

C. Pills
Twin Remedy
Free sample
K. D. C.
Ltd., New
S., and 127
Boston, Mass.

What
they are!
them
at they

te chil-
of
Hypo-
with the

blood,
nerves,
It is
rity to

delicate
y taken.

YEARS'
RIENCE

ITS

THE MARKS
SIGNS
RIGHTS & C.
Description may
be whether an
Communication
on Patents,
& Co. receive
American.

Latest dis-
Form, 50 c.
New York
ington, D. C.

ST. JOHN
COLLEGE

ents placed in
day to repeat the
rite correspond-
it trained book-
typewriters.
New York
and Catalogue

SON,
St John, N.B.

NALD,

Etc.

hn, N. B.

a

ed?

YES!

a Cure

DIATE RELIEF

ES

remedies have

nothing

every case a

Free?

ENT, who will

Address.

As Asthma, Hay

fever, (Acute or

Mention Mes-

rules sent with

and send your

G CO,

ONTARIO, ONT.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter.

JESUS AND THE SABBATH.

Lesson X. March. 6.—Matt. 12:1-13.

Read Matt. 12. Compare Mark 2:23-28;

Luke 6:1-11.

Commit Verses 10-13.

GOLDEN TEXT.

The Son of Man is Lord even of the Sabbath day, Matt. 12:8.

EXPLANATORY.

I. THE RISING OPPOSITION TO CHRIST. —In this chapter Matthew has massed together the acts of opposition to Christ, as he previously had done with his teachings in chaps. 5-7, his miracles in chaps. 8 and 9, and his instructions in chap. 10. Note first the two cases given in the lesson. Because Jesus refused to eat the husks and shells the Pharisees had placed around the corn and meat of Sabbath observance, they held a council against Jesus, whose answer was more miracles of healing and help.

Next they charged him with casting out demons through Beelzebub, the prince of the demons, but Jesus showed the folly of the charge, and warned them against blasphemy. Again they asked a sign, and he pointed to a sign which condemned their conduct. Finally his own relatives, including his mother, thought he was becoming insane (Mark 3:21) and tried to stop him.

II. A QUESTION AS TO THE WAY TO KEEP THE SABBATH.—Vs. 1, 2. 1. AT THAT TIME, or period, during that tour or season in Galilee. It must have been during one of the harvest seasons. JESUS WENT ON THE SABBATH DAY THROUGH THE CORN. Through the grain fields of wheat or barley. The English call all grain corn. They were doubtless on their way to or from the morning service in the synagogue, for HIS DISCIPLES WERE A HUNGERED. The rabbinical law allowed no eating on the Sabbath, except in case of sickness, prior to the morning prayers of the synagogue. A similar canon in the ritualistic churches of today forbids breaking the fast before partaking of the communion. AND BEGAN TO PLUCK THE EARS OF CORN. Luke adds, "rubbing them in their hands," in order to separate the kernel from the chaff. There was no road with fences, but a mere path through the fields of standing grain, so that they did not have to go out of their way.

2. BUT WHEN THE PHARISEES SAW IT. These Pharisees were accompanying Jesus, not to learn the truth, but for the one purpose of finding some fault with him. They hated him because they were wrong and his teaching reproved them; he swept away many of their false rules and customs, and they must either change their lives or prove the teacher to be in some wrong. THAT WHICH IS NOT LAWFUL TO DO UPON THE SABBATH DAY. The act was lawful on any other day, being sanctioned both by custom and the Mosaic law (Deut. 23:25). But the Fourth Commandment forbade any work on this Sabbath, and the Pharisees had interpreted the law in a most mechanical way, making a great many special prohibitions, the violation of which they insisted was the breaking of the law. They said that reaping and threshing were work, and therefore forbidden, and "it was asserted that plucking corn ears was 'a kind of' reaping, and rubbing them 'a kind of' threshing."

"The reader will find an immense number of ridiculous ways of breaking the Sabbath in Edersheim's 'Life of Christ,' Appendix, xvii."

Jewish Sabbath Prohibitions.—"It was seriously argued that to walk upon the grass with nailed shoes was a violation of the Sabbath, because it was a kind of threshing, and to catch a flea upon one's person was a violation, because it was a kind of hunting; and it was gravely debated whether one might eat a fresh egg on the first day of the week, since, in the order of nature, it had probably been prepared by the hen on the seventh."

III. LIGHT ON THE QUESTION FROM TWO SCRIPTURE EXAMPLES.—Vs. 3-5. Christ replies to them calmly, without any rough condemnation or sarcasm, but by two examples from the Scriptures which they believe to the letter, and whose Sabbath law they thought they were fulfilling; and of persons whom they revered as peculiarly holy.

3. HAVE YE NOT READ, SO AS TO REMEMBER AND APPLY. WHAT DAVID DID, WHEN HE WAS A HUNGERED. Note the emphasis on 'hungered.'

