THE DAILY EXAMINER.

JANUARY 26, 1895.

NEWFOUNDLAND AND CANADA.

The Rev. Moseer Havey, in his correspondence with the Montreal Gazette, gives this summary of the terms suggested by Sir Charles Tupper:

1.—Eighty cents per head of population of 400,000

2.—Canada would give $150,000 per annum in bounties to fishermen. This to be largely increased until it would reach every owner of a boat.

3.—Canada would take over the debt of the colony in proportion to the debt of the Dominion, and allow the local legislature 5 per cent. on the excess, if any.

4.—The Dominion would pay the expense of the governor and government house.

5.—The Dominion would pay a battery of artillery, which would be raised in Newfoundland.

6.—The Dominion would pay for railroads and other public works, leaving nothing to be provided by the colony except roads, bridges and education.

7.—Dominion would pay $150,000 (or more, if necessary) for the crown lands of the colony.

8.—Dominion would efficiently protect the fisheries and arrange for re-stocking the exhausted waters by artificial propagation.

These terms, Mr. Harvey believes to be liberal in the extreme. It will readily be seen that they are about the same as those under which the other provinces entered the confederation. They are probably the basis of the negotiation now being carried on.

—Halifax Herald: Right Hon. Cecil Rhodes, Premier of Cape Colony, is now in London, and despite Radical protestations is being much lionized. He attended the annual meeting of the British South Africa Company on Friday of last week and made an important speech, laying special emphasis on the wisdom of a policy of preferential trade between Great Britain and Greater Britain. The cable tells us that he "received a tumultuous ovation, the company present cheering and waving their hats while the ladies waved their handkerchiefs." Evidently the time has come in England when a public man can kick the Cobden club and its theories and still be popular.

KING'S COUNTY LIBERAL-CONSERVATIVE ASSOCIATION.

A special meeting of the above association was held at Dundas on the 23rd January, inst. The large number of leading Liberal Conservatives present showed that the interest in Dominion politics is continuing unabated among the supporters of the Government.

Hon. D. Gordon, President of the Association, opened the proceedings by a few well chosen remarks.

Owing to the redistribution of the electoral divisions in this Province, the position of Vice President of the Association had become vacant, and on motion of Geo. F. Owen, Esq., Cardigan, seconded by Samuel McDonald, Esq., Dundas, Michael McCormack, Esq., Souris, was unanimously chosen to fill the office formerly held by A. J. McInnis, Esq., Murray River.

Cyrus Shaw, Esq., M. L. A., Secretary of the Association, then called attention to the necessity of looking over the list of chairmen for the several polling districts in order to make any necessary changes and fill any vacancies. A chairman and secretary for each polling district were then named, and the secretary was instructed to notify the several persons appointed, and to ask them to have delegates chosen to attend a general convention of the riding to nominate a candidate for the next Dominion election.

On motion it was resolved that the convention should be held at the hall at Cardigan Bridge.

After a discussion respecting the interests of the Liberal Conservative cause, in which A. C. Macdonald, Esq., M. P., John McLean, Esq., M. P., Cyrus Shaw, M. L. A., John N. Macdonald, Whim Read, and others took part, measures were taken for providing funds for the work of the association.

A unanimous vote of thanks was tendered A. J. McInnis, Esq., for his services as Vice-President of the association during the past nine years, which Mr. McInnis acknowledged in his usual hearty manner.

The President having intimated his desire to retire from office in order that a younger man should be elected. The meeting unanimously pressed him to continue to fill the position, and all who spoke testified to the very great services Hon. Mr. Gordon had rendered the Liberal-Conservative Party.

Mr. Gordon acceded to the request of the meeting, and testified to his willingness to do all in his power to promote the success of the Party at the next Dominion election.

With the large majority of new electors obtained at the revision of the voters' list, with efficient organization, such as the Liberal-Conservative party has, and with the excellent record of the present Dominion Government, there can be no doubt that the victory secured in 1891 will be equalled, if not surpassed, at the next general election for the House of Commons. All that is necessary is unanimity in choosing a candidate and hearty co-operation in getting him elected by a large majority.

