

GREAT deal of nonsense has been written—and believed, about blood purifiers. What purifies the blood? . . .

**THE KIDNEYS PURIFY THE BLOOD AND THEY ALONE.**

If diseased, however, they cannot, and the blood continually becomes more impure. Every drop of blood in the body goes through the kidneys, the sewers of the system, every three minutes, night and day, while life endures.



puts the kidneys in perfect health, and nature does the rest.

The heavy, dragged out-feeling, the bilious attacks, headaches, nervous unrest, fickle appetite, all caused by poisoned blood, will disappear when the kidneys properly perform their functions.

There is no doubt about this. Thousands have so testified. The theory is right, the cure is right and health follows as a natural sequence. Be self-convinced through personal proof.

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**What a Man Eats**

How important that the constituents of our Food should be Pure.

Bad Pastry brings Indigestion and its ills. Avoid these by using—

**WOODILL'S German Baking Powder.**

**The Home.**

**Depending on Chance.**

One of the saddest and most hopeless positions in which a human being can be placed is one in which he depends upon chance. The moment persons live beyond their legitimate incomes, the moment they shirk honest, resolute work, they have taken a step downward. It seems strange that any mothers should seek such a life for their children. Yet this is precisely what they do when they bring up their children in virtual idleness. They must know the pitilessness of the world toward the incapable, and that a thousand lives are ruined for one fortune made by chance luck. The habit of sincere work cannot be acquired with mature years. It must be the result of careful education from the earliest years of a child's life. It is always easier to do housework one's self than teach a daughter to do it, but that is no reason for avoiding the task. It is the duty of the girl to learn work in the house, to assist her mother, as it is the duty of her brother to help his father or do his mother's household chores. It is an injustice to the children to do this work for them. The mother is thought a silly woman who attempts to do her children's school tasks, because such a deceit is easily found out. Yet there are many mother's who know that only some marvellous throw of fortune's dice can save their children from hard work or a life of beggary, yet who still seem to trust to the chance. In the case of the daughter there is always the golden dream of the moneyed prince who may come to throw his fortune at her feet. Sentimental and absurd as this is, it is not so absurd as the chance that a son, who has had no training in any way, shall be able to achieve a fortune by his wits. How many sons are led by ambitious mothers to forsake the honest craft of their fathers in order to follow the gentilities of a profession for which they have no aptitude.

No men in the land are more independent than the craftsmen. Few young men, however, are willing to give their time to learn a trade, as they do in foreign countries, and by the apprentice system many trades are practically forbidden to any but the few. The establishment of trade schools has partly remedied this matter, yet there are only a few young men who are wise enough to learn a trade thoroughly. When they have picked up a smattering of knowledge they too often consider themselves equipped for work and wages. The country is full of these half-learned workmen who never have been taught at home regular method in their work and have had scantiest training. In every department of trade where the workman is intelligent, thorough and trustworthy, there is work to be done. In the richest countries in the Eastern States it is difficult to find such mechanics—men who can be trusted to do their work properly. Where such are found they are always in demand. Their ability and trustworthiness have made them partially monopolists of their work. There is probably in every town or country one or two builders who have gained such a reputation for trustworthiness that they are the first choice, and people are willing to wait for them rather than employ any one else. There is no chance. Such workmen do not look for "jobs."

The lesson of all this plain, for it has often been repeated by philosopher and teacher. No one can afford to live by chance. No mother can afford to bring her children up to a life of idleness. "Ascending from the lowest to the highest through every scale of human industry, that industry followed gives peace. Ask the laborer in the field, at the forge or in the mine and none of these who are true workmen will ever tell you that they found the law of heaven an unkind one—that in the sweat of their face they should eat bread until they returned to the ground."

**A Lemon Chess Pie.**

This pie is somewhat of a puzzle to housekeepers. It is composed of eggs, butter, sugar and lemon juice, so put together that they form a perfectly light, consistent paste if the directions are followed. It will not be possible to expect a successful result unless the directions are implicitly followed, though they contradict the ordinary method of mixing. Measure out three rounded tablespoonfuls of butter, five tablespoonfuls of sugar, the grated yellow peel and juice of one lemon and the yolks of three eggs. Put all these ingredients in a porcelain-lined saucepan, hold the saucepan over the stove, and beat the ingredients together continually for five minutes. Do not let the saucepan rest on the stove, but tip it all the time so that every part of the mixture may be moved by the beating. Finally, the mixture will have thickened, remove it from the fire and add at once the whites of three eggs beaten to a very stiff froth. Continue to beat in the whites with an egg-whip for five minutes. Line a ten-inch pieplate with rich pastry and pour in the filling. Bake the pie three quarters of an hour in a rather quick oven. The whites will not separate from the butter and sugar: if the pie is properly made. Cut the pie as soon as it is taken out of the oven. Serve it cold or hot. If the butter, sugar and yolks sink to the bottom and the whites rise to the top the pie has not been properly mixed. The secret lies in properly beating the butter, sugar and yolks together over the fire to form a slightly thickened mass; which, when mixed with the whites, becomes a species of sponge. It is an improvement to most sponge cakes to be raised with eggs alone and to heat the yolks of the eggs and sugar over the fire while beating them together. The beating must be stopped a moment or the eggs would be ruined by curdling.