4. HOW HE ENTERED INTO THE HOUSE OF GOD. The Tabernacle then at Nob, a hill near Jerusalem. AND DID EAT THE SHEW-BREAD. The "shewbread" was the "bread" that was kept on the golden table in the Holy Place. It consisted of twelve loaves, corresponding to the number of the tribes of Israel (Ex. 25:30-35; 39:36). It was a significant and sublime symbolism, denoting that Jehovah was the

Provider of his people's food. WHICH WAS NOT LAWFUL FOR HIM TO EAT. . . BUT ONLY FOR THE PRIESTS. Lev. 24:5-9.

The argument was that if David, to keep himself and his followers from suffering hunger, could, without blame, break a ceremonial law in its form, while keeping it in spirit, it must be right so to interpret the Sabbath law as to allow his disciples to do so much work on the Sabbath as was necessary to satisfy their hunger. The Pharisees adhered to the letter, but not to the spirit of the law.

5. OR HAVE YE NOT READ IN THE LAW. The Sabbath was the priests' busiest day of labor. HOW THAT ON THE SABBATH DAYS THE PRIESTS IN THE TEMPLE PROPERLY THE SABBATH. By performing the who temple service. "Not merely does the sacred 'history' relate exceptional instances of 'necessity,' but the 'Law' itself ordains labor on the Sabbath day as a duty." AND ARE BLAMELESS. "Because the greater duty of temple service set aside the law of Sabbath rest, (Compare John 7:22, 23)." Because this labor on the part of a few was essential to the true Sabbath keeping by the many; and, moreover, such labor really fulfilled the spirit of the Sabbath, even to the workers.

The argument here is "that a literal cessation of manual labor without any exception whatever was never intended by the Lord when he gave the law respecting the Sabbath." So that the Pharisees' interpretation of the Sabbath law was contrary to their own principles and actions in other things. They had been looking at separate acts, and did not see the underlying principle.

IV. THE GREAT PRINCIPLES OF SABBATH-KEEPING STATED.—Vs. 6-8. 6. IN THIS PLACE IS ONE GREATER THAN THE TEMPLE. Jesus Christ himself.

8. FOR THE SON OF MAN IS LORD EVEN OF THE SABBATH. Therefore he knew its full meaning, and could give the right interpretation of its law. He was Lord of the Sabbath; not, surely, to abolish it,—that, surely, were a strange Lordship, especially just after saying that it was made or instituted for man,—but to "own" it, to interpret it, to preside over it, and to ennoble it by merging it in the "Lord's day" (Rev. 1:10), breathing into it an air of liberty and love necessarily unknown before.

7. IF YE HAD KNOWN WHAT THIS MEANETH. If you had understood the principle which underlies my defense of my disciples' conduct on the Sabbath. I WILL HAVE MERCY, AND NOT SACRIFICE. What helps and blesses men, rather than any forms of worship. All forms of worship are to help men, and any use of them to prevent good coming to man is contrary to their spirit and purpose.

V. SABBATH-KEEPING ILLUSTRATED BY THE EXAMPLE OF JESUS.—Vs. 9-13. 9. HE WENT INTO THEIR SYNAGOGUE. Luke says it was on another Sabbath. This shows one way in which Jesus was accustomed to keep the Sabbath.

10. A MAN WHICH HAD HIS HAND WITHERED; i. e., dried up from a deficient absorption of nutriment. Luke says his "right hand." This would hinder him in earning a living. THEY ASKED HIM, SAYING, IS IT LAWFUL TO HEAL ON THE SABBATH? The question was still being discussed. Here was another opportunity for Jesus to explain his views about Sabbath keeping. But the object of the Jews was THAT THEY MIGHT ACCUSE HIM, and thus bring him to trial for Sabbath breaking, and both discredit his teaching and prevent him from continuing to teach.

11, 12. ONE SHEEP, AND IF IT FALL INTO A PIT, etc. Jesus appealed to their own interpretation of the Sabbath law; and then turned it against themselves by asking, HOW MUCH THEN IS A MAN BETTER (of more value) THAN A SHEEP. WHEREFORE, according to their own rules, IT IS LAWFUL TO DO WELL, to do good deeds, on the Sabbath.

13. THEN SAITH HE TO THE MAN. He did one of the good deeds it was lawful to do. As the cure was wrought only by a word, the Pharisees have no ground of accusation; there has been no infraction of the letter of even their own regulations. While Jesus gave fresh emphasis and new light to his teaching.

DEAR SIRS—I have been a great sufferer from rheumatism, and lately have been confined to my bed. Seeing your MINARD'S LINIMENT advertised, I tried it and got immediate relief. I ascribe my restoration to health to the wonderful power of your medicine.

LEWIS S. BUTLER.

Burla, Nfld.