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 W. C. T. U. will hold an anniversary meeting Tuesday 29th, at 8 p. m., in the Baptist Church. Speakers, Revs. G. M. Campbell and D. Sutherland.

Thu. & Sat.

The sale of the celebrated "*Tyke*" serge in this country has more than doubled during the last season. Every 2¼ yards of the genuine is stamped "*Tyke*."

The Island tweed is the goods for the children. Nothing can touch it for wear. McKay Woolen Co.

Great values in underclothes and fur caps at McKay Woolen Co.

Go to Goff Bros. boot factory for solid leather boots.

Goff Bros. for boys' moccasins.

Goff Bros. for laces, buttons and gaiters.

English Cottons are far better value than Canadian makes. All our Sheetings and Pillow Cottons are of English manufacture, and bought from first hands for cost.—W. A. Weeks & Co., the People's Store. 2i—jan24

CHRISTIANITY AND AGNOSTICISM

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

IV. Christ's Divinity Proved by His Character.

So far in these lectures we have produced plain and reasonable evidence in proof of the existence of a personal God; and I we have also argued that if such a God exist, it is more than probable that He should reveal Himself to mankind in another manner than He has already done in the course of nature; and this on account of the general degradation of the majority of men, the evil which abounds everywhere, the suffering which is endured by innocent and guilty alike, the inability of the past to provide a cure for this state of things, and the improbability of such a cure being discovered in the future. If, then, you can say, "I believe that a God does exist who cares for man," and I believe that it is highly probable that He should make some interposition in favor of mankind, and that there is no abstract difficulty in accepting the fact that He has done so, if only it can be established on evidence that will commend itself to our reason; you are now prepared to receive the testimony of those who claim that *Jesus of Nazareth is a Revelation from God*. And I would remind you here of what I said last Sunday, that our aim is to meet intelligent unbelievers on their own ground, and in discussing this great subject of the truth of Christianity, to concede everything to them except what we can fairly and satisfactorily prove to be untrue or unreasonable, illogical or unhistorical.

It is evident, then, that we cannot appeal to the Christian Scriptures as infallible or inspired in arguing with men who do not believe in Christianity since they would refuse to accept the testimony offered by them. If we are to make use of Scripture to all in these lectures, we must only do so in a manner that cannot be disputed by our opponents. And what do they concede to us here? You are aware, perhaps, that the strenuous efforts have been made by the enemies of Christianity, to reject and cast aside as unreliable the history of Jesus Christ as found in the four gospels. They have endeavored to prove that the first three gospels were copied from some original document—that they were the work of visionary and untrustworthy enthusiasts; that they were forgeries; that they were written so long after the death of Christ that they have no historical value; that the gospel according to St. John is to be altogether discredited. And what is the result of these efforts? These gospels have been sifted and examined as no other book in the world has ever been, and yet they have come out of the furnace glowing with the brilliance of verified truth. It is now generally admitted by the most learned sceptics, such as John Stuart Mill, Ewald, and others, who have studied the matter most critically and with declared intent to prove them false, that (i.) the first three gospels were composed between the last ten years of the first century and the first twenty-five years of the second century. The great French philosopher, Renan, concedes that they must have been written before the destruction of Jerusalem, i. e., A.D 77. (ii) These gospels were written by four different persons, writing entirely independently of each other. (iii) That the first three gospels are genuine, and two at least were written by eye witnesses of the events therein related, or at their dictation. (Renan.) (iv.) That the fourth gospel is also genuine. Ewald, the great German nationalist says that "no man who does not will, knowingly, to choose error and to reject truth, can dare to say that the fourth gospel is not the work of the apostle John." (v.) That in the earliest times the authority of these Gospels was not questioned by those who attacked Christianity. (vi.) That the account of Jesus Christ contained in these gospels may be accepted as historical, so far as it does not touch on the miraculous. (John S. Mill.) Since the writers were *not separated from the events they recorded* by a period greater than 50 years or about as far as we are from the accession of Queen Victoria, and such an interval is too brief to have allowed of the falsification of the chief events in the history of Him on whom the life of the Church was based. And all that we are really concerned with is, the truth of the *chief facts*. Minor variations are unimportant for the great purposes of history.

