

**THE SOUL'S URNERS.**  
 Be still O soul! Temptation strong  
 May press against thee hard; but think  
 of thine O soul!  
 That He who in the past hath led  
 Will not this moment gladly strengthen  
 now!  
 O soul! and why art thou cast down?  
 Why sittest untried and doubt? Hast thou  
 not known  
 The hand of God? Canst thou not see  
 'Tis He who wisely rules all things  
 below?  
 O weary soul!—Hast thou not known?  
 Thy strife and many crosses hard  
 to bear,  
 Look gladly on! "Hope thou in God!"  
 And trusting Him dismiss thy needless  
 care.

**THE CHRISTIAN SANCTUARY.**  
 (THE STANDARD.)  
 It seems quite clear that many things  
 in the laws and ordinances of the  
 ancient Israel had an educative purpose.  
 When the people came out of Egypt  
 they must have brought with them  
 conceptions of God, of his worship and  
 service, as also ideas upon many other  
 subjects kindred in character, more or  
 less as the effect of generations of  
 contact and intercourse with an idolatrous  
 nation. First of the lessons they had  
 to learn in their pilgrim life and after  
 their settlement in Canaan, concerned  
 him whom, no doubt, they recognized  
 as the God of their fathers, yet whose  
 image in their own minds had become  
 sadly confused. Their after history  
 makes all this quite certain, and in  
 ways which need not be dwelt upon  
 here.

Perhaps more than all else the people  
 of Israel needed to be educated in  
 the conception of God as being of holiness,  
 and as one who in his claim upon  
 the reverence and obedience of man  
 would never "give his glory to another."  
 In his view all that concerned the worship  
 and service of God was invested with  
 the idea of sacredness, so as to be  
 in itself, and all its observances  
 affecting it, an object lesson in the  
 sense of God's holiness, greatness and  
 supremacy, which should not only  
 make them feel what an abominable  
 thing idolatry must be, but should  
 impress also the binding obligation of  
 moral law and the turpitude of sin.  
 Many things in the legislation of that  
 ancient theocracy may seem to us severe,  
 till we take all this into due account.

It is how was it, when he found it natural  
 to ask, when the time had arrived  
 for a new dispensation, with so much  
 changed as the result of fulfillment of  
 the types in that old order, and when  
 there was to be truth in the saying,  
 "The law came by Moses, but grace  
 and truth came by Jesus Christ?"  
 The change, no doubt, was great. The old  
 ritual passed away. The theocracy itself,  
 at least in its ancient form, was to  
 be, not "law" but "gospel." "The Son  
 of Man," who brought this change with  
 him as he came into the world, "was  
 Lord also," even "of that Sabbath day,  
 the old law of which, save in its spirit  
 and its high purpose, was no longer in  
 force. The one mount of worship, the  
 one temple, were no longer assigned as  
 the one place of worship, but wherever  
 men should worship God in spirit and  
 in truth should the sanctuary be.  
 Those authorities of the Jewish nation  
 did not intend the signs of the times  
 when they saw in Jesus and in the doctrine  
 he preached the passing away,  
 once and forever, of that which they  
 then proudly claim to be God's own  
 people and their temple the only sanctuary  
 in the whole world.

How, then, may we specifically ask,  
 did all this affect the general ideas of  
 sacredness in things devoted especially  
 to the worship and service of God?  
 How about "the Lord's Day," coming  
 now in place of that ancient Sabbath  
 with its rigid rules and observance?  
 How about the Christian sanctuary,  
 taking the place, wherever reared in  
 any land, in any nation, of that temple  
 in Jerusalem, with its utter sacredness,  
 and its strictly ordered ritual? How  
 about the military, taking the place  
 so far as intercourse with the people  
 concerned, of the old priesthood? How  
 about many other things?

