

Sunday Reading.

THE HOUSEKEEPER'S SABBATH.

Suggestions Which Will Prove Helpful to Many Careful Housewives.

Housekeepers need one day in seven for rest as much as any other class of laborers, but too often the Sabbath is crowded with work that seems inevitable. While some duties must be performed, Sunday's work may be greatly lessened.

Bathing the children should be attended to Saturday evening, and clean underwear laid for morning. After the morning's work it will not require much time to comb the hair and change the outer suit.

Much work may be saved on Sunday in the kitchen. Some men are selfish enough to want an extra dinner on Sunday, but however indulgent a wife may be, she makes a mistake who yields to this whim, for besides robbing herself of needed rest, she is planting a principle in the minds of her children that will bear the fruit of selfishness later.

During the week the wise housewife will plan all her Sunday meals and purchase every thing needed. It does not look very consistent to see professed Christians patronize butcher shops, bakeries, milk and ice wagons on the Lord's day.

A sufficient quantity of good fresh bread should be baked or bought on Saturday to last until Monday, and whatever the usual custom, no bread should be placed on the table on Sunday. A plain cake or cookies may be prepared for Sunday, and a pie or pudding if desired, though fresh fruit is preferable, and if not obtainable, canned or evaporated may be substituted.

The meat may also be prepared on Saturday either in the form of boiled or roast beef or boiled ham, veal loaf or boiled chicken, and served for dinner either warmed up or cold. Steak, hash, beef stew or fresh eggs may be used for breakfast, and if a lack of time on Saturday prevented cooking meat, chipped beef or some of the canned meats, salmon or sardines may be substituted.

In the summer season, many vegetables are palatable without cooking, as lettuce, onions, radishes, sliced tomatoes and cucumbers, and in winter there are many dishes like beans and hominy that are as good warmed over as when cooked fresh. When fresh vegetables are out of season, tomatoes, corn, and other canned vegetables that can be quickly cooked should be chosen for Sunday's dinner. Nothing warm is needed for supper, unless a cup of tea or cocoa, and the little ones could be given nothing more suitable than bread and milk.

If the Sabbath is to be a day of rest, visiting should not be indulged in nor encouraged in others, for this makes unnecessary work for the housekeeper. Rising at the accustomed time or a trifle earlier on Sunday morning is one secret of a restful day. The time thus gained will more than atone for the loss of the accustomed Sunday morning nap, and a few minutes rest and sleep just after dinner will prove more beneficial than twice that time spent in sleep in the morning when hurried by hurry and worry all day to compensate for late rising.

The children should be instructed to arrange the beds to air before leaving their rooms, and then no time will be lost in making them up after breakfast. If the house has had its usual Friday's sweeping and the living rooms are carefully put to rights on Saturday before retiring, the carpet sweeper can be hastily run over the sitting and dining-room floors on Sunday morning and the dust wiped from the furniture where necessary, and the housework is done.

Every housekeeper should so arrange her work that she can attend public worship at least once each Sabbath. It will be more beneficial in a physical as well as a spiritual sense than to stay at home all day with the plea that "it is a day of rest." The mother's Sabbath is not complete unless some time is spent in religious instruction, and by an attractive recital of Bible stories, early teaching a love for God's word. This hour can make one of real pleasure to the little ones if wisely conducted, and will be a bright spot in their memories and an incentive to right living in years to come.

SHORT SUNDAY SERMONS.

Rev. Philip Germond is the Preacher This Week.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil—Matt. iv. 1.

This temptation of Jesus is not to be resolved into a "mere train of thought," a "vision," an "allegory," neither are we to regard it as a "myth." There is nothing in the word of God to countenance such an idea.

The scene of our Lord's temptation harmonized with the temptation itself. It was the desolate, blackened mountains of the wilderness of Judea. Of all places in the world this is perhaps the most naturally fitted for the centre of the Kingdom of Satan. In this repulsive and dreaded place our Saviour was tempted not by a personified evil principle, but by the Devil, a being, an identity, who is thoroughly permeated with the spirit of evil. We have no more right to reduce Satan to a figure than we have to reduce Christ to a figure. If one is real the other must be.

