Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

Lesson VI. May 7. Prov. 3: 11-24.

THE VALUE OF WISDOM.

GOLDEN TEXT.

"Trust in the Lord with all thine heart: and lean not unto thine own understanding."—Prov. 3: 5.

EXPLANATORY.

11. *Despise not the chastening.* Discipline, schooling, instruction by punishment. Delitzsch translates, "The School of Jehovah." "They despise the chastening of Jehovah, who, when they see His hand in it, do not humbly and submissively bow, but resist and become refractory." They despise the discipline when they do not learn the lessons it is intended to teach. There are some lessons of wisdom which we never learn except through discipline. *Of his reproof.* "The word has a twofold meaning (1) punishment or chastening, and (2) reproof. Those who are determined to do wrong, loathe all reproof that would turn them from it."

12. *For whom the Lord loveth He reproveth.* Care, burdens, losses, sickness, troubles are no necessary proof that we are worse than other men, as we have seen in Job, but are the fatherly discipline of one who loves us with all His heart, but loves us too well to let us go on in wrong. *Even as a father the son in whom he delighteth,* and because he delights in him. "For if God did despise thee, He would not chasten thee, if He was weary of thee, He would not correct thee." "God's strokes are better than Satan's kiss and love. God smites for life. Satan caresses for death."

13. *Happy is the man.* "The word translated 'happy' is a very expressive one. The original word is plural. We might read it, 'Oh, the blessednesses!'" The plural form expresses the manifold nature of the blessedness of the wise man. He is blessed in every way, at all times, from all sources, in all departments of his life, in all circumstances. He is blessed in body and in soul; in time and in eternity. *Getteth understanding.* Wisdom from another point of view.

14. *For the merchandise of it.* The profit arising from trading in it, or the very act of trading in it, the dealing in wisdom. *The gain thereof.* "The gain existing in wisdom," "the gain resulting from wisdom." It is better to possess wisdom, and to have it increase, than to possess silver and gold, growing in amount by trading.

15. *She is more precious than rubies,* or pearls, as some translate the word, which probably includes all precious stones. *The things thou canst desire.* All pleasures, all delights, all the treasures of wealth, all that men give up their lives to obtain. Wisdom is as far above all these as the sun and stars above street lamps.

16. *Length of days is in her right hand.* (1) Wisdom tends to length of days by preserving the constitution sound and healthy. A wise way of living falls in with the laws of health. Reckless folly saps the energies of life, induces disease, decrepitude, premature old age and death. (2) The blessings of wisdom are for eternal life. There is no end to the existence and to the enjoyments of those who are truly wise. Worldly enjoyments soon cease. Heavenly enjoyments are without end. *Are riches;* that is, all the good things that riches can bring. The mere accumulation of wealth upon wealth, with its burdens of care and temptation, does not add to the blessing of a competency. We are never to seek riches, but wisdom. Riches, sought as the chief end, are always a curse. Riches as the gift of those who seek first the kingdom of God are a blessing. But there are riches of mind, of heart, of usefulness, of love, that are infinitely more blessed than riches in silver and gold. *And honor.* True honor, honors that come to those who are honorable, the esteem that comes to good character, the high office that seeks true worth.

17. *Her ways are ways of pleasantness, i. e.* ways on which one obtains what is agreeable to the inner and the outer man, and which it does good to enjoy. The very acts of religion are in themselves pleasant. The worship, love, gratitude, industry, benevolence, labors for others, are all delightful in themselves, just as evil passions are painful in their exercise, as well as give pain to others.

18. *She is a tree of life.* This expression obviously refers to "the tree of life" which was placed in the midst of the garden of Eden, and conferred immortality on those who ate of its fruit (Gen. 2: 9; 3: 22). So Wisdom becomes equally life-giving to those who lay hold on her, who taste of her fruit. "The tree of life" which Adam was not to taste lies open to his children. No cherubim with flaming swords bar the approach. True wisdom as a tree of life,—considered (1) in the precious fruits which it bestows upon us (vers. 1-18) (see the fruits of the spirit in Gal. 5: 22, 23); (2) in the solid ground in which it is rooted (vers. 19-26) (it is permanent and perennial, rooted in the very laws of the universe); (3) in the cultivation which we must bestow upon it by a loving and faithful integrity (vers. 27-35). In addition (4) the tree is growing, unfolding; (5) it is beautiful; (6) its leaves are "for the healing of the nation." *Lay hold upon . . . retaineth.* The very nature of wisdom is such that it must be sought, and constant care must be given to retain it.