It seems evident from the attitude,  
 and all of our Lord and his apostles,  
 toward the observance of this nature, that  
 the ancient ritual was no longer to pre-  
 vail. Not that the lesson to be by  
 these means inculcated had been suffi-  
 ciently learned, not that the idea of  
 God had come to be so apprehended as  
 to need no longer the instruction so im-  
 paired, but that the same lesson was to  
 be taught and learned in other ways.  
 And still, we must not carry this  
 thought too far. The distinction be-  
 tween sacred and secular had by no  
 means ceased. It exists, in fact, in the  
 very nature of things. It cannot be  
 done away, whatever men may think.  
 That which is in some peculiar rela-  
 tion to God, in his personality, his  
 worship, the use we are to make of the  
 divine name, the light in which we are  
 to view that book which contains the  
 revelation of his will, the day he has  
 once for all set apart among the days  
 of the week for sacred purposes, sanctu-  
 aries reared for worship, and dedi-  
 cated to holy uses—these things can  
 never cease to have their own element  
 of sacredness that distinguishes them  
 from that which we term secular and  
 sacred as such. The Lord's day is still a  
 Sabbath; the Christian house of worship  
 is still a sanctuary.

We are fully in accord with a writer  
 in the last number of this paper, in his  
 view that tendencies of the present  
 time are in the direction of failure to  
 recognize duty what seems thus to be-  
 long to the very nature of religion and

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to institutions and observances relig-  
 ious in character and purpose. Speaking  
 of particular references to the  
 points made in the article referred to,  
 the Christian place of worship, if we  
 view and deal with things according  
 to their true nature, will continue to  
 have, whatever it may stand, character-  
 istic of its own, and that in some true  
 sense a sacred one. While it is true  
 that our active Christianity has become  
 social in a high degree, and with ex-  
 cellent results in the result, it is still  
 a fact that that which in these  
 may be a limit which should not be  
 overpassed. That part in every house  
 of worship which is dedicated to pur-  
 poses of worship should be used as such;  
 and that which is used to make its  
 associations always in harmony with  
 the great idea of a place where God  
 meets his people and where his people  
 meet him.

Of course we have not thought here  
 of entering into details. We urge  
 simply the importance of still recog-  
 nizing in all that we do as connected  
 with a subject of this nature, the vital  
 distinction of sacred and secular, never  
 forgetting, nor allowing to be forgotten,  
 that only thus can there be any sur-  
 vival in this world of that gracious  
 force through which the world itself is  
 and is held together, the power of  
 God, with all hope of ultimate  
 redemption forfeited and gone.

**GLASS SHINING AFTER RAIN.**  
 BY REV. THEODORE L. QUYLER, D.D.  
 One of the numberless touches of  
 exalted poetry in the Old Testament  
 is that which describes the "tender  
 grass springing out of the earth by  
 clear shining after rain." The verdant  
 green grass which gladdens the eye  
 is the result of a double process—of  
 rain and sunshine. Both are indispen-  
 sable. We find in this beautiful ex-  
 pression a type of our deepest and richest  
 spiritual experiences. It is a type  
 of the most thorough work of conver-  
 sion by the Holy Spirit. Over every  
 impotent soul hangs the dark cloud  
 of God's righteous displeasure; his holy  
 Word thunders against sin. Repentance  
 and faith in Christ sweep away  
 the rain of God's displeasure, and in  
 the face of the atoning, pardoning Saviour  
 leaps forth like a clear blue sky after  
 a storm; for there is no condemnation to  
 them who are in Christ Jesus. No two  
 cases of conversion are exactly similar,  
 yet in every true work of grace the  
 darkness and dread which belong to  
 a state of guilt give place to the  
 smile and peace of God in the face  
 of Jesus Christ.