13 RUNNING SORES.

Mr. Stephen Wescott, Freeport, N.S., found (Bur. ock Blood Bitters) a wonderful blood purifier and gives his experience as follows: "I was very much run down in health and employed our local physician who attended me three months, finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time, from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B.; when one-half the bottle was gone, I noticed a change for the better, and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."

BAPTIST Book Room, Halifax, N. S.

Just Before Taking Stock

Regular Prices Reduced.

- 4 Sets Matthew Henry, 6 Vols., \$15.00 now \$9.00.
- 1 Set Typology, 2 Vols., \$5.00 now \$3.50.
- 2 Vols. Spurgeons Pulpit, (each) \$2.00 now \$1.50.
- 2 Vols. Treasury of David, Vols. 1 and 2, (each) \$2.40 now \$2.10.
- 1 Seven Despatchers—Jarvis, \$2.00 now \$1.60.
- 3 Present Day Tracts—Doctrines and Morals, each 75c. now 60c.
- 1 Some Heretics of Yesterday, Henck, \$1.50 now \$1.20.
- 1 Studies on Baptism, Ford, \$2.00 now \$1.25.
- 1 Set The Holy Land, (III.), Gierke, \$5.50 now \$3.00.
- 1 The Old Theology Restated, \$2.00 now \$1.45.
- 2 Harmonic Arrangement of the Acts, \$1.25 now \$1.00.
- 1 Barne's Notes on Acts, 90c. now 65c.
- 2 Clark on Mark, \$1.50 now \$1.10.
- 2 Gospel from Two Testaments, 1893, Andrews, \$1.25 now 85c.
- 4 Dawn of Manhood, Clifford, \$1.00 now 65c.
- 2 Days' Theology, \$2.00 now \$1.75.
- 1 Elements of Moral Science, Posten, \$3.00 now \$2.40.
- 1 Was of the Jews, \$1.00 now 65c.
- 1 Antiquities of the Jews, \$1.00 now 80c.

We will fill first orders received—for above remainders.

As the price is somewhat reduced the above are for Cash only.

GEO. A. McDONALD,
Sec'y-Treas.

FRED. De VINE,
BARRISTER-AT-LAW,
NOTARY PUBLIC, Etc.

Office: Chubb's Building
Cor. Prince Wm. and Princess Streets.
SAINT JOHN, N. B.

Odoroma

the perfect tooth powder, has become popular in Canada as everywhere else where used, because of the hygienic results attained in its use; especially has this been noticeable amongst children in the recent Government inspection of them. Then it is so easy to get the children to use Odoroma; they like using it, and thus form habits that parents acknowledge secures them good, sound teeth the rest of their lives. Ask your druggist for it and do not take any other. 25c. Odoroma is never sold in bulk.

NONE BETTER—NONE SO GOOD.

WANTED.

Agents for this paper. To successful canvassers, devoting part or all of their time to this work, we can offer attractive inducements.

Write for particulars.

Sea Foam Floats A Pure White Soap

Made of the Finest Grade
of Vegetable Oils.
Best For Toilet and Bath
Saint Croix Soap Company,
Saint Stephen, N. B.

Wolfville Real Estate Agency

Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent.

Address: AVARD V. PINRO,
Barrister, Real Estate Agent, &c.
Wolfville, N. S.

We Make a Line of Cheap
BEDSTEADS
WASHSTANDS
TOILET STANDS,
CRADLES, Etc.

Write for Catalogue and Price List.

J. & J. D. HOWE,

Furniture Manufacturers,
Factory: East end of Union Street,
ST. JOHN, N. B.

EPILEPSY FITS
FALLING SICKNESS
CONVULSIONS
AND SPASMS

CURED
LEIBIG'S FIT CURE

Is the only successful Remedy for Epilepsy and its kindred affections. This disease is increasing at an alarming extent. It is claimed by Scientists that one person in every 600 has this disease in some form or other, therefore there are today 10,000 sufferers in the Dominion of Canada. We wish every sufferer to use Liebig's Fit Cure and will send a large

FREE SAMPLE

Of Liebig's Fit Cure to any sufferer sending us his name and address, which will be sent by mail securely sealed (in a patented mailing tube), direct to your post office address, thus saving from 25 to 40c. for express charges. As we have gone to considerable expense in putting samples in these mailing tubes, we would ask you to enclose 10 cts to cover cost of postage. Mention Messenger and Visitor.

THE LIEBIG CO.,

4½ Brunswick Ave. TORONTO.

ALL ABOUT
FURS
A LITTLE 2-
OF PAMPHLET 1-
OF ISSUED 2-
BY
DUNLAP, COOKE & CO.
Manufacturing Furriers,
AMHERST, N.S.
TELL YOU HOW TO JUDGE
GOOD FURS.
WRITE THEM FOR PRICES.
Victoria St.-Amherst, N.S.
Hastings St.-Vancouver, B.C.
Wholesale Manufactory,
26 EMERY ST. MONTREAL