THE DAILY EXAMINER.

FEBRUABY 2, 1895.

NOTES AND COMMENTS.

—It has been remarked that when the grits were in power "we had lots of raw material, the rawest of the raw, and it stayed raw.

—As good evilence of the increase of domestic and interprovincial trade in Canada it is worthy of remark that in 1878 the postal revenue was $2,110,365, in 1893 it was $4,343,758 — more than double!

—We have the Review of Reviews for February. It contains many interesting articles, including one on "Canada's Prairie Commonwealth, a Study of Civil Government in Manitoba."

—We are in receipt of a copy of the Canadian Almanac for 1895. It is to be hoped that copies have also been sent to the grit organs. The statistics it gives, showing the wonderful progress of Canada under the National Policy, ought to be read, marked, learned and inwardly digested by every croaker and all who contemplate a leap in the dark with Mr. Laurier.

—Sir Richard Cartwright, according to a report of his speech at Ingersoll, expressed the belief that in the next Liberal ministry he would hold the portfolio he held in the last. The Gazette remarks that this will not be cheering news to those who may have business with the most important of the Government departments should Mr. Laurier win in the coming election.

—Dr. Nesbit, of Ontario, said in the course of a recent speech: "The great consolation stake that the Grits have is the census. Well, we will admit we would sooner have an increase of 5,000,000 than 500,000, but our reform friends are so busy hugging the census that they forget that any progress we have made since 1878, if not due to difference of population, must be due to difference of policy." This is a good point, neatly taken.

—The following figures are reproduced by the Halifax Herald:

TOTAL BRITISH TRADE.

1879	£612,000,000
1893	681,826,448

Increase in 15 years, 12 per cent.

TOTAL CANADIAN TRADE.

1879	$153,455,6-2
1893	247,638,620

Increase in 15 years, 62 per cent.

—In view of the noise and fuss recently made about the "unemployed" of Montreal, the fact that the city engineer was not able after a late storm, to get more than six hundred men in all that great city to shovel snow on the streets, has been the subject of much comment. It speaks volumes. As the Empire remarks "the more that is known about the Montreal 'agitation,' the plainer it is seen that it was engaged in for effect."

—The Conservatives propose to keep this country for the country's people, and will not see them handicapped in the race for life. We believe that our farmers and workingmen, with a square tariff and a square chance, can beat the world, and let the fight come when it may, we will raise the slogan for Canadian stability, and the farmers on the farm and their sons in the factory will fight shoulder to shoulder to give the Canadian markets to the Canadian farmer and Canadian homes to Canadian workmen.

—The experience of the Nor'Wester has been similar to that of THE EXAMINER. No one can be found to show in what way the people will be benefited—their foreign and domestic trade expanded, the prices of things they have to sell raised, the prices of things they have to buy lowered—by going back to the conditions that existed before the National Policy was inaugurated. Our morning and evening organs of the opposition are very fond of asking questions, but very slow about answering questions.

—The morning and evening Grit organs tell us a great deal about the "anticipated defeat" of the Canadian Government; but never a word about the $10,000,000.00 per month reported as being sunk by the United States Government. It is stated that between the first of September and the middle of January, the deficit of the United States was $45,000,000.00. The deficit for the fiscal year ending last June was a trifle over $70,000,000. There seems to be a very real necessity in the Great Republic for tariff re-adjustment.

—The Canadian bank statement for December shows that the money deposits of the Canadian people have touched "high-water mark." They are larger than they ever were. Says the Monetary Times: "Taking the deposits as they are at present, viz., of $192,000,000 in banks, or $267,000,000, which is the sum of all the deposits in chartered banks and savings banks combined (including the Government savings banks), we have a very striking evidence of the fact that the savings of the people, as a whole, in spite of all drawbacks, are steadily augmenting."

—A gentleman from this Province, who attended the Liberal demonstration recently held at Montreal, writes to a correspondent in this city:

"There is no doubt that Laurier treated his subject very well; but it seemed to me that he could more easily find defects in his opponents' policy than remedy them. All the arguments he brought forward in favor of free trade and a tariff for revenue only was drawn from comparison between Great Britain and other countries—of course assuming that whatever was true of the old country was true of Canada also. This is where he seemed to me to be most defective in his line of reasoning."