In referring to the gospels then in these lectures, we simply do so as we would to any other credited ancient history, such as Livy, Tacitus, Thucydites and Herodotus. We accept them in common with sceptics who have looked into the matter carefully, as *giving a generally reliable account* of the events therein recorded; but we do not ask you, for the present, to believe in the miracles contained in these accounts, any more than we ask you to believe in those miraculous circumstances related by other ancient writers, whether Christian, Jewish or heathen.

I would point out to you in passing, that Christianity differs from every other religious system in this important particular. Its entire system, its inner life and its sole principle of cohesion are based on the personal history of its founder. If the life of Jesus Christ be removed out of Christianity it would remove the keystone out of its arch, and the whole would collapse into a mass of shapeless ruins. This is not the case with any other institution, whether religious, political, philanthropical, or social. Three great religions exist in the world, which probably number among their votaries between six or seven hundred millions of the human family—Brahmanism, Buddhism and Mahomedanism. Two of these have known founders, yet the essential principle of all three consists in a body of dogmatic teaching, not in a personal history. The persons of their founders might be removed out of them without damage to their entire systems. The same is true of all the religions that have ever existed among mankind But to remove the Person of the Founder of Christianity out of His religion would be its destruction. It is quite true that the New Testament contains a considerable amount of doctrinal and moral teaching, but neither of these constitutes its inner life. The Person of Jesus Christ our Lord alone imparts to it vitality and cohesion. The Church, the greatest of all visible institutions, is founded on Him alone. Remove His Personality from it and the whole edifice crumbles to the ground.

We will now proceed to examine the *character* of this Christ as it is portrayed by His biographers. We have four separate accounts of the life of Jesus, written by four different persons, yet in all the great features of character they are in complete harmony. Now in writing as they did these men, (who ever they were it matters not) either gave a true portrait of a real person, as they knew Him or else they drew a picture which was nothing more than an ideal delineation created by their own imaginations. This latter alternative we may dismiss, I think on the authority of that learned unbeliever John Stuart Mill—He says in the last of his posthumous essays: "It is no use to say that Christ as exhibited in the gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of his followers suffices to have inserted any number of miracles, and may have inserted all the miracles he is reported to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee, certainly not St. Paul and still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they all professed that it was, from a higher source."

"And if in opposition to all tradition you contend that these histories were not written by the followers of Christ at all; by whom were they written? "Surely men possessed of such unparalled genius as was requisite to the creation of such a character as that of Jesus should have left some impress upon the world or some record of themselves and their work! It was an historic age. Why have we no record of the writers whose genius surpassed that of all other writers of fiction that ever lived?" Let me call your attention to another peculiarity of these four portraitures of Jesus. I say four, because the independence of the writers is now generally admitted, had these accounts been written by four men acting in concert they would never have left such apparent discrepancies lying in the surface as in the Gospels. The peculiar feature is this. The writers do not describe Jesus. They make no comment on His sayings or His acts. They do not draw the likeness of the man whose memoirs they preserve; there is no formal delineation of the character of Jesus in the Gospels. They do not praise him, they do not hold him up as an object of adoration or of imitation. They narrate his miracles without any expressions of surprise or of admiration. They tell the story of His wondrous life absolutely without feeling. His marvellous self-sacrifice, His divine patience, his deep humility, His God-like calmness, His forgiveness of His enemies, His majestic silence and dignity under insult, are all related without comment, as it by spectators, who had absolutely no interest in Him, or in the scenes they describe. Even the story of the Crucifixion is told without any sign of condemnation of His murderers, or of astonishment at the events described, and with no effort after effect.

