Killarney.

By Killarnev's lakes and fells.
Emerald islessed winding bays,
Mountain paths and woodland delis,
Memory ever fondly strays:
Bounteous nature loves all laints.
Beauty wanders every where,
Footprins leaves on many strands.
But her home is surely there!
Aucels fold their wings and rest,
In the Eden of the West,
Beauty's home, Killarnev,
Ever fair Killarney.

Innisfallen's ruined shrine
May suggest a passing sigh;
But man's faith can me'er decline
Buch God's wonders noating by:
Castle Lough and Glena bay;
Mountain's Tore and Eagle's Nest;
Still at Mucross you must jvay
Tho' the monks are now at rest
tingels wonder not that man
There would fain prolong life's span,
Heauty's home, billarney,
Ever fair billarney.

No place else can charm the eve With such bright and varied thits. Evry rock that you pass by. Vendure broilers or besprints, Virgin there the green grass grows Lvry morn springs matalday, Bright luvel beries daff the snows, Smiling winters frown away. Angels often pausing there, Doubt if Eden were more fair, Beauty's home, Killerney, Ever fair killarney.

Music there for echo dwells,
Makes each sound a harmony:
Many volced the chorus awells,
Till it faints in ecetasy.
With the charmful tinta leclow,
Seems the heavens above to vie,
All rich colors that we know,
Tinge the cloud wreaths in that sky.
Winge of angels so inight shine,
Glancing lack soft light divine,
Heauty's home, hillarney,
Ever fair killarney.

"Yo Must be Born Again."

A SERMON BY J. R. BYRNE, ONE OF OUR

OLD PUPILS. DEAR READFR.—I humbly beg your carnest attention while you read this. If the name of Jesus is dear to you, then this subject speaks of His Gospel. It pleased God that in all things Christ should have the pro-eminence. Col. 1:18. He is the "First and Last." "The Alpha and Omega." Roy. 1:8. Jesus is all in all. "For it pleased the Father that in Him should all fullness dwell." Col. 1:19. This world with its "prince," the devil, is going on to Judgment as fast as time can carry it, and it is the sacred duty of those who profess to be Chris-tians, to warn men plainly of their dan-ger that "Except a man be born again he cannot see the kingdom of God." John 3: 3. Do you think you are all right because you are better than many other people? Look at the Pharisce, in Luke, who thanked God that he was not as other men were, resting on his good reputation and works. Then look at the poor publican, standing afar off, smiting his breast, crying to God to be merciful to him a sinner. Luke 18: 9 to 13. God says the publican was justified and not the Pharisce, high in his own consent. Are not there thousands of the ceit. Are not there thousands of the Pharisco type to day? Reader, you may think you are good enough. You may be respectable and refined, you may be honorable and highly esteemed by your fellow men or you may be otherwise. But this will not do, we must know what But this will not do, we must know what God thinks of us, what we are in His sight. In His omniscient glanco abroad, on the children of men, He sees "none rightcous." "All have sinued." Rom. 3; 10, 22, 23. Who of you thinks himself or herself not a sinner? God says there is "none rightcous," "all have sinued." Is not that conclusive? Therefore whom of you can thank God that you are not as other men are? If there you are not as other men are? If there are differences between heinousness of sin, there is no difference as to fact of guilt, therefore you and all the world have been brought in guilty before God, for Ho says, "There is no difference, all drummer, half under his breath, have stoned." God's picture of you and me is in Isaiah 1:6; and Ho says all our rightcousnesses are as fifthy rags. If it were possible for us to justify ourselves apart from the congruent of Christ.

"Resulting the product of the p atonement of Christ then Christ is dead in vain, but God in His mercy seeing us helpless and without strength to savo ourselves sent His Son to savo us. Rom. 5:6-8; 1 Tim. 1: 15. "Now is the day of Salvation."

2 Cor. 6: 2. "Beliove on the Lord Jesus Christ and thou shalt be saved."

Acts 16: 81. "The Blood of Jesus Christ cleauseth from all sin." I John 1: "That which is born of the flesh is flesh; and that which is born of the Spirit's spirit. Marvel not that I said unto thee, Ye must be born again."
St. John 3: 6, 7.

"Look up, and not down; look forward, and not back; look out, and not in, and then lend a hand."—Ed, E. Hale. Blographical Note of W. Highee.

Mr. Washington Higheo is a man who has never yet set the Thames or any other important stream on fire. But he is a worthy citizen—perhaps as worthy as if he had habitually run about the country freely applying the torch to navigable waterways. Mr. Highee is in the cobblery line, and he lives in a town which we may adroitly disguise by calling it Poughkeepsie.

It has always been supposed that Mr. Higheo is without the sense of humor; it appears, however, that his sense of humor has only been inhernating. There was last fall at this town which we have cuphoniously termed Pough keepsio some sort of "doings" which called together a number of brass bands. In fact, for several days the rest of the State was almost free from them, while they raged with great virulence in this place. It was during the heat of the campaign, so between being churned by the brass bands and shredded by the political speakers the unfortunate air of the vicinity must have been glad when it was pumped into a pregmatic tire and re-cued from the turmoil.