—The people of Cavendish and its neighborhood have sustained a great loss in the death of John M. Robertson, Esq. Mr. Robertson was a resident of the locality for sixty-six years, having come from his native city of Glasgow when he was but twelve years of age. For many years he was a commissioner of small debts, and he was for his neighbors a guide, counsellor and friend, giving advice, adjusting differences, making wills, etc. Although a strong and out-spoken Conservative, and a believer in the National Policy as a means of defence against the hostile commercial policy of the United States and of welding together the scattered Provinces of Canada into a united and prosperous nation, he commanded the sincere respect and friendship of those who entertained a different opinion, and died at peace with God and man. At his funeral there was a very large number of friends and neighbors who came to pay to his mortal remains the last tribute of respect.

Lord Rosebery has quite a programme mapped out for the coming session. It does not include eight divisions like Mr. Laurier's proposals, but it is quadruple in its combination. Welsh disestablishment, control of the liquor traffic, payment of members, one-man-one-vote, compose the list. Home Rule and the abolition of the House of Lords are laid to rest for the present. There is a strong feeling that the other matters will meet the same fate.

CHRISTIANITY AND AGNOSTICISM

Lectures Delivered by the Rev. James Simpson, at St. Peter's Cathedral, Charlottetown, P. E. I.

V. CHRIST'S DIVINITY PROVED BY HIS TEACHING.

Our endeavour in this course of lectures is to prove that "Christ is a revelation of the Divine" and this because His character is superhuman, His teaching is superhuman and His work is superhuman. Last Sunday we devoted ourselves to the study of the character of Christ and we saw that it was so essentially different to all other characters either in history or in fiction, that it was impossible to classify Him with the rest of mankind. His childhood was absolutely pure. He combined spotless innocence with the most masterful strength; perfect humility with the most amazing pretensions, and withal there was an entire lack of any consciousness of sin. This was altogether unlike any other of the children of men in real life or in ideal. And yet there was an absence of what we call character. All men and women have some special characteristic—one is brave, another humble, another patient and so forth. Moses was the meekest of men, Solomon the wisest, Job the most patient. What does that mean? It means that those qualities predominated over the rest of the character in their respective possessors. But the predominence of any special quality is a mark of imperfection. The perfection of man's constitution is to have its qualities in equipoise; each in its proper place, each coming to the front when required; but none overshadowing the rest. Read the history of Christ as you find it in the Gospels and you will see that one of the most wonderful things about it is this absence of any special characteristic. All His intellectual and moral faculties are in perfect equilibrium. Each was in its proper place, each asserted itself when necessary, just to the extent required, and not a jot beyond. He was the bravest of men, when bravery was required; the meekest when meekness was demanded; the most indignant when the occasion demanded indignation; the most merciful when mercy was deserved. But there was no special quality to distinguish Him; no particular attribute which dominated the rest of His human nature."

Before leaving this subject let me call your attention to another argument from the character of Christ. It has been pointed out by a recent writer (John Fulton) that the most difficult of all falsehoods is the simulation of character. Even when its purpose is innocent, as in dramatic art nothing short of genius suffices to ensure success. The player struts and frets on little hour upon the stage, and yet, though thousands of well educated and laborious people study hard to represent the various characters in the few brief scenes of a play not one in a thousand of them all attain to excellence. One false ring in the voice, the least exaggeration of display, a momentary lapse of memory, dispels the illusions he is striving to produce, and so with every aid that art can furnish, the actor fails to sustain a character for the brief hour of his engagement. When an actor does succeed the world raves at his genius, Fame and fortune are his own, because the task of simulating character is recognized to be one of the most difficult that a man can undertake.

It is very clear that the difficulty must increase or diminish with the complexity or the simplicity of the character which is assumed. An actor might easily succeed as Horatio who would make a sorry failure as the wise made Hamlet. I think we may safely say that during the last 300 years not five people have been able to simulate the character of Hamlet with any degree of perfection, and all this though a higher genius than the actors had already conceived the character, predisposed its situations, and composed the very words the actor was to speak. Thus, perfectly to simulate a great human character demands the loftiest efforts of two men of genius: one to create it and the other to assume it in the action of a few brief scenes.