And yet their narrative is admitted by friends and foes to be the most majestic ever penned, and the man of whom they write the sublimest character the world has ever known—without any art, without any effort, without any attempt at character painting, they have delineated a character and a life which stands before us in unapproachable grandeur. Without aiming at pathos or dramatic effect, they have set before us scenes which in these very features have never been equalled by any creations of the mightiest genius; and even such notable infidels as Lecky, Renan, Mill and the author of "Supernatural Religion" have yielded their testimony to the beauty and the power of the power of the life and character of the Jesus of the gospels.

What is the explanation of these strange *literary phenomena*? There can be but one—those evangelists are simply putting down the true story of what happened. Their work is as unconscious as the work of the sun's rays in producing a photograph. The narrative is so wonderful because the scenes it describes were so unique and unexampled. The character their simple story delineates is so sublime and of such moral *grandeur because the original was so*. (McKim).

What now were some of the features of the character of Jesus? I will give you them for the most part in the words of a recent American writer on this subject (McKim.) His childhood was absolutely pure. The Evangelists tell us very little of His early years, but in those few delicate touches there is delineated "a holy thing," a child without guile, without weakness without sin. No other great character of history is so described. Here is *a feature of absolute originality*.

I next call attention to His innocence. From beginning to end of those three short years, the record of which, as Mr. Leaky, the learned agnostic confesses "has done more to regenerate manhood than the disquisitions of philosophers and all the precepts of moralists," He was without guile, a man of spotless innocence. "The Lamb of God" is one of the most characteristic of His titles, and yet this innocence was conjoined with matchless force, unflinching courage, unconquerable purpose. He was at once the strongest and the gentlest of men, the most masterful yet the most innocent. Now we associate weakness with innocence and the association is so powerful that no human writer would undertake to sketch a great character on the basis of innocence, or would think it possible.

Another remarkable feature of the character of Jesus is the absence in Him of any consciousness of sin. It has been remarked that human piety begins with repentance, but there is no sign or expression or hint of Jesus having ever repented or even regretted any act or thought or word of His. All other good men have felt and confessed their shortcomings, their failures, their sins; and as they have become better and holier they have had a deeper sense of their sinfulness. But Jesus, though His words and acts and very presence are like a pure perfume of holiness, never for one moment feels or confesses any sense of sin or imperfection. Nay, He claims to be sinless. "Which of you convicteth me of sin?" was His challenge uttered eighteen centuries ago, and never successfully met. Here is a feature of character not only unexampled, but absolutely different from the fundamental experience of mankind—so different that it forbids us to classify Jesus with men, notwithstanding the beauty and perfection of his manhood. "Piety without one dash of repentance, one ingennous confession of wrong, one tear, one look of contrition, one request to Heaven for pardon—let any one of mankind try this sort of piety and see how long it will be ere his righteousness will prove itself to be the most impudent deceit." "Now, Jesus was either sinless or he was not. If sinless, what greater, more palpable exception to the law of human development than that a perfect and stainless being has once lived in the flesh? If not, then we have a man taking up religion without repentance, and holding it as a figment of insufferable presumption to the end of His life, and that in a way of such unfaltering grace and beauty, as to command the universal homage of the human race! Could there be a wider deviation from all we know of mere human development? Yet another unique feature in the character of Jesus was His perfect humility, conjoined with His amazing pretensions. Let me recall one or two of His utterances: "I am the light of the world"; "I am the resurrection and the life"; "I and the Father are one"; "Before Abraham was I am"; "All power is given unto Me in heaven and in earth"; "Come unto Me all ye that travail and are heavy laden and I will give you rest." There has never been any human being, unless he were a madman, who at all approached such self-assertion, such self-confidence, and such astonishing pretensions as these. In fact, if they had been attempted in any other person than Jesus Christ, nothing could have saved them from ridicule. An illustration will place this before you in a striking light. Socrates the great Greek philosopher produced among his followers a deep feeling of attachment, but nothing but madness could have induced them to propound him to future ages as the centre of moral and spiritual obligation. Suppose for one moment the following expressions to have been put into the mouth of Socrates, who suffered death on account of his teachings: "I, if I drink the cup of hemlock, will draw all men unto me." "Come unto Socrates all ye that travail and are heavy laden, and he will give you rest." "Take Socrates yoke upon you and learn of him, for he is meek and lowly in heart, and ye shall find rest for your souls." Or suppose these words to have been the utterance of one of his disciples: "The love of Socrates constraineth us." Whether we live, we live unto Socrates, and whether we die, we die unto Socrates, whether therefore we live or die we are Socrates." "I drink the hemlock with Socrates, nevertheless I live; yet not I but Socrates lives in me; and the life which I now live in the flesh, I live by the faith of Socrates, who loved me and gave himself for me." Applied to Socrates such expressions are ridiculous; applied to Jesus Christ they are a mighty power. Would any follower have dared to apply them to Confucius or Mahomet? Would not Moses have rejected them with horror? Yet Jesus has made these claims—His disciples have spoken thus of Him, and He retains, even among unbelievers, the respect and the admiration of men, and although He has made these transcendant claims, which would imply unequalled arrogance in any other man, yet He retains among men today the place He has held for eighteen centusies as the meekest and most modest and lowliest of men! His spirit is seen to be so celestial, His worth so great, His authority so high, that instead of being offended by His pretensions, we take the impression of one in whom it is even a condescension to breathe our air. I say not only His friends and followers take this impression; it is received as naturally and irresistibly by unbelievers. Here is indeed an argument for his superhumanity that cannot be resisted. Let me briefly recapitulate it.