19. *The Lord* (Jehovah) *by wisdom founded the earth.* The wisdom we are bidden to seek is the wisdom which God used in planning and creating the heavens and the earth, and this wisdom appears greater and greater to us as we study the works of God. Modern science has exalted beyond measure our conception of the wisdom of God.

20. *The depths were broken up.* This is spoken of the waters welling forth from the bowels of the earth in rivers and streams, and overflowing it for the purpose of its processes of cultivation and irrigation of the land. *And the skies drop down the dew.* Including also rain in gentle and fructifying showers.

22. *So shall they be life unto thy soul.* Life in the highest and widest sense. Not mere existence, but the fulness of life's blessings, a life worth the living. Life here, and life for evermore. *And grace* (beauty, favor, ornament) *to thy neck.* As a necklace of jewels around thy neck, "referring to the adornment of thy personal character, and so by metonymy of the favor and kindness which it procures."

23. *Shall thy walk in thy way securely,* for it is the right way, and wisdom itself is the guide. It is folly that leads into sinful and dangerous paths. Almost every error of life comes from selfishness, which leads us to go contrary to wisdom. *Thy foot shall not stumble.* Into sin, into error, and hence into danger and death.

24. *Thou shalt not be afraid . . . thy sleep shall be sweet,* because undisturbed by conscience within or fears without. God Himself is thy protector.

Oldtime Churches.

The young people who attend the luxurious churches of to-day have little idea of the meeting house of the last century.

Often perched on barren hillsides, says Geo. Bradford Bartlett, in *Wide Awake,* their unplastered walls offered scant protection against the bitter winter winds which howled around and through them; seated in high-backed pews on hard, uncushioned seats, the sturdy farmers listened to sermons of eighteen heads, which lasted over an hour; so that the preachers well deserved the epitaph on many of their monuments: "He was a painful preacher of the Word."

No fire was allowed in these well-ventilated churches, and when a stove was proposed, one good brother indignantly uplifted his voice in protest. He thought that the small foot stoves, which the children filled at the tavern fireplaces for the use of the aged, were quite enough.

But the parish outvoted this rigid conservative, and one cold Sunday, the good man saw that the obnoxious stove had been put up.

Becoming heated he soon took off his overcoat, then his undercoat, and finally his long waistcoat. Being even then unable to endure the heat, the good brother gathered up his garments which he had thrown over the pew door, and marched out of the church. When he reached the entry he saw that as a piece of funnel had not arrived no fire had ever been lighted in that stove.

The farmers from a distance came to church on horseback, each with his good wife behind him on a pillion.

The young ladies often came on horseback, and one of them once sprang so lightly from the horse-block towards her saddle that she cleared it a bound and sat on the other side of her horse, in full view of the emerging congregation.

Among the Barefoots.

In an article in the *Wide Awake* for March, Tello d'Apery, the editor of *Sunny Hour* and author of the Barefoot Mission, gives this pathetic truth:

"Intemperance is the cause of more than half the misery, and the money that should buy shoes goes for beer. Such people's children get very little from the Barefoot Mission, for I know that the parents would take the good things and sell them. I can't send a little child off without anything, so I give him a pair that would not sell for five cents, and tell him to come back when they are worn out. . . .

"One day a big boy came, so ragged that I don't know how he kept his rags on. He said he could get a place to work if he had decent clothes. I felt sorry for him, but asked him if he had a letter of recommendation. He said no, but could get one from Alderman Clancey, if that would do. I told him it would, and he went off to get the letter of recommendation, and I got out a full suit for him, with hat and shoes. In a few minutes he was back with a badly written note on a dirty piece of paper, saying that the bearer was an honest and worthy boy. I sent him to the sink to wash and comb his hair, and then he put on the clothes, and he looked really handsome. I led him to the glass and said, 'How do you think you look?' 'Like a gentleman,' he answered, grinning. 'Well now, as a gentleman answer me. Who wrote that note?' 'I did,' he said, as if it were something to be proud of. I talked to him, and explained to him what a wrong thing he had done, and he promised to do differently. I gave him a quarter to get his hair cut and he left. He went to work in a pencil factory, and often drops in as he goes by. He has never needed anything else, for he gets good pay, and went to night school last winter.