Jesus was now to be put to the test. His work had fairly begun. He was freed from his Jordan baptism, where the heavens were opened, where the spirit of God descended upon him like a dove; and where a voice from the "excellent glory" said: "This is my beloved Son, in whom I am well pleased." His virtues were to be tried with His adversity. The heads of the two kingdoms Heaven and Hell must now meet in contest. In the whole of this contest we are to regard Jesus as the pure

humanity. For though he was divine as well as human we must not understand that the divine nature was tempted or could be tempted. In consideration of this distinction we can see how the body of Christ might "hunger" or his soul be "sorrowful," while as God he could not be subject to these infirmities.

He stands there in the wilderness with no eyes on Him but His Father's and the holy angels, a pure, lone sinless man like the first Adam, leaning on the divine arm alone for strength.

Although twice defeated in not being able to persuade Jesus to deny His sonship, or yield one iota to his power, the devil is not discouraged. He will make a third attempt, he will offer Jesus a universal sceptre—all Satan will ask in return is "worship." He makes in his last effort a strong plea; he is eloquent in his persuasion. Will Jesus yield? Yield! Nay! "Get thee hence, Satan; for it is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve.'"

It would seem that Jesus did not recognize with whom he was debating until now; but the moment he asks for worship he is branded as the enemy of God. Jesus has proven himself master of the situation by repulsing three successive onsets. The prince of darkness is met upon his own battleground and defeated. Victory, glorious victory, crowns the Prince of Light! The paradise lost though the first Adam is regained in the second. Just as soon as Satan had departed angels came. The angel of darkness leaves and the angels of light appear on the scene. How great the change! How striking! From the darkest night the brightest morning.

Jesus is faint with his vigils and terrible combat, and to show that he is true master, heavenly visitors provide food and meat for his table.

This was in reality a triple temptation. In the first Satan appeared to the animal appetites in the second to the mental tastes, the love of show, and in the last to ambition.

This was the third temptation that led captive Eve. The fruit forbidden was good for food, and it appealed to the appetite; it was pleasant to the eye, and so appealed to the sense of beauty, the mental tastes. It would make one wise, even as the gods, and it appealed to ambition. And this the same triple division referred to by John: "The lust of the flesh, the lust of the eye and the pride."

Perhaps all of the temptations of life can be reduced to one of these primary principles.

SACRIFICED BY INDOLENCE.

People who are Lost in the Hour of their Conversion.

One of the kings in olden times, the legend says, consented that the devil might kiss him on both shoulders, but no sooner were the kisses imparted upon the shoulders than serpents grew forth and began to devour him, and as the king tried to tear off the serpents he found he was tearing his own life out. And there are men who are all enfolded in adders of evil appetite and passion that no human power can ever crush; and unless the grace of God seizes hold of them, these adders will devour "the worm that never dies." Alas for those who, once having broken away from the mastery of evil appetites and passion, go back to the sins that they once renounced.

There are a great many sacrificed by indolence. In the hour of their conversion they looked out upon the world, and said: "Oh, how much work to be done, how many harvests to be gathered, how many battles to be fought, how many tears to be wiped away, and how many wounds to be bound up!" and they looked with positive scorn upon those who had faithfully followed the kingdom of God while there was so much work to do. After a while they perceived their efforts were unappreciated, that some of their best work in behalf of Christ was caricatured and they were laughed at, and they began to relax their effort, and the question was no more.

"What can I do for Christ?" How many who in the hour of consecration started out nobly, bravely and enthusiastically for the Saviour's kingdom have fallen back into ease of body and ease of soul!

WORTH HAVE HOBBIES.

Someone speaking of child-culture, argues that since grown people have hobbies, "children certainly have an equal right to a similar indulgence." "Indulgence in a hobby" is not a happy expression for cultivating a taste or talent, and the argument that the child should indulge because grown people do is unsound. A hobby-horse is a make-believe horse, and neither grown people nor children should cultivate make-believe. Even in the matter of tastes in literature and indulgence may be a bad thing. It is true that many children are warped out of all beauty and happiness of life by parents who are determined that their children shall follow certain trades or callings whether or not they have tastes or bent in that direction. But steering a child clear of bad tastes or delusive fancies is quite different from fitting him to a Frodocean bed. Freedom to choose among good tastes, to follow any wholesome bent, the child should have, but to indulge bad tastes or follow wrong bent he should not be allowed. It is in this discrimination that the philosophy of developing individuality goes to extremes and spoils the child even more hopelessly than the Frodocean restraint.