What should we think of a person who should attempt, not for an hour upon the stage, not in the presence of a limited or sympathetic audience, but for years together under every circumstance that friendship could create or malignity devise—in the familiarity of daily intercourse and in the very hour and article of death—what should we think of a person who should undertake both to improvise and to simulate, not only the mightiest and most majestic of human characters, but a character which transcends the utmost reach of human imagination, the character of the Eternal Son of God? Yet, according to the historical gospels Jesus did conceive that character—bore it for a lifetime—never failed nor faltered in it—lived it through, and died in it, with its celestial glories radiant on His crown of thorns? To pretend that a few uneducated and deluded fishermen could have constructed such a character is sheer absurdity; and only to simulate that character successfully would have sufficed to prove that Jesus must be more than man. To sustain it faultlessly would have surpassed the power of an archangel ruined. To have borne it falsely through a life of perfect innocence, with nothing to be gained by it but the reward of infamous and enormous guilt, would have been to present the impossible spectacle of principled mendacity, as the motive of spotless holiness, and of consummate wisdom acting for a whole lifetime with consummate folly. Yet that is the character which the Christ sustained, and no where in the action or utterance of that transcendent drama has the world to this day found one flaw, but it is still forced, against its will, to repeat the verdict of the unhappy Pilate: "I find no fault at all in this man and from this again, we claim that Christ was something more than human, and therefore divine."

To-night we take up the argument from the unique *teaching* of Christ, and we shall attempt to show that it was so fundamentally different to all human teaching—so infinitely superior to it in every respect—so inconceivable in its originality by any mere man that it must in consequence be superhuman—that of a truth "never man spake as this man."

And here again it will be necessary for us to appeal to the account of the life of our Lord as we find it in the four gospels; but let us understand that we in no way insist on the inspiration of these accounts. We simply say, here are four histories of a person called Christ—it is acknowledged on all sides that (omitting the miraculous points) these histories are in the main authentic—that they are written by four different persons acting independently of each other; and so we claim for them just so much, and for the purposes in hand no more than we claim for any other histories,—that if they do not contradict one another, they may be considered to give a fairly accurate account of the persons and events described. There can be surely no objection to this mode of procedure. Let us, then, examine the teaching of Christ as it is related to us in the gospels:

I. The first feature of this teaching which we allege is proof of the Divinity of the Teacher, is the avowed purpose and aim of His mission. To establish a world-wide kingdom in the minds and hearts of mankind, not only while He was among them in the flesh, but so long as the world lasted. He foretold His death; but in spite of this death, He will still be King of this Kingdom, the Living Ruler of His Church through all time, the ever-present Head of His Society through all the cycling centuries.

Is it thus that men lay their plans? Did any other man ever dream of such an undertaking? Alexander, Cæsar, Napoleon have been great conquerors, but in the wildest flights of their ambition did they ever boast that their kingdoms should never fail, that they themselves would guide and govern themselves for all ages to come? If any living man should hold such language to-day would he be listened to? Would he not be laughed to scorn? Yet Jesus Christ was listened to, men heard him, followed him, obeyed him, gave up all for him. More wonderful still, myriads who never saw him or heard His voice have died for him. This is what so impressed the Emperor Napoleon. "Alexander, Cæsar, Charlemagne and myself," he said, "have founded great empires; but upon what did these creations depend? Upon force. Jesus alone founded His Empire upon love, and to this day millions would die for Him. . . I think I understand something of human nature, and I tell you all these were men, and I am a man. None else is like Him; Jesus Christ was more than man. . . Christ alone succeeds in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Across a chasm of 1800 years Jesus Christ makes a demand which is beyond all others difficult to satisfy. . . He asks for the human heart. He will have it entirely to himself—He demands it unconditionally, and forthwith His demand is granted. Wonderful . . unaccountable; it is altogether beyond the man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength, nor put a limit to its range. . . This it is," he adds, which proves to me quite convincingly the divinity of Jesus Christ."

See, too, how intimately connected with His own person was to be this new kingdom Jesus was to set up. He was to be not only its King and Head, but its Heart also; He was to draw all men unto Him; He was the light to lighten the world; His blood-shedding was for the remission of sins; to Him belonged the forgiveness of sins, they keys of heaven and hell and Paradise. And as He puts Himself forward as the Saviour of the world, so also He advances the equally astounding claim to the Judge of quick and dead. Yes, the judgment and the final destiny of every individual soul of all the generations of men, and of all races and peoples tribes of mankind, is to be in the hands of this man Jesus of Nazareth, a village carpenter, an illiterate Galilean. What, then, is He? Who is He? Whence came He? Is He a madman, or is He indeed the Christ, the son of the living God? That is the inevitable dilemma.