What is true in the beginnings of  
 the most thorough Christian life is  
 often realized in the subsequent experi-  
 ences of the believer. Rain and sun-  
 shine both play their part in develop-  
 ing good character. It ought to be  
 comported to such by my readers as to  
 under the heavy downpour of trials to  
 open their Bibles and read how it fared  
 with some of God's most faithful chil-  
 dren. There is, at least, one familiar  
 way to Mount Moriah under a dark  
 cloud of apprehension; but the clear  
 shining came when God approved his  
 faith and spared the beloved son Isaac  
 to the father's heart. The necessary  
 stroke of trial that burst on the head  
 of Joseph only made his exaltation the  
 more signal when he became prime  
 minister of Egypt. There are forty-  
 one chapters in the Book of Job, through  
 which beats the tempest which em-  
 brace the four corners of his house,  
 but in the forty-second chapter comes  
 the clear shining after rain, and a bliss  
 restored properly. The biographies  
 of Elijah and Daniel present now light  
 is shown for the righteous; and the  
 eleventh chapter to the Hebrews is a  
 meteorological record to show how  
 faith rains rainbows on thunder clouds.

In our day, God shows his  
 stormy providences for the discipline  
 and purifying of his own people. He  
 knows when we need the drannings.  
 Every rain-drop has its mission to per-  
 form. It goes right down to the roots  
 of the heart, and creates in every  
 crevice. Not one drop of sorrow, not  
 one tear, but may have some beneficent  
 purpose. The process is not joyous,  
 but grievous; nevertheless afterward it  
 yields the most desirable fruits of right-  
 eousness and purity and strength. Christ's  
 countenance never beams with such  
 brightness and beauty as when it  
 breaks forth after a deluge of sorrow;  
 and many a Christian has become  
 brave, strong, and bolder man or woman  
 for terrible afflictions; there has  
 been a clear shining after rain.

This principle has manifold applica-  
 tions. Sometimes a cloud of unjust  
 calumny gathers over a good man's  
 name; his darkness is air, and it pours  
 falsehoods forty days and forty nights.  
 But when the shower of slander has  
 spent itself, the truth creeps out slowly  
 but surely from behind the clouds of  
 calumny, and the slanderer's character  
 shines with more lustre than ever.  
 The same storm that wrecks a rotten  
 tree only roots the more firmly the  
 sound tree, whose leaves glisten in the  
 subsequent sunshine.  
 All ye children of God who are under  
 the peltings of poverty, or the down-  
 pour of disappointments, or the blis-  
 tards of adversity, think it not strange  
 as though some strange thing had hap-  
 pened unto you. Millions have had  
 the same experiences before you. No  
 storm ever drowned a true believer, or  
 washed out the foundations of his hope.  
 The trial of your faith will be found  
 to be of great and honor and glory  
 appearing of your Lord and Saviour  
 Jesus Christ. Two things ought to  
 give you courage. One is that our  
 Lord loves to honor and reward un-  
 wavering faith. He permits the storm  
 to test you, and then sends the smile of  
 his sunshine to reward you. Another  
 thought is that the skies are never so  
 brilliantly blue as when they have been  
 washed by a storm. The countenance  
 of Jesus is never so welcome and lov-  
 able as when he breaks forth upon us  
 a sun of consolation and joy after  
 trials.

Long years ago, on a day of thick  
 fog among rain, I ascended Mount  
 Washington by the old bridle-path over  
 the slippery rocks. A weary, disap-  
 pointed company we were when we  
 reached the cabin on the summit. But  
 towards evening a misty wind swept  
 away the banks of mist; the body of  
 the blue heavens stood out in the clear-  
 ness, and before us was revealed the

magnificent landscape stretching away  
 to the Atlantic. That which was  
 at the time, as I have often been since,  
 a sermon to my soul. It taught me that  
 Faith's stairways are over steep and  
 slippery rocks; often through blinding  
 storms; but if we endure to the end, he  
 will bring us out into the clear shining  
 after rain.  
 "So it's better to hope though the  
 clouds run low,  
 And to keep the eye still lifted;  
 For the blue sky will come, peep  
 through,  
 When the thunder-cloud is rifted."  
 —The Evangelist.