RIGHT REALISM.

Is not a great deal of the discussion about realism in literature due to a different understanding of the term? There appear to be several kinds of realism. Much of it ought to die, and will die, but could the novelist dispense with all realism? What immortalizes a story? Is it that "touch of nature which makes the whole world kin" that we want, that we cherish? And is not that a kind of realism? There is no dullness in the right kind of realism. The highest charm of a story is its power to awaken in one's con-

sciousness that whisper which says: "That is true; that agrees with my experience, or that would have been my experience, or like circumstances." It is the work of genius to produce this charm. One might easily suspect the writer who must fly to the unreal and fanciful to save himself from the charge of dullness, of lacking genius.

WHISPERERS.

The World is a Good Deal the Worse for Such People.

When you hear something bad about your neighbors, do not go all over and ask about it, whether it is true, and scatter it and spread it. You might as well go to a small-pox hospital and take a patient and carry him all through the community, asking people if they really thought it a case of small-pox. That would be very bad for the patient and for all the neighbors. Do not retell slanders and whisperings. Do not make yourself the inspector of war, and the supervisor of carboles, and the commissioner of street gutters, and the holder of stakes for a dog fight. Can it be that you, an immortal man, that you, an immortal woman, can find no better business than to become a gutter inspector? Besides that, at your family table allow no detraction. Teach your children to speak well of others. Show them the difference between the bee and the wasp—the one gathering honey, the other thrusting a sting. I read of a family where they kept fly along that way, and they would cackle so loud that the eagles would know of their coming and they would pounce upon them and destroy them. It is said that the old cranes found this out and before they started on their flight, they would always have a stone in their mouth so they could not cackle, and then they would fly in perfect safety. O my friends, be as wise as the old cranes and avoid the folly of the young cranes. Do not cackle.

Belamy on the Aim of Christ's Work. "Peace on earth" was the aim of Christ's work in this world. The whole gist of His doctrine and the burden of his teaching pointed in counsel to make how to put an end to strife with their fellowmen and live together with them in mutual helpfulness. All this teaching, which was the whole intent of His gospel, was grouped about and crystallized in the Golden Rule, wherein our modern world is founded as on an everlasting rock. To believe in Christ and not to believe in the Golden Rule as the only plan for social organization, seems to us a moral and rational impossibility—an unthinkable proposition. Just this, however, our ancestors undertook to do, and it is fair to admit that they were very frank about it; they made no pretenses.

Motherhood and Citizenship. How do women fulfill the mission of their lives, which, be it welcome or unwelcome, has been divinely ordered? By a false and foolish sophistry and a shallow prudery, it is something too often approached in ignorance, concealed and veiled as it draws near. Girls trained by mothers for wifehood are kept in ignorance of the real issues of their lives. The preparation for marriage is an equipment, more or less, for all things worldly and unworldly, but instruction or mention of "marriage" is seldom given. For the procreation of children" has seldom been given. "Ignorant," she bears her child; untrained and often unthinkingly she rears him, as an "aid" to some active motive in her life of fame, fashion, or religion. She may coddle and fondle him, but she cannot be faithful to Christ, devoutly, may neglect no care of his physical well-being, and yet be all unworldly of the far-reaching issues she has in her keeping; and, in the moulding of the plastic stuff she has in her hands, be indifferent to the bent and imprints that are to militate against her in the future.

Mrs. Hawthorne's Happiness. In "The Hawthornes at Lenox," published in the Century, Mrs. Hawthorne writes thus to a friend concerning her domestic felicity: "I am glad you can dwell upon my lot with 'unselfish delight' for I certainly if ever there was a felicitous one, it is mine. Unbroken, immortal love surrounds and pervades me; we have extraordinary health, in addition to more essential elements of happiness, my husband transcends my test dream, and no one but 'cas' will treat him as he deserves. When I have climbed up to him, I think I shall find myself in the presence of the shining ones, for I can only say that every day he rises upon me like a sun of midnoon. And then, such children: and now the prospect of means to buy bread, and a little cake, and the moon has risen and reveals the fine sculpture of nature. Una and Julian and Baby Rose are all in profound repose."