— "Let every man in that calling wherein he is found, therein *abide with God.*" The presumption is, that where the converting grace of God finds me, there I am to abide, if my calling be honest and honorable; but I am to take a new Partner into my business, and "therein abide *with God.*" For the carpenter to do good work and use well-dried lumber and make close joints; for the mason to do, as Baruch the son of Zabbai did, when he "earnestly repaired the piece" of wall, and to put his conscience and piety into brick and mortar; for the tailor to put good cloth and not shoddy into the coat, and sew it well; for the shoemaker to have his job done when he promises, and not use paste instead of waxed thread; for the servant-maid to sweep the corners, and wash the pots and kettles thoroughly, and not fret—that is service. In a word, for any one of us to be just where God has put us, and to do just what He bids us, and be content—that is service. I knew a good woman once, who had to do all her own work, and who especially disliked washing dishes, and most of all, the smudged pots and kettles. That always made her chafe and complain at her lot. One Lord's day I had preached on that precious text about abiding in our calling with God; and as she cleared away the dinner that day, she began to say to herself, "Oh, it's the same old drudgery." Just then the Spirit of the Lord brought to her mind the text of the morning: "Let every man in that calling, wherein he is found, therein abide with God." And, standing right there by that kitchen table, she lifted her heart to Jesus, and asked Him to come into her humble kitchen and abide with her and help her to do those menial duties. And from that day she ceased fretting, and grew so fast in grace and knowledge that she came to be a leading woman among the saints.—*Rev. Arthur T. Pierson, D. D.*

Hacknomore cures colds and coughs.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

[Correspondents to this department should address their communications to J. H. MacDonald, Amherst, N. S.]

Christian Enthusiasm (Acts 26: 24-29).

PRAYER MEETING TOPIC FOR THE WEEK BEGINNING APRIL 23.

I. Why did Festus call Paul a madman? Not because he was enthusiastic in the cause he championed before his honor, but because he related an experience of the power of the risen Christ in his soul. He told how that as he was on his way to Damascus to persecute the Christians of that city, Jesus appeared in the heavens to him; spoke to him in the Hebrew tongue; convinced him that He had risen; converted his soul, and gave him a new and great commission for him to carry out, involving the salvation of men and the glory of God. Paul closed his speech by proving that the resurrection of Christ was a fulfilment of the Scriptures. This description of his conversion Festus called learning. For to him it was too deep, too uncommon, too spiritual for his carnal mind to apprehend. He intimated that Paul had been studying psychology, the science of mental phenomena, dreams, visions, &c., till his brain was turned, till his much learning had made him mad, and he was beside himself. No doubt Paul was enthusiastic in this effort as he was in everything, even in his persecutions against the church of God in his unconverted days. But I believe it was chiefly the matter of this address, rather than the manner, that called forth the remark of Festus. Young Christian, have you really and truly experienced this Holy Ghost learning? Have you known the power of the risen Christ in your soul? Can you tell of a definite change from darkness to light? Have you been born again? If you can say yes to these questions, then, like Paul, "tell it out"; let friends and foes know it, and see it, and feel it that you are Christ's, and that you mean with all your soul, in all ways you can, to advertise His saving power. Your fellow clerks, or fellow workmen, or companions will in many cases call you mad, say religion has turned your head, set you crazy; but think of the blessedness of being in such company as Paul! The world said John the Baptist had a devil, that Jesus was a gluttonous man and a wine-bibber, and that Paul was mad. And are you better than they? Then wonder not, but rather expect that the world will call you mad if you shall boldly and earnestly tell what God hath done for your soul.