It happened on the last night of the out break that one of the bands from the neighborhood of Albany conceived the notion of screnading a prominent and popular local politican, who was a candidate for the Legislature. He had been in this body before, and the mem-bers of the band knew him. He was not running on the Prohibition ticket, Early in the evening they started on their errand. A native brother musician had volunteered as guide, but failed them at the last moment, and they sallied out alone, each bearing his implement of sound and fury. They know in a general way where their victim lived, and duly arrived in that part of the town. They then paused for detailed information.

A man was made out through the Jark ness coming up the street. He walked somewhat wearily, as if he had been sitting on a bench pegging shoes all day, and as a man might walk who had never set the river aftre, or as one whose sense

of humor was quiescent.
"Hello, Old Sport!" called the leader
of the band, cheerily. "Can you tell us

where Jim Blank lives? "Right here," answered Washington Higher (for it was indeed he), and he pointed to a large brick building, brightly lighted, and surrounded by stately shado trees, and then passed on. "Corker, ain't it?" observed the man

that played the big horn.
"Jim Blank has got money," said the

suaro drummer, with solemn carnest-

ness.
"He'll be a reesting in a bigger house leader decisively. "All together there now!" He waved his baton, and the band broke into a stirring air. When it was finished they paused a moment, casually glanced at the house, and began another. The pause at the end of this was rather longer, and one man stooped slightly to get a better view of the building under the spreading boughs. Then they struck up another tune. When this was done they moved about uneasily and looked and listened, but soon went bravely at another selection. There was a marked pause at the end of this, and the bass drummer said, sarcasti-

"A-running on the Prohibition ticket this year, is he, Joo?"

"You must be calm," answered the leader, pettishly, "Now!" And off they all went again. At the end of this

there was a long stop.

'Prohibition sure," said the base-drummer, half under his breath.

" Possibly we be," returned the snaredrummer as he rose from his knees, after straining his eyes through the iron fence.

"H's all right for a Prohibitionist," remarked the bass drummer, with great boldness

"One more, boys," said the leader, with a note of conciliation in his voice, "and then if he don't-"

The music struck up. But when it stopped again there was still no sign from the large and brilliantly lighted residence of the popular Blank.

"Come on," said the disgusted leader, and he started back up the street. "Mebby we ought to leave our cards,"

said the cornet-player.

"Good plan," replied the leader.

They turned and filed up the gravel

walk. A similing colored boy opened the door.

"Give it to Mr. James Blank," said the leader.

"He don't live here, sah, said the

boy,
"What is this?" demanded 'e man,
"Decfen'-dumb asylum, sali,"
"The next block

And away down on the next block Mr. Washington Higheo quietly ato his supper, and made no reply whatever when Mrs. Higheo casually "wondered what that pesky brass band was a toot ing round the neighborhood for. - Harper's See Monthly.

A Pair of Little Shoes.

Could we but see all that strong drink is responsible for, the cruelty, the disc grace, the misery which follows its use. there are few who would deliberately put themselves in the power of so fearful a master. A commercial traveller, meeting a number of acquaintances in one of our large cities, was asked to drink.

He promptly refused, and when his friends called on him for an explanation. gave it as follows:

"Well, boys I will tell you; yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawnshop in connection with his other

I called on him, and while I was there a young man of not more than twenty. five wearing threadbare clothes and looking as if he hadn't seen a sober day for a month, came in with a little packago in his hand.

He unwrapped it and handed the article to the pawnbroker, saying, Give me ten cents. And, boys, what do you suppose it was? A pair of laby shoes; little things with the bottom only a trille soiled, as if they had been worn once or twice.

"Where did you get these?" asked the payabroker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman,

despite his sad condition, "My wife bought them for our baby, Give me ten cents for 'em-1 want a

"You had better take the shees back

to your wife; the baby will need them," said the pawnbroker. 'No, s she won't, because she's dead. She's lying at home now; died last night."

" As he said this the poor fellow broke down, bowed his head on the showerso and cried like a child." "Boys," said the drammer, "you may laugh if you please: 1-I have a baby at home, and I swear I'll never drink another drop." --Exchange.

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PELIGIOUS SERVICES are held as follows, I. every Sunday:—
West End Y. M. C. A., Corner Queen Street and Dovercourt Road, at 11 a.m.
Goneral Central Y. M. C. A., Cor. Spaddina Ave. and College Street, at 3 p.m. Leaders.—Mears.
Nasmith, Brighen and others.
Last End meetings, Cor. Parliament and Oak Streets. Service at 11 a.m. every Sunday.
Birst E. Class—Every Wednesday evening at a o'clock, corner Spadina Ave. and College Street, and cor Queen Street and Dovercourt Road Cectures, etc., may be arranged it desirable, Autress, 273 Clinton Street.

HAMILTON DEAF-MUTE ASSOCIATION

LESSIE GRANT AND DUFF conduct religious services every bunday, at 3 p. in . in
Treble Hall, John St. north near King.
The Literary and Behating Seciety meets every
Friday evening at 7:30, in the Y. M. C. V. Building,
corner Jackson and James Sts. Freshlent, J. R.
Byrne, Vice-Freshlent, Thos Thompson, Secv.
Treasurer, Win. Bryce; Sergt at arms, J. H.
Mosher.

