

card Geo. A. Henderson,
John, and the teachers
Albert counties specially

rol in Her Face.

VEN TERRIBLE REVENGE ON
OF HIS AFFECTIONS.

ght thrown in the face of
dger of No. 84 Seventh

ation, it is believed, of a
Gustav Tischer, a carriage

linger, whose husband left
and is supposed to be

has for some time been
her's proposals of mar-

length turned out
he occupied a room,

he again appeared on the
her proposal of marriage,

ly refused. Last Thurs-
who appeared to be a

Donlinger and tried to
a bottle of what he said

he was about to be arrest-
the street would have to

be her hair. The man was
out of the house.

he hanging about the house
road his entrance into the

at seven in the evening,
night. An hour or two

had called on Mrs. Den-
appeared at the door

and hid in a newspaper.
stairway in the hall,

the man Donlinger re-
as followed by Tischer,

and Tischer whistled,
and threw the contents

proved to be vitriol, in her
and Tischer whistled,

to the Bellevue hospital,
at night she would lose

terribly burned about the
York Herald, May 24.

and Frozen at Sea.

nd, May 22.—Angus Mc-

crow of the Cecil H. Low,

and a dory, arrived home

and suffering condition.

a dory with his mate,

and during a sudden squall

and from their vessel. Six

and two of their crew—

and Colin Chisholm—were

and vessel. They embarked

and through the ice, and

and On the fourth day

and his body soon after

and McDonald died, after

and kept to the west-

and open water, and fin-

and near Louisbourg, he

and to a hospital. Colin

and there, unable to leave

and his hands were frozen,

and up for four miles after

and he feels very weak. His

and down was frozen. His

and his hands are frozen.

and a survivor may have to

and dead.

and entation.

and District Master of the

and of Saint John, being

and this province to Con-

and brothers in connection

and presented him with

and some expensive gold-

and services were performed

and a number of the members

and address of presentation

and were, county master,

and especially the high com-

and held by members of the

and hope that he would enjoy

and between his friends in

and country and friends.

and apt and suitable reply,

and the kindly and warm

and unexpected, kindled at

and of thankfulness in his

and hope that the broad

and kindly and warm

and continued reliance and

and by his life.

and soon had engraved

and following inscription:—

and will, Requie,

and St. John,

and a brother.

and—A Shubenside corre-

and Herald says: Our cor-

and a gay appearance on

and on the occasion of the

and, only daughter of

and a Member of Com-

and was celebrated in the

and which was tastefully

and As the bridal party

and proceeds, Miss Anne

and Miss Kilham of Mon-

THE SENTS.

Left were the busy quays, the street,
The alleys where the homeless meet,
The lilies on the convent pond,
The convent vases that stood round.

High up the towering hill we stand,
Round us the hills of fairy land,
Sheer down beneath our feet outlay
The town, the cape, the crescent bay;

The sombre haze of Baden wood,
The brimming lake's broad gleaming flood,
Bavaria's low, low, purple line,
The gentle's low of the Rhine;

And bosky Austrian headlands steep
That pushed into the rippling deep;
While southward far we laid high o'er all
The Vosges' gray-battered wall.

Then on we pat, glad to gain
The goal that drowns the climber's pain;
An opening in the pines, and lo!
The South, with its cone of snow!

Across deep leagues of flinty air,
How close it looked! how ghastly fair!
A silent vision to bring tears
Of rapture through the obbing years.

The pink flash fades as we go,
And cold winds from the glaciers blow.
We parted; I passed on in haste,
Nash roosting fall and ice waste.

Through valleys bleached with apple bloom,
By Thruse, and the gorge of gloom,
Sweet ridge-borne o'er the spunging wild,
To lake sides where the myrtle smiled;

And breathed at last in glades of balm
Where by the lake was the palm,
And righted, sixty miles away,
Peter's white peak in Corsica.

Yet ever with me, snow-mountain west,
The phantoms of the mountain west,
Lofly and sad, a giant loom,
Spill-bound upon his story throne.

I see it (as I saw it then),
Here by the burn in Saxony glen,
Hence sharper showed it that clear morn,
Mid the weird realm of ice and horn.

A SERMON

Preached by the Rev. T. W. Winfield,

in St. Paul's Church, Moncton,

To the "Temple of Honour," on Sunday,

May 9th.

The subject for our consideration this

evening is Temperance, both in its general

and specific meanings: as it is taught in

scripture, as a part of Christian life and duty,

and as it stands connected with those bene-

volent purposes and principles which are

avowedly the maxims and watchwords of

the order represented here tonight.

We shall turn our attention first of all to

temperance as it is taught in the Bible.