II. The next feature of the teaching of Christ which we allege is proof of His divinity, is the astounding claims put forth by this Jesus of Nazareth. "If the Lord was not more than man, he was less than a good man. Either He was God, or He must cease to be our pattern Man, the Great Exemplar of our race. My reason for saying this is that Jesus makes claims which would have been arrogant and blasphemous as coming from a mere man. Read the lives of the great teachers of mankind as they emerge upon the page of history; Gavtama, for example, the founder of Buddhism, and Socrates, the great moral teacher and philosopher of Greece, Neither of them makes any claim to sinlessness or moral perfection. On the contrary they bewail their ignorance, their sinfulness, their manifold imperfections, and what is true of Gautama and Socrates is true of all other great teachers, Pagan, Jewish or Christian. They acknowledge their kinship with other men not only in race, but in the moral imperfections which characterize the race, and in a need of salvation from a source higher than man. Not so Jesus of Nazareth. He claims a unique distinction, an unapproachable superiority over every other member of the human family. His teaching abounds in lofty self-assertions, which are utterly incompatible with His being simply an ordinary man; and never once does He suggest that Himself needs redemption. Let us take a few instances, "He affirms His pre-existence; Before Abraham was, I am." The expression "I am" is remarkable and significant; it means Jehovah, the great name which God had revealed as His peculiar designation to Moses on Mount Horeb. Here Jesus asserts His right to appropriate it. He does not say "Before Abraham was, I *was*," but "I *am*" that is "I am the self-existent One independent of time, with whom is no past or future but one vast present." He associates Himself with the eternal glory of the heavenly father in past eternity. "Father glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." He claims co-equal honor with the Almighty. "All men should honor the Son even as the Father;"—co-equal knowledge. "No man knoweth the Son but the Father neither knoweth any man the Father save the Son;" co-equal power:—"All power is given unto me in heaven and in earth." He speaks with an authority as absolute as that which promulgated the moral law an Sinai. "It was said to them of old time, but I say unto you "All other prophets and teachers sent from God used in their highest utterances the formula, "Thus saith the Lord," but this man says "verily, verily I say unto you" thus impilicity placing Himself on a line of equality, not with Moses, not with Abraham but with the Lord God Himself." And what was the most prominent subject of His teaching? Was it justice, or benevolence, or meekness, or purity, or patience, or chastity? No; His chief subject was Himself, and when He sent out His disciples it was that they should preach Christ. Hear His words: "I am the Way, the Truth and the Life"; "I am the Bread of Life"; "I am the Good Shepherd"; "I am the Door"; "I am the True Vine"; "I am the Resurrection and the Life"; "Without Me ye can do nothing"; "No man cometh unto the Father but by Me"; "He that believeth in Me hath eternal life."

Notwithstanding all this self-assertion, which in any other great teacher would excite contempt or ridicule, or indignation, Jesus still occupies the highest place in the esteem and admiration of mankind, even when these, His claims are not acknowledged, and still stands out a peerless model of meekness and humility. Channing, the great Unitarian, declares that the charge of an extravagant, self-deluding enthusiasm is the last to be fastened on Jesus. And yet if these claims of His to divine honor and power and worship be not just, how can He be vindicated from the charge of blasphemous presumption or self-deluding enthusiasm.

The dilemma is inevitable; either He is what He professed to be, the Christ, the Son of God, or else He is a man, who can no longer be followed as an exemplar or true teacher. But let any enquirer consider that dilemma in the light of His unparalleled moral teaching and His peerless life and character, and then say which is the more reasonable conclusion: that such a man, such a teacher, such a sublime and royal personage was after all a mad dreamer, or that His claims were founded on truth, that He was all He declared Himself to be, that we are here in the presence of a superhuman character, a superhuman life and superhuman wisdom, and that this man of Nazareth is indeed the Christ the Son of the Living God.

III. The third feature of the teaching of Christ, which we allege in proof of His Divinity, is that it satisfies all the higher aspirations of the human mind, and at the same time appeals to none that are degrading. What are the subjects on which the spirit of man most intensely requires satisfaction? They are four in number, (1) To know whence we came; (2) To obtain freedom from the sense of guilt under which man's conscience labors; (3) To have before us a perfect ideal of moral rectitude; (4) To obtain a more definite assurance than our natural light affords us as to the destiny that awaits us beyond the grave. Whether Christianity satisfies man's highest aspirations on these points is not a question of theory, but of fact.