II. Paul's Answer to Festus. "I am not mad, . . . but speak forth the words of truth and sanity." His answer is a reversion of Festus' verdict. "I am speaking the truth with a sound mind." He spoke of that he knew, and testified of that he had seen. By comparing the lives of Festus and Paul and the ends for which they existed, surely it was madness to live only for this life, and the clearest sanity to use this life to prepare for a more glorious and eternal state of existence. When the worldling calls you, young Christian, mad for living a godly life and telling of Christ's power to save, challenge him to prove his assertion. Demonstrate the saneness of the soul that is made wise unto salvation. Earnestly show him the truth as it is in Jesus. And by winning him and hundreds more to the blessed Saviour you will prove that only Christians are truly sane. Do not be ashamed to own that Christ has made you what you are, but boldly and constantly affirm your experience of His great power. And avow that only the risen Christ is able to restore the depraved soul from its spiritual madness to spiritual sanity.

Truro, N. S. H. F. Adams.

The young people of Cavendish, P. E. I., under the faithful pastorate of Rev. J. C. Spurr, are organized into a band of Willing Workers. This is the second year of organization. The present membership is thirty-five—eighteen active and seventeen associate. These young people are just completing the course of study on the Life of Jesus. Fifteen expect to take the May examination. Conquest meetings are observed. All money collected is passed into the church treasury.

Timothy Straws.

It's all right to "try, try again," but be sure not to try the second where you fail the first.

Don't expect to feed your mind on buzzard's food, and then mount up as on eagle's wings.

Some people say that they are building a temple to God, but they live in the basement story of it.

You can't be a good leader until you have first been a good follower.

The architect who plans a building that looks like a penitentiary and calls it "the house of God," must have had an inspiration from below.

You can't flee from Satan; the only safety is to make him flee from you.

The weakest-kneed coward is the man who is afraid to let people suspect that he doesn't know it all.

The man who when he is among Romans does as the Romans do never makes very much of a Roman, and loses his title to be called much of anything else.

Don't do as the world does, but as the world ought to do.

A loaf of bread is a splendid home missionary.

The gospel of Christ is like a beautiful woman; it doesn't need to be dressed up in order to attract attention.

The really great preacher is the one who can be proud of some one else's sermon.—*Farmer John, in Christian at Work.*

— Those suffering from indigestion are the first to be attacked by cholera. K. D. C. is the greatest cure of the age for indigestion. It is the best cholera preventive.

Keep Minard's Liniment in the house.

Chauncey M. Depew and the Cigar.

Mr. Depew, the well-known orator and railroad president, related the following experience of his victory over the cigar:

"I used to smoke twenty cigars a day, and I continued it until I became worn out. I didn't know what was the matter with me, and physicians that I applied to did not mention tobacco. I used to go to bed at two o'clock in the morning, and wake at five or six. I had no appetite, and was a dyspeptic.

"I was in the habit of smoking at my desk, and thought that I derived material assistance in my work from it. After a time I found that I couldn't do any work without tobacco. I could prepare a brief or argument without tobacco, but still I was harassed by feeling that something was amiss, and the result was not up to the mark.

"I also found that I was incapable of doing any great amount of work. My power of concentration was greatly weakened and I could not think well without a lighted cigar in my mouth. Now it is perfectly clear that without this power of concentration a man is incapable of doing many things. It is this which enables him to attend to various and multifarious affairs; to drop one absolutely, and take up another and give it full attention.

"One day I bought a cigar and was puffing it with a feeling of pleasure which is only possible to the devotee. I smoked only a few inches, and then I took it out of my mouth and looked at it. I said to it: 'My friend and bosom companion, you have always been dearer to me far than gold. To you I have ever been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part.' I gazed sadly and longingly at the cigar, then threw it into the street. I had become convinced that tobacco was ruining me.

"For three months thereafter I underwent the most awful agony. I never expect to suffer more in this world or the next. I didn't go to any physician, or endeavor in any way to palliate my sufferings. Possibly a physician might have given me something to soften the tortures. Neither did I break my vow. I had made up mind that I must forever abandon tobacco, or I would be ruined by it.

"At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night. I require that amount because of my excessive cerebration. When I don't get it I am liable to rheumatism or sciatica. I have never smoked from that day to this; and while no one knows better than I the pleasures to be derived from tobacco, I am still well content to forego them, knowing their effect."

Literary Notes.

— Following Mr. Howells' lead, apparently, both Frank R. Stockton and Mrs. Frances Hodgson Burnett have gone over to the *Ladies' Home Journal,* and the most important works by these authors upon which they are now engaged, will shortly see publication in this magazine.

