she had five sons.

Death was not forced on any widow. They were free to choose for themselves. If they did not feel called upon to make the sacrifice of suttee they were always at liberty to refuse. However, should they desire to sacrifice themselves, the act brought them a crown of martyrdom, earning for themselves the title of "Devi." It was an error to think they were burnt alive. A cup of poison was drunk, and cremation followed.

Compulsory Buying of Bibles.

The first Bible printed in Scotland was issued in 1579. By act of Parliament, every gentleman, householder and others "worth thrie hundred merkis of yearlie rent or above," and every yeoman and burges with £500, had to provide, under a penalty of £10, a Bible and psalme buke in vulgar language in their houses for the better instruction of thame selfis and thair famellis in the knowledge of God." To see that the provisions of the act were carried into effect, the following year a searcher was appointed with power to visit the houses of those signified by the act "and to require the sight of thair Psalme Buikis and Bybills." In a footnote it is added: "The Privy Council had in 1575 commanded and charged 'the principallis and Heidsmen of every parochin alsweill to Burgh as Landward' to contribute and collect £5 for the purchase of a Bible to be placed in every parish kirk."

Ministering Angels of Seville.

Many a man and woman in Spain has cause to be grateful to the Brotherhood of Seville, a mysterious body who walk the streets in a strange costume. With tall, pointed hats, flowing robes, and long wands they make striking pictures. Their faces, are hidden except for the eyes, which shine kindly through two holes cut in the black mask. They go about to do good—their sole aim. They are men who either by inclination, or who hope by the service to expiate some sin committed, have taken a vow to help their fellow-men for one year, two years, or for an indefinite period. They walk the streets of Seville, ready at a moment's notice to lend a helping hand to anyone, to rescue sufferers in street accidents, and to make rough places plain wherever possible. It is not to be wondered at that they are greeted with loving respect by the citizens. Though they know neither their names nor characters, the people know that the brethren are bent on goodness.

The Sky Pilot on the Lakes.

A parish of 1,800 miles in length and 300 miles in width is in charge of Rev. W. H. Law, known from Buffalo to Duluth as the Sky Pilot of the Great Lakes. The membership of this parish runs into the thousands and the great majority of the parishioners never worship twice in the same locality, for services are held mostly in moving ships. Some are held in lonely lighthouses far from other human habitation. No wedding has ever taken place in this parish, no christening of a baby, no services for the burial of the dead. This sky pilot seeks his parishioners in a gasoline boat, 22 feet in length. Besides carrying the message of the Gospel to the mariners and coastmen, he takes books, magazines, papers and news of the outside world. His visits are looked forward to by the lighthouse keepers and the lighthouse crews, for his territory is so large that he is unable to visit them more than once during the season. He maintains a small circulating library, and carries a phonograph, with records of the most popular hymns.

Llanfairpwllgwyngyllgogerychwyrndrobwllllandsilogogoch is in Wales, a railway station in Anglesey. The name, spoken of in postal addresses as "Llanfair P.G.," was composed by a Welsh wag seventy years ago. Its meaning is really a concise description of the village: "The Church of St. Mary in a hollow of white hazel, near to a rapid whirlpool and to St. Tysilio's Church, by a red cave."

TALMUD BEARS TESTIMONY.

The Latest Attack on Christianity is Very Shortsighted.