**ACADIA AND EXTENSION.**  
 Acadia is the educational product of  
 the Maritime Baptists, and it might be  
 said that in turn the Maritime Baptists  
 are the product of Acadia. Acadia, here  
 products many good men and many  
 lands serving God and humanity. It  
 is clear, that Acadia belongs to the  
 Maritime Baptists, and that she exists  
 for them in chief. Hence she is, or  
 ought to be, the servant of God through  
 the Body to which she stands related.  
 The question today is, is she serving  
 the needs of the denomination? Many  
 hold she is not doing so, so far as  
 a scholastic point of view is concerned.  
 The vacant churches and mission fields  
 in the Maritime Provinces answer, "she  
 is not." Why is this the case? Evidently  
 because the "arts course" from a  
 scholastic point of view, has graduated  
 many more beyond our churches. Al-  
 though perhaps, from the standpoint  
 of spirituality, biblical knowledge and  
 theological training, many would be  
 unfit for even the poorest churches.  
 The result of a double process—of  
 the arts course nor yet of arts men,  
 it simply declares the fact that  
 Acadia course does not qualify  
 for efficient work in the ministry,  
 and that education a minister  
 Christ needs today, is the one which  
 will the best fit him for his sphere  
 of life, and give him power to use his  
 gifts among the people to whom he is  
 sent. And surely this is not what is being  
 accomplished, where men are being  
 cast in the one arts mold? For  
 only about twenty-five per cent. take  
 theology afterward. And yet the arts  
 course still has the right of way at  
 Wolfville, presumably because a  
 scholarly aristocracy have declared in  
 favor of arts first, even though the  
 Baptist theological course laid down  
 by the Baptist Association at Acadia,  
 is still a "dead letter," and the reasons  
 given no doubt are, that there is  
 neither staff enough nor yet a sufficient  
 number for the course, to run it.

It is to be feared, that what is to  
 hinder a system of extension being  
 organized, by which many of our past-  
 ors and intending past-ors, could take  
 the Baptist theological course in their  
 own fields, is at least, the want of  
 Maritime past-ors, who would be glad  
 to take the Baptist theological course  
 in their fields if given an opportunity  
 to do so, and who perhaps will never  
 take the course in their own fields.  
 It is to be feared, at least, what is  
 later on would, no doubt, end in a  
 strong class in the college.  
 Western universities allow students  
 of one year's standing to finish their  
 college work in college necessary, and  
 most of them do so.

What is to hinder our own men  
 who have matriculated or attended college  
 one year, or who have literary standing  
 in their studies, taking the Baptist  
 theological course on their fields and  
 doing well? Simply nothing but the  
 non-permission of the means by the  
 university.

An extension arrangement were in  
 vogue, not only would more of our  
 churches be supplied, but the past-ors  
 would be increasing in intelligence all  
 the while and later on the Baptist theo-  
 logical course would be an established  
 part of the education of our men.  
 It is to be feared, that the past-  
 ors could not do good pastoral work  
 and take the course at the same time,  
 it can be shown that some of the past-  
 ors in Ontario who are doing excellent  
 pastoral work, are taking an extension  
 course. It goes without saying that the  
 past-ors who are rising by extra study,  
 will also raise his people with him.  
 Dr. Harper's Correspondence Hebrew  
 School has produced excellent Hebrew  
 scholars, and we find that our Public  
 School system permits teachers to  
 study for a higher grade license, while  
 teaching, or at home; and who will  
 say we have a low grade of teachers in  
 consequence?

Hence it is asked, what excuse is  
 there for Acadia not organizing a sys-  
 tem by which many would be lastingly  
 benefited? She is equal to it. The  
 fault is to be found, not in the  
 professor who handles it, and a  
 true education is that which enables  
 one to be an intelligent, independent  
 thinker, and that which gives him a  
 many-sided interest in all things. The  
 Baptist theological course ought to  
 make a man a better minister than the  
 arts course alone, and if our men  
 were given an opportunity no doubt  
 they would prove it, and also that they  
 are good impulses, and not to be  
 ashamed rightly dividing the word of  
 truth. Let Acadia speak at the June  
 meeting. EXTENSION.