— The April *Arena* contains a strong paper by Hamlin Garland on "The Future of Fiction." Dr. Alfred Russell Wallace writes on the Wage-Worker and how he may be delivered from the Social Quagmire. W. D. McCrackan discusses "How the Initiative and Referendum may be introduced into our Government." Eva McDonald Valesh appears in a striking paper on "The Tenement House Problem in New York." Rev. Geo. Lorimer writes on "Authority in Christianity," and Mr. Flower discusses at length "The Burning and Lynching of Negroes in the South." Other papers of interest in this number are by B. F. Underwood, Katharine Coolidge, Chester A. Reed, Helen E. Starrett and Allan Forman.

— Thomas Whittaker (2 and 3 Bible House, New York) publishes in a handsome pamphlet a record of the service held in loving memory of the late Phillips Brooks, D. D., at Music Hall, New York, Feb. 16. Addresses by Dr. Greer, Rabbi Gotthell, Father Ducey, the Rev. Lyman Abbott, Dr. Storrs, Dr. Day and Mr. Choate show how broad is the religion which enables men of many minds and creeds to pay tributes from their several points of view. A beautifully engraved portrait of Phillips Brooks appears on the frontispiece of this memorial, which has caught something of that spirit of "inextinguishable hopefulness for his kind" which was characteristic of that rare soul. Twenty-five cents will buy a copy of the pamphlet, postage free.

— If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

— "Having used Burdock Blood Bitters for loss of appetite and headache, I heartily recommend it."
Helen R. Sinclair, Ninette, Min.

— Use Skoda's Discovery, the great blood and nerve remedy.

Worth a Guinea a Box.

BEECHAM'S PILLS

Dislodge Bile, Stir up the Liver, Cure Sick-Headache, Female Ailments, Remove Disease and Promote Good Health.

Covered with a Tasteless & Soluble Coating.

Famous the world over.

Ask for Beecham's and take no others. Wholesale Agts. Evans & Sons, Ld. Montreal.

For sale by all druggists.

BUCKEYE BELL FOUNDRY

Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 60 yrs. The VANDUZEN & TIFT CO. Cincinnati, O.

R. R. R.

RADWAY'S READY RELIEF.

THE CHEAPEST AND BEST MEDICINE FOR FAMILY USE IN THE WORLD. NEVER FAILS TO RELIEVE

PAIN.

It surpasses all other remedies in the wonderful power which it possesses of curing

RHEUMATISM and NEURALGIA.

Thousands have been relieved and cured by simply rubbing with READY RELIEF, applied by the hand, the part affected and considerable of the adjoining surface; at the same time several brisk doses of RADWAY'S PILLS will do much to hasten the cure.

MALARIA, CHILLS and FEVER, FEVER and AGUE CONQUERED.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulency, and all Internal Pains.

The True Relief.

RADWAY'S READY RELIEF is the only remedial agent in vogue that will instantly stop pain. Instantly relieves and soon cures—

Sore Throat, Inflammation, Lumbago, Neuralgia, Toothache, Colds, Coughs, Sciatica, Rheumatism, Headache, Influenza, Difficult Breathing.

25c. per Bottle. Sold by Druggists.

BE SURE TO GET "RADWAY'S."

RADWAY'S PILLS,

Perfect Purgatives, Soothing Aperients Act Without Pain, Always Reliable and Natural in their Operations.

Perfectly tasteless, elegantly coated with sweet gum, purge, regulate, purify, cleanse and strengthen.

RADWAY'S PILLS

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals or deleterious drugs.

DYSPEPSIA

DR. RADWAY'S PILLS are a cure for the complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them liability of the system to contract the diseases. Take the medicine according to the directions and observe what we say is "False" and "True" respecting diet.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Sold by all druggists. Price 25 cents per box, or on receipt of price, will be sent by mail. Five boxes for One Dollar.

Send a letter stamped to DR. RADWAY & CO., No. 419 St. James Street, Montreal, Canada, for "False and True."

BE SURE TO GET "RADWAY'S."

C. C. RICHARDS & CO.:

Gents,—My daughter was apparently at the point of death with that terrible disease, diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.
JOHN D. BOUTILIER.
French Village.

HACKNOMORE

CURES { Colds, Coughs, Croup.

25c. and 50c. a Bottle.