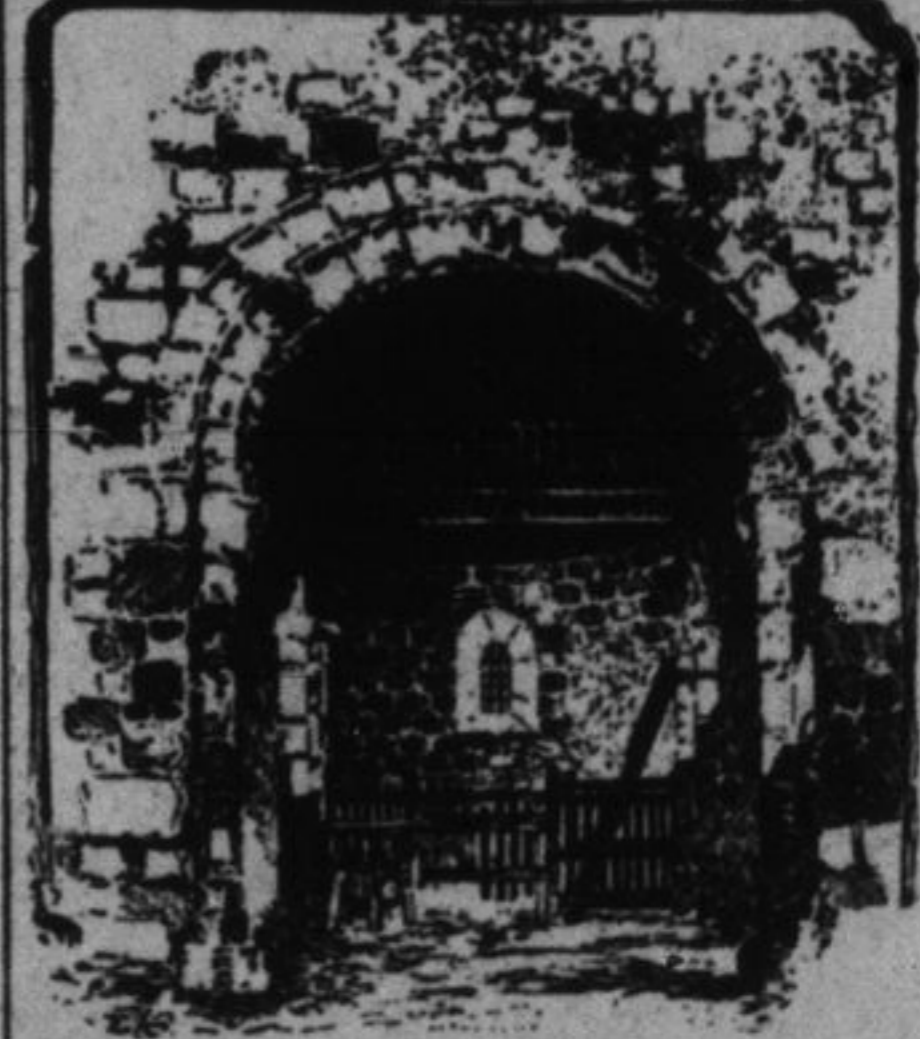
Christian Herald.

Professor Drews, of Karlsruhe, Germany, said to be of great learning, recently to a public audience and later before an assembly of theologians, delivered extended arguments to prove that no such person as Jesus Christ ever existed. He pronounced the whole record of the life, ministry and death of Jesus on earth a myth. He rejected the testimony of Christian writers as prejudiced and unworthy of credence, and wholly ignored the evidence of such secular writers as Tacitus, Pliny, Lucian, Suetonius and Eusebius. He excluded the Gospels, although their historical accuracy is established and accepted throughout the world. He seems to have directed his main attack against the much-discussed passages in the works of Josephus, the eminent Jewish historian, which refer to Christ. Those passages have frequently been assailed by anti-Christian writers, none of whom, however, have succeeded in disproving them.

For a man of learning, Professor Drews did a singular thing. While apparently exhausting the field of anti-Christian research, he overlooked one source from which he ought to have sought information—the Talmud. Every notable Jewish scholar knows that the Talmud, from the first century up to 1631 A.D., did contain a record of the accusation, arrest, trial and conviction of Jesus, written, of course, from the Jewish standpoint. Owing to the bitter persecution of the Jews in Europe, a Jewish World Synod, held at Jaroslav, Poland, in 1631, ordained by formal proclamation that in every copy of the Talmud thereafter all reference to Jesus Christ, and everything relating to his life and death, should be omitted, and that the sign of a circle should stand instead of such references, which would be understood by the initiated. It was explained in the proclamation that this action was taken because the references to Jesus Christ in the Talmud had provoked Jewish persecution, and that their removal would leave the people to the enjoyment of peace. There are copies of the ancient Talmud still in existence, containing all of the prohibited record. These facts have been known to great Bible scholars; Lightfoot, Lardner, Munschen, Foffer and others. They went down to the very roots of the matter; they did not halt at Josephus. They went to the Talmud, where they found the most direct and convincing testimony of the life of Christ, from the anti-Christian standpoint—testimony that could not be gainsaid. If there were no other written or printed line in the whole world, and never had been any other, this Jewish account alone would suffice to establish the fact that Jesus lived and suffered and died. Even to-day there is no well-read Jew who denies that Jesus lived. Only a few weeks ago several leading American rabbis declared in public addresses that the Jews regarded him as a great Jewish prophet and teacher, though not divine. They knew the meaning of the circle in the Talmud. Moses Maimonides, the great Jewish reformer, who was called "the glory of Israel," and who lived in the twelfth century, in his writings on the Talmud Torah recognized Jesus of Nazareth as a great prophet, "who prepared the way for the Gentiles to enter into the kingdom of heaven."