**Maple Sugar in Cookery.**

In a short time the maple sugar will be at its height. In these days of adulteration those are esteemed fortunate who can buy their sugar fresh from old farms where modern shams have not gained sway. Among the delights of the maple sugar season may be mentioned the dainty, delicious maple biscuit which good housekeepers made. Measure out a quart of the best pastry flour—this is the flour made from winter wheat, as all the old-fashioned wheat flour once was. Add two teaspoonfuls of cream tartar and one of soda. Sift these ingredients twice through a sieve. Rub a piece of butter the size of an egg through the flour. Do this very thoroughly, as the lightness of the biscuit depends largely upon thoroughness in this process. Now add a pint of rich new milk and stir the mass so as to make a light soft dough. Cut into dice about the size of peas enough new maple sugar to make a cupful. Work this into a biscuit quickly, handling the dough as little as possible. Dredge a board with flour and turn the biscuit dough out on it. Dredge the biscuit dough with flour and roll it out and cut the biscuits out with a rather small cutter. Bake them in a very hot oven a delicate brown. They ought to be baked in fifteen minutes. New-England housekeepers make a delicious maple sauce for their old-time Indian puddings which were baked several hours in the oven. These puddings may still be achieved in a modern stove oven by very slow baking. To make the pudding stir seven teaspoonfuls of yellow cornmeal into a pint of cold milk, add a scant teacup of molasses, half a teaspoonful of salt and a large tablespoonful of butter. Pour another pint of milk scalding hot over the other ingredients, and put the mixture in a pudding dish of thick yellow earthenware. Let the pudding bake very slowly for five hours. When it has cooked an hour add a pint of cold milk, and after this continue the baking without disturbing it. It should be as dark as gingerbread when done. Melt half a cup of maple sugar in a pint of cream and serve with the pudding. The French Canadians made a most delicious bonbon from cream and maple sugar. They boil a pound of sugar in a pint of cream until the syrup rolled between the fingers forms a soft ball. Then let it cool as a confectioner does his fondant. When the mass is cool enough to handle begin to beat it with a spoon. Finally knead it. To make the Canadian candies crack a number of butternuts and remove them from the shell. They cannot be blanched like almonds, so roll them as they are, each nut in the maple fondant, and lay aside for a day to dry. Sometimes the butternuts or pecan nuts are chopped and mixed with the maple fondant.



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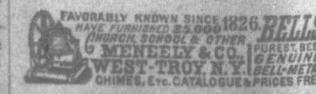
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**BIBL**

Adapted from Seco Lesson IV.—April

Read PETER DEL GOL

The angel of the about them that them.—Psalm 34.

I. THE PRISON

5. BUT PRAYER ous word in this con friendless men and across the path of earnest prayer—"a than all the resour Judea." WITHOUT The same Greek wri scription of the pray in Gethsemane (Lul We should pray, not for others in trouble

6. WOULD HAVE "Was about to br SAME NIGHT—The posed execution. P I question whether ed him, slept half se trust in the Saviour c weakness of the fles prison by the strengt was a common practi to chain the right wr left wrist of a soldie In this case, as in that 33, the extra precauti ing each hand of the soldier on that side." the soldiers outside th the court of the prison

II. THE ANGEL.

7. AND, BEHOLD—It tween three and six o' not missed until morn change of guards had ANGEL—Better, "an ANGEL—manifestation, natural manifestation, human friend who had LIGHT SHINED—Perh from the angel's perso glory on the Mount o Peter sees by it his pri cloak, his sandals, and IN THE PRISON—Better, Peter's dungeon. SMOOT him awake. RAISED CHAINS FELL OFF—Di overcomes earthly diffic

8. GIRD THYSELF—O off their garments, but l lying down to sleep. B DALs—The sandals are al we would remove hats, or ing, in almost every part from the gates of the Hell of Japan. At temple en house doors one will see of shoes or sandals of vari persons dropped their o building. Some Europe grave offense, and even ru ing mobbed, because they red places of Asia with Nothing is more insultin person with a shoe or a s GARMENT—His outer ma him while sleeping, and he was about to go out into an early spring morning. for Peter what he could no —broke his fetters; but did what he could do for him tunic and mantle.

9. FOLLOWED HIM—In dreamy way. THOUGHT H —It seemed like the revelat ceived upon the house top (10, 10-17.) He might wak to find the horrors of the doom that awaited him. T deliverance evidently had n his mind.

10. FIRST AND SECOND W ferent parts of the prison. bers of the guard. "It is un each watch consisted of one o Peter's entire guard include nions, or sixteen men.

11. WAS COME TO HIM again self-conscious. The heavenly guide and the sight objects enabled him to realiz really awake and free. Now the best assurance, that of HATH DELIVERED—He perce rescue was divine and mira EXPECTATION OF THE PR death was what these Jews fu imously expected. Like wild