The Weight of Example. Someone varies an old proverb a little, putting it thus: As you are, so certainly if ever there was a felicitous one, it is mine. Unbroken, immortal love surrounds and pervades me; we have extraordinary health, in addition to more essential elements of happiness, my husband transcends my test dream, and no one but 'cas' will treat him as he deserves. When I have climbed up to him, I think I shall find myself in the presence of the shining ones, for I can only say that every day he rises upon me like a sun of midnoon. And then, such children: and now the prospect of means to buy bread, and a little cake, and the moon has risen and reveals the fine sculpture of nature. Una and Julian and Baby Rose are all in profound repose."

Messages of Help for the Week. "Thy way, O God, is in the sanctuary." Psalm 77: 13. "Their heart is not right . . . But he, being full of compassion, forgave their iniquity, and destroyed them not. Many a time he turned his anger . . . For he remembered that they were but flesh." Psalm 78: 37, 39. "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake." Psalm 79: 9. "In the day of prosperity be joyful, but in the day of adversity consider: God hath set the one over against the other to the end that man should find nothing after him." Ecclesiastes 7: 14. "It is well with thee?" 2 Kings 4: 26. "He hath sent me to bind up the broken hearted." Isaiah 61: 1. "Now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

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Ira Cornwall Gen'l. Agent,

Board of Trade Building, Canterbury St., St. John, N. B.

among mothers, and those who have to do with children, than deception. I am common exclamation. "The bears will catch you," serves as an illustration of the long catalogue of similar falsehoods told children, which not only weaken their notion of the importance of truthfulness but destroy their confidence in those in whom they ought to put entire faith.

Mrs. Ballington Booth on Slaves.

In contrasting the denizens of the Old World slums with those of the New I should say that the brain capacity, wit, and spirit of the people is far in the ascending here, while the clime and desperate need for evil may be additinally strong. Again, it should be remembered that in some cities the slums are exceedingly cosmopolitan. This is particularly so in New York City and the city of Chicago. To meet this difficulty we have in our Slum Brigade representatives of all the nationalities, French, German, Swedish, Italian, American, etc., which enables our workers to reach many who could not possibly be reached and dealt with in other than their own language.

One of the evidences of a moral shifting is that so many people suppose that private and public affairs have two standards; wrong to secure a privilege for oneself by bribing a city council, but right to subscribe money to a campaign fund to buy votes for a party's advantage; or that a distinction may be made between private and public character of public men.

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People Make Money by Using Diamond Dyes.

In every section of Canada, Diamond Dyes are blessing and enable people to save money and make money. One user of Diamond Dyes says: "I have been using your dyes for seven years. I can only say they are the best on the market. I have made as high as \$24 a week in dyeing, and could not give satisfaction unless I used Diamond Dyes. I would not be without them, for when I am without Diamond Dyes I consider I am without money."

Another user says: "My wife has thoroughly tested the Diamond Dyes, and they are better than any we have ever used. She used them according to directions, and we have washed the goods in strong soap-suds, exposed them to the piercing winds of our cold winter, and afterward to bright sunlight, and they retain their beautiful fresh color."

The Hobby Hobbed.

"I remember, a long time ago," said a burglar, "going late one night into a room in which there was one man sleeping. His clothes were on a chair near the head of the bed. I was bending over these clothes and about to take them out to the hall-

when the man suddenly woke up. Without a moment's hesitation, he threw his arms around me. I was young then and strong, but this man was four times as strong as I was. I think he could have crushed me to jelly if he had wanted. As it was, he put me out of the house with the greatest ease. But before he did that, he carried me over to the table and lit a light. As he looked at me, my watch-chain caught his eye, and, do you know, that man took my watch and chain, and kept them!"

A CLERGYMAN'S LETTER.

Magnificent Work Accomplished in St. Anne's Parish.

The Sick and Diseased Made Well by Paine's Celery Compound.