IN OLDEN TIMES.

A Picture of the Chancel and Arch of the Priory of Isleham.



The illustration shows the chancel, arch and interior of what was many centuries ago the Priory of Isleham, in Cambridgeshire, Eng. This monastic retreat was built to the great Abbey of St. Jaggito, Britanny, and is the only fragment left of the original edifice. The priory, after a long and useful existence, was dissolved by Henry VI, and the chapel presented to Pembroke College as a mark of royal favor towards John Langthorn, the master. From the college the place eventually became alienated, and went from bad to worse. Desolate and decayed, this one-time sanctuary, consecrated to the service of religion, is now doing duty as a barn and tool-house. It stands in the centre of the village of Isleham, and attracts travellers to the neighborhood.

A Quaint Inscription.

The rector of Islip, Northamptonshire, England, has appealed for a "Nicoll Memorial Fund," to restore the "brasses" of the Nicoll family in that church, named "The Church of St. Nicholas." There was on a free stone in the area of the chancel, the portrait of a woman in brass, and at her feet was this inscription: "Here lieth John Nicoll and Annys his wyff. They had xii Children in their lif, vii Sonns and vii dowtirs they had yee iii Sonns Sette London work . . . to live to Children he was full kynde. May God in heaven mote he it fynde he was a god man to Gode and to holy Cherche, for he caused many good dedis ther to worke. His Sowle is passed to god full evyn the yere of our Lord mcccxlviij. On whos Sowls god have mercy. Amen for Charites."

Advertisement for Evans' Antiseptic Throat Pastilles.

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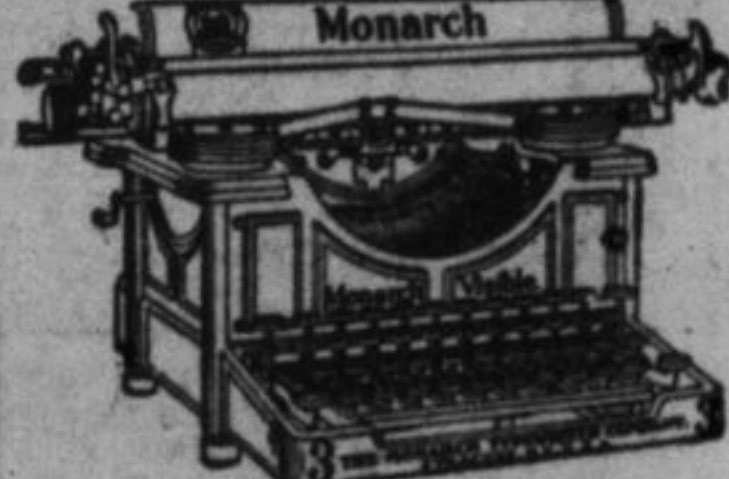
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Had a Bad Cough For a Number of Years.

Mr. A. E. Brown, Ottawa, Ont., writes: "I have had a very bad cough every winter for a number of years which I was afraid would turn into consumption. I tried a great many remedies but only received temporary relief until I got a bottle of Dr. Wood's Norway Pine Syrup, and after taking two bottles my cough was cured. I am never without a bottle of Norway Pine Syrup."

Too much stress cannot be laid on the fact that when a person catches cold it must be attended to immediately or serious results may follow. Dr. Wood's Norway Pine Syrup is the medicine you need. It strikes at the foundation of all throat and lung complaints, relieving or curing all Coughs, Colds, Bronchitis, Croup, Asthma, Hoarse Throat, etc., and preventing Pneumonia and Consumption.

So great has been the success of this wonderful remedy it is only natural that numerous persons have tried to imitate it. Don't be imposed upon but insist on getting "Dr. Wood's." Put up in a yellow wrapper; three pine trees the trade mark; price 25 cents. Manufactured only by The W. C. Hillburn Co., Limited, Toronto, Ont.



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