1. Man intensely desires to understand the relation which exists between him and the Author of the universe. This question man has very imperfectly succeeded in solving for himself, as is testified by the universal voice of history. But the solution of Christ is clear and definite. It tells him that there is a sovereign creator of all things, to whom man stands in the relation not only of a creature but of a child. He is a personal moral Being, the Controller of Providence, holy, just, beneficent, and unalterably good. Contrast the account which the New Testament gives of God with those of other religions which have dominated mankind, and the difference in point of elevation is prodigious. The God of the philosopher was a being who satisfied not one of the aspirations of the human spirit. He was, for the most part, an impersonal God, incapable of evoking either trust or love. The popular deities were tainted with the worst imperfections of human nature. The God of the Christian is the merciful Father of our Lord Jesus Christ. He is what Christ is. It is impossible, therefore, that He who propounded views of the divine character more elevated than any others which can be found in the ancient or modern world, can have been the prey of enthusiasm, credulity or fanaticism.

2nd. Man's conscience labors under a sense of guilt, and earnestly desires freedom from its burden. Of this fact the universal prevalence of the rite of sacrifice in some form or other is a sufficient proof. No race of men who have believed in the being of a God have beeen without some means of expiating guilt. It may be objected that there are individual instances in which this feeling does not exist at all, or only imperfectly. I reply that such cases no more avail to prove that a sense of guilt is unreal in human nature than the cases of those persons who are born blind or deaf prove that these faculties do not belong to it. And not only is this so, but the holiest and best of men have always felt deeply conscious thet they have not lived up to that law which conscience pronounces to be right; and the deeper has been their sense of this in proportion to the degree of their holiness. In what position then, does this feeling of sin place man with God? What effect has it on their respective relations? How are we to be delivered from its consequences? While these are questions of the profoundest interest, which have been felt to be so by every portion of the human race except a few of the most degraded savages, we have no data which can enable us to return a precise and definite answer to them. But Christianity professes authoritatively to solve the question. It informs us that Jesus Christ has completely restored the union between heaven and earth; that the sense of guilt need exist no longer; and that whenever repentance is real the consequences of sin are done away. In connection with this I ask you thoughtfully to consider the following point, as proving that its solution of this problem has been felt to be an adequate one. Wherever Christianity has prevailed it has abolished the old world-wide institution of sacrifices. It has subverted them by announcing that man can approach God acceptably through the perfect man Jesus Christ. Before this idea all the expiations and sacrificial rites of the ancient world have perished.

3dly. With the third of these subjects we need not further occupy our attention, as we have produced ample evidence that the character of Jesus fully satisfies the cravings of the human spirit after a great moral ideal, and it does it with matchless perfection.