Thousands in the Commercial Metropolis know what the Great Spring Medicine Has Done.

In the great archdiocese of Montreal, the parish of St. Anne's is one of the largest and most important. The parish is a populous one, and the work of the dozen or more clergymen who devote their time and talents to the spiritual and charitable interests of the people is heavy and never-ending.

In this thickly settled and congested parish the sick and suffering are numerous, but Christian help and consolation is ever near in the hour of danger. In scenes of sickness and disease this great parish has been blessed by an agency that has saved thousands of lives in other parts of our Dominion. We now refer to that marvelous medicine Paine's Celery Compound, so well and favorably known in every Canadian home.

The popular clergymen of St. Anne's have, from time to time, heard wonderful reports from their parishioners of the magnificent work accomplished by Paine's Celery Compound. Fathers, mothers, brothers and sisters have been raised to health and strength. These pronounced incurable by physicians have been snatched from the jaws of death.

The Rev. P. Rioux, one of St. Anne's most popular clergymen, knowing about the good work done by Paine's Celery Compound, and having experienced most satisfactory results from its use in his own case, writes as follows:

"I am fully convinced both by personal experience and by the statement of many parishioners entrusted to my care, that the celebrated medicine Paine's Celery Compound deserves a high recommendation. I, therefore, willingly endorse the testimonials already given in its behalf."

PROBATE COURT.

City and County of Saint John, Province of New Brunswick.

To the Sheriff of the City and County of Saint John, or any Constable of the said City and County: Greeting: Whereas, William R. Russell, of the City of Saint John, in the City and County of Saint John aforesaid, Clerk of the age of fifty-six years, the executor named in the last Will and Testament of John Logan, late of the said City of Saint John, aforesaid, deceased, and a legatee under said last Will and Testament, hath by his petition dated the eighteenth of June, A. D. 1894, and presented to this Court, and now filed with the Registrar of this Court, prayed that the said last Will and Testament may be proved in solemn form; and an order of this Court having been made that such prayer be complied with, YOU ARE THEREFORE REQUESTED to cite the following next of kin of the said John Logan, deceased, namely:—