The grace of the spirit, as the handmaid of

all that is pure and virtuous and good, and

as forming one important part of that pillar

of Christian truth—the other parts of which

are "faith, virtue, knowledge, patience,

godliness, brotherly kindness and charity,"

the whole forming one beautiful and

symmetrical character, where every part is

in harmony with all the rest.

That is one of the practical aims of Chris-

tianity, that the whole character should be

nothing out of proportion, nothing

unbalanced, no one faculty pampered while

another is starved.

The ideal man, physically considered, is

the man in whom all the members of the

body are in fair proportion, and the ideal

character, spiritually, is that where all the

faculties of the spirit are in active opera-

tion, and the governing power, to direct and control

the powers of the body.

In speaking of the harmony that should

exist between the faculties of the mind and

the power of the will, and the habits

and appetites of the body, it is necessary to

remember that in our complex nature there

are certain elements which are in active

operation, and the governing power, to direct and control

the powers of the body.

As long as a man is sane and has his pow-

ers of regulating his conduct and his habits

with qualities which enable him to do this.

Those are the higher elements in man's

nature, and the proper ruling authorities

which distinguish him from the brute, and it

is these higher powers which are to be

throne as the ruling authority that there is

harmony in the nature of man and between

the moral and physical powers of his being.

And there is a power of thought and will,

the power inherent in the moral nature of man,

the power of choosing and refusing, the

power of weighing and deciding, the power

between two opposite things, the power of

the spirit rather than that of the body, that

distinguishes man from the brute, and it

is these higher powers which are to be

throne as the ruling authority that there is

harmony in the nature of man and between

the moral and physical powers of his being.

And there is a power of thought and will,

the power inherent in the moral nature of man,

the power of choosing and refusing, the

ance means the control of all appetites and

passions, to subdue the flesh and imperil

the soul, and among these, the tyrant that

must be recognized as holding the foremost

place, and as working more havoc and ruin

in the bodies and souls of men than aught

else, is certainly that against which the

temperance societies of today have waged a

righteous war, and he who rightly applies

the principle of temperance to his broader

meanings, will be able to see the special

application in that direction where the mind

and soul of man are so enslaved and which

more than aught besides, debases the

higher powers of the mind, and prostrates

the condition of anarchy in the moral nature

of man, and spreads direct havoc and distress

and all the dark catalogue of crime and sin

throughout the world.

Now with regard to the means by which

the warfare with this evil is to be carried on

I shall not say much, as I am dealing more

especially with the principle of temperance

as it affects the individual; though I desire

to give forth no uncertain sound with refer-

ence to the manner in which the giant evil

of intemperance should be dealt with.

Great deal has been said and written with

regard to the methods to be employed in this

warfare.

For years past the subject of prohibition

by law has been debated, and numerous

arguments have been employed on both

sides of the question as to whether the

unlimited sale of intoxicants is a

question of expediency or of principle.

One can scarcely agree with all that

has been said on either side of that

question. The advocates of prohibition

proclaim this principle as if it

were the only virtue, and the only thing

worth living for, as though the world would

be a better place if it were not for the

able and virtuous if only this one estab-

lished law. On the other hand, the oppo-

sitioners have retorted that prohibition

is a trampling on individual rights, an in-

fringement of private liberty, and only very

recently it has been affirmed that prohibi-

tion is wrong in principle, and contrary

to the spirit of the gospel of Christ. Now

here as on most other questions the truth

does not lie on either of these extremes. Pro-

hibition as such would make neither a heaven

nor a purgatory of our earth.

One or two principles briefly stated may

help us to a clear understanding here. If

we ask ourselves the question "Why

certain things prohibited by law?" the

answer will certainly be, "Because of their

evil effects on society as a whole, and not

necessarily because of their evil effects on

the individual." It is on this principle that

proceeds and prohibits certain things

in order to protect society from their evil

effects, as, for example, murder, which is

a sin as well as a crime (but it is a crime

because it is a sin), and the like. It is

not a sin as well as a crime, but it is a

sin as well as a crime, but it is a

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And so whether we will or not we exert an

influence on the world, and it is our duty

to exert it for good or evil, either

strengthening in virtue or destroying virtue

thoughts, impulses or desires in some

other soul.

In this way we affect each other, and while

it is true that each man builds up his own

character and is responsible for it, it is also

true that we help or hinder each other in

this matter and become either a blessing or

a curse to one another in our intercourse

by day.

There is a sense in which every man shall

bear his own burden—live his own life—

shape his own character. There is also a

sense in which we may do a great deal for

each other by kindly sympathy and ready

aid, and in this sense we are exhorted to "bear

one another's burdens and so fulfil the law

of Christ."

"Each for all and all for each" teaches us

that there is no such thing as absolute

independence here. No one can assume a

position of independence and be a blessing

to the world. We are united by a thousand ties that make

our common humanity one brotherhood, and

it is our duty to be a blessing to the world.

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