4thly. Christianity returns a definite answer to the question what is man's destiny beyond the grave? I assume that no one can dispute that the light that man possesses on this subject independently of a revelation, is very uncertain nor have the discoveries of modern science in any way tended to dissipate the gloom. The utmost that our natural light can do is to afford us a hope that death will not terminate our existence. Yet who will venture to affirm that some definite information on this point is not in the highest degree desirable. The question whether we shall perish by the stroke of death, or if not, whether our condition hereafter will be effected by our conduct here, is one which no amount of unbelieving philosophy pronouncing it insoluble, will prevent man from putting to himself with the profoundest interest. Man struggling with the uncertainties and the unsatisfying character of present things, cannot help asking himself the question, do my hopes and my fears terminate with this shadow of existence, which we call life? I know nothing more mysterious than the darkness of our natural light on a subject of such profound practical interest. Yet it is a fact. Surely if there be a God, He will afford us some information for our guidance? Christianity affirms that it can solve this question on grounds of the highest certainty—the express authority of its founder Christ. It affirms that the existence of man will not be determinated by death, and that his condition hereafter will be dependent on his condition here. It even goes beyond this, and asserts as an historical fact that in one case the universal law of death has been reversed; that Jesus Christ has risen from the dead, and that His renewed life is a pledge of the resurrection of all mankind. If this answer is true, it is clear that it is one that fully satisfies the highest aspirations of the spirit of man. Contrast the Christian doctrine of immortality with that propounded in the fictitious literature of the ancient world and mark its superior elevation. Homer makes his greatest hero say in Hades, "I had rather be the meanest slave of earth, than king among the shades." Contrast also the words of the dying Socrates, who while expressing his hopes for the future, declares his inability to affirm anything respecting it with certainty. Contrast, them, I say, with the language of the Galilean fisherman: "In whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." This, then, is briefly the argument from the teaching of Christianity. It has been necessary to condense it very much to get it within the limits of a single lecture, yet I think I have said enough to show that such a Teacher, with such a plan, putting forth such astounding claims, and satisfying the highest aspirations of mankind, is something more than human—is indeed Divine—a revelation from God Almighty. We ask you, then, to take the teaching of Christ, read it, study it, learn to know something of its beauty and meaning, and you cannot but admire, reverence, love it. Are we asking too much? Listen, then, to the testimony of Mr. Rathbone Greig, whose 'Creed of Christendom" is said to be one of the keenest attacks ever made upon Christianity: "It is difficult," he says, "without exhausting superlatives, even to unexpressive and wearisome satiety, to do justice to our intense love, reverence and admiration for the character and teaching of Jesus. We regard Him not as the perfection of the intellectual or philosophical mind, but as the perfection of the spiritual character, as surpassing all men at all times in the closeness and depths of His communion with the Father. In reading His sayings we feel that we are holding converse with the wisest, purest, noblest Being that ever clothed thought in the poor language of humanity. "There he stops. But can we stop there? Nay; Jesus is either more than all this, or He is none of these; for in His teachings He claimed again and again to be more than man. We, too, admire, reverence, love the teaching of the Christ; but we do more. See! he stands in our midst, and pointing to those who in every age have turned their backs on Him, and gone back from following Him. He says to you and to me to-day, "Will ye also go away?" What shall we answer? Surely we must be constrained to say, "Lord, to whom shall we go? Thou hast the words of eternal life, for thou art the Christ, the Son of the living God.

COVEHEAD NOTES.

Mr. Michael McCormack, of Stanhope, we understand, intends erecting a lobster factory on the north shore near Stanhope Brook or Long Pond. He expects when the lobster season is over to do a good business canning eels. Mr. McCormack is a very enterprising man, and we wish him success. Mr. John Wisner has the contract of building his boats. He is engaged at them already.

Mr. Frank Auld intends erecting a new house in the coming spring. It is reported he is going to take unto himself a fair partner in the near future. We wish him success.

David Douglas, Esq., has improved very much under the skilful treatment of Dr. Morris. We are glad to see him around again so soon.

Mr. John McAulay is preparing to erect a new house and barn this coming summer, which will show his place off to advantage no doubt.

I wonder if the Grits are going to put their men in the field this time. If they are they had better hustle, for we are turning Tory every day.

CHICAGO.

In Olden Times

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs, will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

The Toronto Globe thinks that it is not difficult for Mr. Laurier to show where the revenue is to be got after he has abolished the taxes he condemns. Then why does not Mr. Laurier show it? He has tried to do so in a sentence which he began three months ago in Winnipeg and has not finished yet.

Warning to Women.

Ladies who appreciate the high quality of Priestley's dress goods should make it a point to see that Priestley's name is stamped on every five yards. Instances are not unknown where Priestley's trade mark "The Varnished Board" has been used the second time with inferior goods wrapped upon it.

In Ontario a man named White has been sentenced to ten years in the penitentiary for an act of incendiaryism.

How discouraging to find that the cloth you have chosen for a suit of clothes does not turn out as you expected. Such is never the case with the "Tyke" Serges, but you must be sure to get it with the registered trade mark "Tyke" stamped on the back of every 2½ yards.

A census of the unemployed working men in Brooklyn puts the number at 50,000.

Salt rheum with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

SPECIAL NOTICES

Advertisements under this heading charged for at the rate of five cents per line.

The usual Saturday rush at Carter's Bookstore. Our news counter is filled with the latest magazines and newspapers; every thing up to date. Bargains in books, etc See our bargain table.

First-class butter for 16c per lb at Ja Kelly & Co's.