William D. Logan, aged 35 years, Car Inspector, resident in the City of Saint John and Province of New Brunswick. Mary Ann Duncan, aged 6 years, Spinster, now resident in the said City of Saint John. Charles H. Duncan, aged 35 years, Clerk, resident in the City of New York, in the State of New York, one of the United States of America. Hunter Dunham, aged 35 years, Medical Doctor, resident in the said City of New York. Walcott Duncan, aged 25 years, Clerk, resident in the said City of New York. Susan Duncan, aged 30 years, Spinster, resident in the said City of New York. Henry Hunter, aged 25 years, Laborer, resident in the said City of Saint John. Sophia McManus, aged 42 years, wife of Charles McManus, resident in the Parish of Saint John. Mary Hunter, aged 65 years, Spinster, resident in the Parish of Simonds, in the City and County of Saint John, in the said Province of New Brunswick. Lillie Maud Arnett, infant, aged 3 years, Spinster, resident in the Parish of Simonds, aforesaid. Laura Louise Arnett, infant, aged 11 years, Spinster, resident in the said Parish of Simonds. Frederick John Arnett, infant, aged 3 years, resident in said Parish of Simonds. Leonard Hunter Moore, aged 27 years, Moulder, resident in the said City of Saint John. John D. Moore, aged 27 years, Laborer, resident in the said City of Saint John. Robert Moore, aged 27 years, Farmer, resident in the said City of Saint John. Elizabeth McConnell, aged 56 years, Widow, Housekeeper, resident at Charlottetown, in the Parish of Lunenburg, one of the United States of America. Jane Leiby, aged 48 years, widow of George Leiby, resident in the Parish of Lunenburg, in the said City and County of Saint John. Dora Boyd Grant, aged 45 years, wife of Frank Grant, resident at Machias, in the State of Maine, one of the United States of America. George Henry Hunter, aged 35 years, Farmer, resident at San Diego, in the State of California, one of the United States of America. James Burke, aged 34 years, member of the Mounted Police, in the Northwest Territories, in the Dominion of Canada. Mary Burke, aged 25 years, Spinster, resident at Fortunate, in the said Province of Prince Edward Island. Martha Davidson, aged 40 years, wife of John Davidson, Farmer, of Bay Fortune aforesaid. Frederick Burke, aged 27 years, Life Insurance Agent, resident in the City of New York. Elizabeth Burke, aged 35 years, Spinster, resident at Bay Fortune aforesaid. Alfred Burke, aged 25 years, Farmer, resident at Bay Fortune aforesaid. Mary Jane Gigg, aged 25 years, wife of William Gigg, resident at Long Beach, in the Province of New Brunswick. Margaret James Rodgers, aged 54 years, Carpenter, resident at Cambridgeport, in the State of Massachusetts, aforesaid. Margaret Rodgers, aged 52 years, wife of Freeman Spearman, resident at Cambridgeport, in the said Province of New Brunswick. Sarah Ann Salinger, aged 50 years, wife of John Salinger, Car Builder, resident in the City of New Brunswick aforesaid. Isabelle Hale, aged 47 years, wife of John J. Hale, Clergyman, resident in the City of St. John aforesaid. Alexander Rogers, aged 45 years, Farmer, resident at Erbs Landing, Bellefleur, in the said Province of New Brunswick. David Rodgers, aged 45 years, Farmer, resident at Rodgers Landing, Bellefleur, in the said Province of New Brunswick. Charles Hale, aged 45 years, Farmer, resident at Rodgers Landing, Bellefleur, in the said Province of New Brunswick. Hannah LeCain, aged 39 years, wife of Geo. LeCain, Baker, resident at East Lexington, in the State of Massachusetts, aforesaid. George Howard, aged 40 years, painter, resident at Stonemum, in the State of Massachusetts, aforesaid. Edwin G. Hunter, aged 30 years, Freeman, resident of West, in the State of Wisconsin, one of the United States of America. Augusta R. Wheaton, aged 34 years, wife of L. D. Wheaton, of Kingston, in the County of Kings, in the said Province of New Brunswick. John T. Hunter, aged 28 years, Barber, resident at St. Martins, in the City and County of Saint John, aforesaid. George A. Wheaton, aged 29 years, wife of George Wheaton, of Kingston aforesaid. James H. Hunter, aged 25 years, mariner of said province of New Brunswick. Aman Rogers, aged 25 years, Spinster, resident at Kingston aforesaid. John W. Hunter, aged 28 years, Carpenter, resident at Somerville, aforesaid. Maggie M. Hunter, aged 28 years, Spinster, resident at Somerville, aforesaid. Louise Hunter, aged 27 years, Spinster, Dressmaker, resident at Somerville, aforesaid. Annie F. Worden, aged 31 years, wife of George A. Worden, Farmer, resident at Kingston, Kings County, in said Province of New Brunswick, and the following devisees and legatees of the said John Logan, deceased: Mary Jane Duffell, aged 51 years, Spinster, resident at the City of St. John, aforesaid. William R. Russell, aged 56 years, Clerk, one of the City of Saint John, aforesaid, and all other next of kin of the said John Logan, deceased, if any and all persons interested in the said last Will and Testament, to appear before me at a Court of Probate to be held in the Equity and Probate Court Room, in Pughley's Buildings in the City of Saint John, within and for the said City and County of Saint John, on Monday, the Thirtieth day of May next at the hour of two o'clock, in the afternoon, to attend and take such other part with regard to the proving said last Will and Testament in solemn form as they may see fit with full power to oppose said last Will and Testament being so proved or otherwise as they and every of them may deem right. The said petitioner having made it appear to me that he has given the names, ages, occupations and places of residence of all of the said next of kin, heirs, devisees and legatees, so far as the same is in his power so to do. Given under my hand and the Seal of the said Probate Court, this third day of January A. D. 1895. ARTHUR J. TRUEMAN, Judge of Probate.

[S.] JOHN McMILLAN, Registrar of Probates for said City and County A. P. BARNHILL, Proctor.

STEARNS.

INTERNATIONAL S. S. CO.

TWO TRIPS A WEEK.

For Boston.

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on Friday at 8:30 a.m., and

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