T. B. BARKER & SONS, St. John, S. McDIARMID, " BROWN & WEBB, Halifax, SIMSON BROS. & CO., " } WHOLESALE AGENTS.

Prepared by G. A. MOORE, St. John.

This Baking Powder (WOODILL'S GERMAN) is WELL-SUITED for FAMILY USE. It has been used in MY OWN HOUSEHOLD for MANY YEARS.

GEORGE LAWSON, Ph. D., LL. D., F. L. C., G. B. and Ireland.

YOUR OWN, pers in plenty, but this is your own. CANADA is the only monthly literary paper in the Maritime Provinces; it is the best in the Dominion. It contains stories, history, biography—something for every age and taste. Subscriptions 50 cents. To every new subscriber who remits 50 cts. and mentions this paper, we will send CANADA for one year and a STAMPING OUTFIT containing $2.00 worth of patterns, powders, pad and instructions, free and postpaid. This is a wonderful bargain for the ladies. ALL THIS FOR 50 CENTS.

Or we will send CANADA for one year, without premium, for 30 cents to new subscribers. Stamps taken. Address: Matthew R. Knight, Hampton, New Brunswick.

BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM.

CATALOGUE WITH OVER 2500 TESTIMONIALS. ROBB ENGINEERING COMPANY LTD. Amherst, Nova Scotia. Sole Agents Maritime Provinces and Quebec.

RENEW! RENEW!

2nd Quarter, 1893

ORDER YOUR

LESSON HELPS

—AND—

PERIODICALS

—FROM—

THE BAPTIST BOOK ROOM

AT ONCE.

Can supply a few copies of "Gospel from Two Testaments," by President Andrews. Also, Peloubet's Notes for 1893.

GEO. A. McDONALD, Secy.-Treas.

HOTELS.

CENTRAL HOUSE,
73 GRANVILLE STREET,
HALIFAX, N. S.
Conducted on strictly Temperance principles.
Miss A. M. PAYSON.

HOTEL OTTAWA,
NORTH SIDE KING SQUARE,
SAINT JOHN, N. B.
E. COSMAN, Proprietor.
Terms, $1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

PROFESSIONAL CARDS.

Cable Address—"King." Telephone No. 517.
KING & BARSS,
BARRISTERS, SOLICITORS, NOTARIES, &c.
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARSS, LL. B.
Money invested on Real Estate Security.
Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, &c.,
PRINCESS STREET,
ST. JOHN, N. B.

DR. CRAWFORD, L. R. C. P.
(London, England),
Late Clinical Assistant Royal Ophthalmic Hospital, London, Eng.,
OCULIST,
May be consulted only on diseases of EYE, EAR AND THROAT.
62 Coburg Street, ST. JOHN, N. B.

JUDSON E. HETHERINGTON, M. D.,
HOMŒOPATHIC PHYSICIAN AND SURGEON,
72 Sydney Street, ST. JOHN, N. B.
Consultation by letter or in person will receive prompt attention.
Telephone 681.

C. W. BRADLEY,
DENTIST,
MONCTON, N. B.
Office—Cor. Main and Botsford Sts.

JAS. C. MOODY, M. D.,
PHYSICIAN, SURGEON & ACCOUCHEUR
OFFICE AND RESIDENCE:
Corner Gerrish and Grey Streets, WINDSOR, N. S.

THOMAS L. HAY,
Hides, Skins and Wool,
At the Old Stand, Head of the Alley,
15 SYDNEY STREET,
(Residence—41 Paddock St.) ST. JOHN, N. B.

Marble, Freestone and Granite Works
A. J. WALKER & SON,
TRURO, N. S.
A. J. WALKER & CO.,
KENTVILLE, N. S.
All work done first-class.

B B B CURES BAD BLOOD

This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing

BOILS, PIMPLES, BLOTCHES,

Eruptions, Sores, Skin Diseases, Scrofula, etc. Burdock Blood Bitters really *cures* bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 53 Boils in 3 months, but was entirely cured by 3 bottles of B.B.B., and is now strong and well. Write to him.

For Electric Light Gas — BAILEY'S — For OIL

Compound light-spreading Cut or plated Corrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. Handsome designs. BAILEY REFLECTOR CO. 705 Penn Ave. Pittsburgh, Pa.