White twilled sheeting, 2 yards wide, only 20 cents a yard at J B Macdonald & Co. jan31 4i

A few men's ulsters, good quality, will be closed out at cost.—J B Macdonald & Co. jan31 4i

A few sleigh robes at $4.50 to clear at J B Macdonald & Co. jan31 4i

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When you see some so-called low price goods advertised, always remember that PATON & CO., the One Price Men's price is generally one better than the one advertised.

Take SHEETINGS! Every person in town knows that the buyer who bought in the beginning of the week at the One, Two and Three Price Stores, paid 15 per cent. more than the person who bought yesterday or to-day.

Now that does not happen at the ONE-PRICE STORE. We have our Sheetings marked in plain figures, the same to-day as they were marked a week ago, and they are 15 per cent. cheaper than the Price Cutters.

PATON & CO.,

The One-Price Reliable Men.

Commercial Union Assurance Co., Ltd.

CAPITAL & ASSETS, $27,000,000.00.

E. R. BROW,

Agent for P. E. Island.

Charlottetown, January 30, 1895.

PUBLIC NOTICE.

A meeting of the Conservative Electors of Lot 29 will be held in the Crapaud Hall on TUESDAY, February 5th, at 2 o'clock p. m. for the purpose of selecting Delegates to attend the Convention at Summerside on the 13th of February to nominate a candidate to contest the East Riding of Prince County at the next Dominion Election. A large and representative meeting of the three Polls, Crapaud, DeSable and Westmoreland, is requested.

D. McLEOD,
Secretary Lib. Con. Association.

Crapaud, Jan. 22, 1895—dy & wy

J. B. MACDONALD & CO.

—WILL OFFER THIS WEEK—

50 Overcoats and Ulsters at cost.
8 Wolf Fur Coats at $12.50.
1,000 yards Flannelette at 4 cents per yard.
1,000 " Grey Cotton, 34 inches wide, 3 cents.
300 " Heavy All-wool Grey Flannel, 14 cents.

Market Square, Queen Street.

Charlottetown, January 21, 1895—m w f

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jan31

Furniture!

"Come on, McDuff, and woe to him
Who first says 'Hold! enough?'"

I have the largest stock, the greatest variety and lowest prices of any in the Furniture business. Our customers are delighted with the bargains they get. They advertise our Furniture. My sales are increasing. I am bound to meet all kinds of competition. Look out for great bargains.

JOHN NEWSON.

Charlottetown, January 17, 1895—dy

OUR TAILORS

are all working, and are rushed to get the work out on time. ONE-PRICE SYSTEM is a grand one, and that price the lowest. It's a great thing to know you can send your boy to buy an article, and that he can purchase at the same price as you can.

We sent our boy to purchase an article not long ago. He asked no reduction and paid the asking price. We sent him back a few days later, and told him to use the magic words, "Is that the best you can do?" He got the same article 15 cents less.

G. A. DIXON & CO.,

Ch'town, Jan. 31, 1895—dy Successors to C. Robertson, Morris Block.

CHEAP FLOUR FOR CASH.

BEER & GOFF have a large stock of Flour on hand, which they bought at the lowest point touched by the Flour market, and they are now offering it to their customers at a small advance on the cost. Their new high-grade brand, called "LILY QUEEN," has been giving splendid satisfaction, and they can confidently recommend it as the best Family Flour on the market to-day.

BEER & GOFF.

Charlottetown, January 17, 1895—tu thu sat

Special Offering in Kid Gloves.

Ladies' Mousquetaire, fine French Suede, light and medium tan shades, sizes 5¾, 6, 6¼, 6½, 6¾, 7; former price $1.40, now 75 cents a pair.

Black do., sizes 6¾ and 7 only; former price, $1.40, now 75 cents.

STANLEY BROTHERS.

Ladies' 4-button Glace Kid (Josephine Cut), Tan shades, sizes 6¼, 6¾ and 7¼; former price. $1.25, now 75 cents.

Ladies' 4-button do., sizes 6, 6¼, 6¾ and 7; former price $1.00 per pair, now 75 cents.

Two sizes in Black, 5¾ and 6; former price $1.45 and $1.25, now 75 cents a pair.

STANLEY BROTHERS.

Sheetings.

Our SHEETINGS and PILLOW COTTONS are soft finish and fine quality, and the prices the lowest in the market.

STANLEY BROTHERS.

Table Linens.

We offer a fine assortment of Bleached, Cream and Brown TABLE LINENS. These goods are strictly ALL LINEN and a value.

STANLEY BROTHERS.

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