"It is an undoubted fact that there is no character, whether real or fictitious, that can bear the smallest comparison in point of ideal perfection with that of Jesus. It stands out in solitary and unapproachable grandeur in its pure childhood—its spotless innocence conjoined with matchless purity—its unconsciousness of any sin—its perfect humility conjoined with amazing pretentions. Whence comes this? If it is that of a mere man, how comes it that no other man has made a near approach to it? If it be a fictitious creation, whence is it that no fictitious character of the ancient world comes anywhere near to its perfections? Fictitious characters are abundant enough in ancient literature, and the genius of ancient poets is unquestionable. How is it then that the creations of ancient genius have utterly failed to portray a character which even approximates to that of the Christ of the Gospels? After eighteen long centuries the character of Jesus inspires the hearts of men with an impassioned love. No other character of the ancient world, real or fictitious, does so. But there is one more point pre-eminently remarkable, to which I ask your earnest attention. During the last eighteen centuries fiction has been busily at work with its creations; yet Jesus still reigns without a rival. Again, we ask, what does this mean? What is the evidence it bears to the momentous question we are considering. Prof Goldwin Smith tells us in never-to-be-forgotten words, "The essence of man's moral nature, clothed with a personality so vivid and intense as to excite in all ages the most reverent affection, yet divested of all peculiar characteristics, the accidents of time and place, by which human personalities are marked. What other notion than this can philosophers form of divinity manifest on earth? There is one key, and only one, which will unlock the mystery. It is this, "Thou art the Christ, the Son of the living God." Apply this key and all is clear.

The Christ is Divine, therefore He is perfect for perfection is supernatural.

The Christ is Divine, therefore He is sinless, for God is holy.

The Christ is Divine, therefore He is humble, for He thought it not robbery to be equal with God, but made Himself of no reputation and humbled Himself even unto the death upon the cross.

The Christ is Divine, therefore He is *truthful aye, He is the truth and in the defence* of the truth of His Divinity He laid down His life.

Such is the witness of the character of Christ.

I ask you to take that character and study it for yourselves as it is portrayed by loving hearts and hands in the gospels. As you study it you must admire its beauty, even as non-Christians have boldly owned they have admired it. Admire it and you must learn to reverence it for its consistency and truth. Reverence it and you must go on to love it. How can you help it?