Meetings are open to all mutes and friends interested.

Grand Trunk Railway,

TRAINS LEAVE BELLEVILLE STATIONS WEST-3.15a m.; 4 20a m.; 11.25 a m.; 5.00 p.m. EAST-1.05a m.; 630a.m.; 11.05a m.; 12.25 p.m.; 6.00 p.m. Maroc And Patranono' Branches 45 a.m.; 9 80a m.; 12 45 a.m.; 5.10 p.m.; 5.45 p.m.

INFORMATIO

Classes :

School Horna. From 2 a.m to 12 room, from 130 to 3 p. m.
DRAWING CLASS from 3 20 to 5 p. m. on To day and Thursday afternoons of each well distance of the control of the c

3 20 to 3.

Nidy Clear for Junior Teachers on the almonis of Monday and Wednesday of week from 3 to to 4.

Evy vivo Stropt from 7 to 6.30 to m, for the pupils and from 7 to 8 for junior pupils.

Articulation Classes :-

From 9 a. m. to 12 noon, and from 1 to to 2

Religious Exercises : ...

EVERY SUNDAY - Primary pupils at 9 at senior pupils at 11 a.m.; General Lectus Scopen, immediately after which the Pt Class will assemble.

Bacit School. Day the pupils are to assemine the Chape at 8.5 a m, and the Teachin-charge for the week, will olwell by read in the Chape at 8.5 a m, and the Teachin-charge for the week, will olwell by read in the afterwords dismiss them so that it may reach their respective school recommister than 9 oclock. In the afterbood 3 oclock the pupils will again assemble after prayer will be dismissed in a questioned properly manner.

Revulan Visitino Claimine - Het. College Murke, Hight Hev. Monseignor Farrelley, Hev. T. J. Thompson. M. A. (Prebyters Hev. E. N. Baker, (Methodisti): Rev. V. Cowsert, Hapitati; Rev. M. W. Macleen, P. b) teriam): Rev. Father O Bitien.

Biller Class, Sunday afternoon at 315; I hational Merica of Sunday School Less Miss Annin Mathison, Teicher.

La Clergymen of all Denominations cordinity invited to visit usat any tis

Industrial Departments :

PRINTING OFFICE, SHOE AND CARTE SHOPE from 7.20 to 8.30 a m, and from 2.530 jain for pupils who attend school those who do not from 7.20 a m. to 12 and from 1.30 to 5.20 p. m. each working except Saturday, when the office and will be closed at mon.

The Hymna Class Hours are from 24. It is clock, noon, and from 129 to 5 to 3 to those who do not attend school, and (32) to 5 to in for those who do. No set out Batuniay afternoons.

k. The Printing Office, Shops and Se Room to be left each day when work of in a clean and tidy condition

ha Turita are not to be exensed from various Classes or Industrial Departm except on account of sickness, without mission of the Superintendent

A Teachers Officers and others are a allow matters foreign to the work in has interfere with the performance of a several luttes.

Visitors:—

Urrona who are interested, desirous of ving the Institution, will be made welcom my school day. No visitors are allowed the regular chapel exercises at 230 cm day afternoons. The less time for visiton or ordinary school days is as soon after in the afternoon as possible, as the classed distributions of the classed at 340 o'clock.

Admission of Children :--

When pupils are admitted and parents e with them to the Institution, they are his advised not to linger and prolong le taking with their children. It only me discomfort for all concerned, particularly the parent. The child will be tenderly of for, and if left in our charge without de will be quite happy with the others in a days, in some cases in a few hours.

Visitation :--

It is not beneficial to the pupils for friend visit them frequently. If parents m come, however, they will be made weles to the class-rooms and allowed every optunity of seeing the general work of scient. We cannot furnish lodging or me or entertain paests at the institution. On accommodation may be had in the city at Quinte Hotel, Buffman House, Queen's, And American and Dominion Hotels at moles rates.

Clothing and Management:

l'arenta will be good enough to give all de tions concerning clothing and managem of their children to the Superintendent, " correspondence will be allowed between parenta and employees under any circl stances without special permission would occasion,

Sickness and Correspondend

licase of the serious liness of pupils let or telegrams will be sent daily to parent guardians. IN THE ABSYNCE OF LETT PRISSING OF PUPILS MAY BE QUITE SURE T ARE WELLS.

All jupils who are capable of doing so, the required to write home every three we letters will is written by the teachers for little once who cannot write, stating, as near possible, their wishes.

Let No incide a preparations that have a used at home, or prescribed by family persons will be allowed to be taken by peace; with the consent and direction of Physician of the Institution.

Prince of the Institution.

Parentambifrients of Deaf children are was against Quack Exectors who advertise a cines and appliances for the cure of treas. In 1971 cases out of 1000 they are fix and only want money for which they no return. Consult well known not practitioners in cases of adventitious mass and to guided by their counsel advice.

R. MATHISON,

Superinten