And if you admire, reverence, love it you will not be able to stop there, but there will come to you sooner or later, that faith which, linked to reason, worships and adores and you too will be forced to cry "Lord I believe that Thou art the Christ the Son of the Living God."

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.

Thousands of cases of rheumatism have been cured by Hood's Sarsaparilla. This is abundant reason for belief that it will cure you.

"Many diseases arise from one cause —blood impurity.

Beecham's Pills

WORTH A GUINEA A BOX. (Tasteless)

Purify the blood and, thus, go to the root of many maladies.

WHOLESALE AGENTS: EVANS & CO. LTD., MONTREAL

SOLD BY ALL DRUGGISTS

1

TELEGRAPHIC.

SPECIAL DESPATCHES TO THE EXAMINER

Newfoundland News.

ST. JOHN'S, N. F., Jan. 26.

Legislature has adjourned for ten days. A further adjournment for a month will follow, when the government intimates that very important despatches will be laid before the members. It is believed that these papers will be proposals for confederation with Canada.

Terrible Tragedy.

PHILDELPHIA, Jan. 26.

William McGrath shot his six-year old daughter Lillian, killing her, instantly, then put a bullet through his head and died an hour later. His mind was effected through illness

World of Sport.

ST. JOHN, N. B., Jan. 26

Wilson Breen beat Laidlaw of Halifax, in a three-mile skating race last night by a lap. Time, 9.50.

ST. STEPHEN, Jan. 26.

Hudson Breen defeated Henry of this town, in a one-mile race by 20 feet. Time, 2.45.

ST. JOHN, Jan. 26.

Truro Curlers were defeated by Thistles, 50 to 68.

Cabinet Meeting at Ottawa.

OTTAWA, Jan. 26.

The Cabinet met yesterday, but no announcement was made respecting the date of the meeting of parliament.

Storm Coming.

BOSTON, Jan. 26.

The signal office predicts a big storm, accompanied by heavy snow.

Strike off.

BROOKLYN, N. Y., Jan. 26.

The trolley railway strike is off.

Boots, Boots, Look at our boots this evening. Special low prices.—J. B. Macdonald & Co.

Buy your boots at J. B. Macdonald & Co's

At Carter's Bookstore

Are a few copies of PELOUBET'S NOTES on the International S. S. Lessons for 1895. Will sell them at $1.00 each.

A few XMAS NUMBERS of the Illustrated Magazines left. Will let them go at HALF PRICE.

A lot of BOUND BOOKS, worth 25 to 40 cents. Your choice for 15 cents.

A few pretty CALENDARS for 1895 at half price.

POCKET and OFFICE DIARIES for 1895. Will sell them cheap to clear them out.

If you want any of the above COME QUICK! jan16

Challenge Accepted!

I hereby accept Mr. Harry Moore's challenge for a race for the One Mile Championship of the Province, the race to take place as soon as arrangements can be made with the managers of the Rink.

F. C. RATTRAY.

jan26

FURNITURE,

FOR SALE BY AUCTION.

I am instructed by Mr. A. Sutherland Campbell to sell by Auction at his residence, Fitzroy Street (between Queen and Great George Streets), on WEDNESDAY, the 30th day of January, instant, commencing at 11 o'clock, a. m.:—

All his Household Effects, comprising Parlor, Dining Room, Hall, Bedroom and Kitchen Furniture.

Terms cash.

R. BEAIRSTO, Auctioneer.

jan23

BROWNIE PINS,

——BOTH IN——

Silver Plate and Enamelled,

RECEIVED TO-DAY.

Only 10 cents each.

E. W. TAYLOR, Cameron Block.

jan23

FOR A FEW DAYS

we will show in our east window a few lines of goods, which we offer BELOW COST to clear. They consist of

Keiller's Jams (Assorted),	12c. each
Morton's Catsup (Pints),	25c. "
Pinks Jellies (Pints),	7c. "
Fine Scotch Oatmeal,	25c. "
Potted Turkey,	10c. "
Condensed Tea,	15c. "
West India Limes,	25c. "
Fresh Mushrooms,	10c. "
Nelson, Morris & Co's. Extract Beef (large),	25c. "

SANDERSON & CO., NEWSON BLOCK.

jan18

Customers Can Believe Their Own Eyes

and they can see here always a difference between the one, two and three price system and the one-price cheap cash system.

Comparisons prove that our One Price Cheap Cash system is the best for all. Everything is plainly marked. We do not sell unworthy goods. We are never undersold. Goods are never marked to allow of big discounts. Everything fair and square.

500 ends White Cotton, 500 ends Grey Cotton, 100 ends Print Cotton, 2,000 yards 36-inch White Cotton at 7c.

See our window for cheap Dress Goods and Ladies' Ulsters. The prices are marked in plain figures.

One Table of Ladies' Underwear cheap for cash at the One-price Cheap Cash Store.

JAS. PATON & CO.,

The Reliable and One Price Cash Men.

$10,284,000.00

is the amount of New Insurance applied for in the

Sun Life Ass. Co.

for the year ending 31st December, 1894.

E. R. BROW,

Agent for P. E. Island.

Charlottetown, January 10, 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 date 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

JANUARY 26, 1895.

We have another lot of bargains in Footwear for our customers. Read them—you will need some of them at these prices:—

Women's	Fine Lace and Button Boots, at	$1.00
"	Kid " " " "	Half Price.
"	Felt Lined Skating "	$1.10
Misses'	" " "	85c
Child's	" " "	65c
Women's	Lace Leather " Pegged,	55c
"	Felt Foxed "	75c
"	" Elastic "	65c
"	" Slippers, Elastic Top,	30c

Other attractions. Call and see. Above prices CASH ONLY.

J. M. McLEOD & CO.

Charlottetown, January 19, 1895.

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

1895.

An Early Response to our December Accounts will oblige.

HASZARD & MOORE

Our Big Calendar is Ready.

jan19—dy

ZERO PRICES!

WHAT DOES THIS MEAN?

It means that our prices have touched rock bottom. If you want Boots or Shoes this month go where you get them the cheapest, at the Old Reliable Shoe Store. Yours for Shoes at zero prices.

A. E. McEACHEN.

jan22

HOCKEY

Victorias vs. Charlottetowns,

IN THE RINK,

On Tuesday, January 29th,

AT 8 O'CLOCK, P. M.

First and Best Match of the Season.

Everyone is invited to spend the evening of the 29th inst. at the Rink.

CITIZENS' BAND in attendance with a choice programme.

Admission, 10 cents.

jan24—tf die

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

Important to Housekeepers---Special Offerings This Week.

Cheap Sheetings!

We offer you high-grade goods at prices never before quoted in his city. Don't miss this opportunity We expect to sell hem all this week.

STANLEY BROS.

PLAIN.

23c. Heavy Plain White Sheeting, 2 yards wide. Note the price: only 23 cents a yard.

27c. Heavy Plain White Sheeting, 2¼ yards wide. The price speaks for itself: only 27 cents a yard.

STANLEY BROS.

TWILL.

27c. Heavy Twill White Sheeting, 2 yards wide, 27 cents a yard, worth one-third more.

32c. Heavy Twill White Sheeting, 2¼ yards wide. Our price only 32 cts. a yard.

STANLEY BROS.

WE BOUGHT THESE GOODS CHEAP. YOU GET THE BENEFIT.

STANLEY BROTHERS.

14 CENTS A YARD

BUYS A GOOD

40 Inch Pillow Cotton.

You can have the 44 inch for 16 cents.

STANLEY BROS.

Circular Pillow Cottons,

40, 42, 44 AND 46 INCHES WIDE

Pillow Linens and Linen Sheetings.

STANLEY BROS.