Faustus says that Jesus is dead, Paul  
 says he is alive. That is all, and yet  
 that a live Jesus or a dead Jesus—  
 that is the question, and the answer  
 which all others hang. If there be  
 a bad thought, a bad word, a sinful  
 deed, a hindered progress anywhere in man's  
 history, it comes from some assertion  
 or other that Jesus is dead. If there be  
 a good impulse, a sincere endeavor, an  
 onward step anywhere, it comes just  
 as surely from the power of a living Jesus.  
 —Phillips Brooks.

Many a Christian stands every text  
 but an appeal to his self-love and  
 personal ambition. When the devil takes  
 him to a high place, and makes alluring  
 promises of position and power,  
 down he goes upon his knees in pitiable  
 abasement.  
 The physical body requires three  
 things: breath, food and exercise.  
 Says the Christian's breath, the  
 Bible is his food, and his Maker  
 being souls to Christ is the best exer-  
 cise.

**THE RUSSIAN JEW'S REVENGE.**  
 "Why do you hate the Jew?" I once  
 day asked my Russian friend.  
 "Because," said he, "the Jew brings  
 nothing into the country, he takes all  
 he can out of it, and while he is here  
 he makes the peasant his slave, and  
 lives only for the sake of amassing  
 money out of everything."  
 This was a strong statement, but he  
 went on to amplify it by a variety of  
 illustrations.  
 After the Polish insurrection of 1863,  
 the Russian government set to work  
 energetically to ransack that country,  
 and particularly Lithuania. The prin-  
 cipal means they employed, aside  
 from actively persecuting the hetero-  
 dox in religion and politics, was to  
 colonize large numbers of peasants  
 from the interior of Russia upon farms  
 which had been confiscated. Agricul-  
 tural implements were furnished to  
 these peasants, and everything was  
 done to start them well, so as to form  
 a nucleus of a new population in the  
 desolated province. Twenty  
 years have passed since this great  
 ransacking measure was put into force,  
 and what is the result?  
 If a traveller, you come into a  
 Russian village in Lithuania, or Lithu-  
 ania, and those of the neighboring Lithuanians  
 and Poles. You ask for horses to  
 continue your journey, and are quick-  
 ly supplied by the Russians; the  
 peasant looks upon you as about to pay  
 it to the Russian who brings your car-  
 riage to the door. He, however, re-  
 sists to take it, and begs that you will  
 pay the money not to him, but to the  
 proprietor of the tavern. You ask  
 why. He answers that he is not al-  
 lowed to take any money, that the  
 horses he has brought belong to the  
 Jew. You begin to inquire, and you  
 find that the Jew not only owns the  
 tavern, but trades in all the articles  
 which the peasants have to buy. You  
 learn also that the Jew is creditor to  
 nearly every peasant for miles around,  
 and has a lien upon everything which  
 that peasant may ever own upon his  
 land. You find that the peasant cultivates his  
 land not for himself, but for the Jew,  
 and that all his rewards is the privilege  
 of bare existence. There are many  
 sad and humane Russians who  
 have given it to me as their deliberate  
 opinion that the Russian peasant would  
 be better off to-day had he never been  
 emancipated. He is dramsy, good-  
 natured, unpretending, and very igno-  
 rant. When he is hard pressed for  
 money, it is only too easy for him to  
 accept the loan which the accommodat-  
 ing tavern-keeper offers him, particu-  
 larly if he has no one to give him  
 credit inside of him. Like a child, he  
 thinks little of the colossal consequen-  
 ces and much of the present enjoyment.  
 He signs the paper which is placed  
 before him, and believes, of course, that  
 he will easily pay off his debt when  
 next harvest, particularly as the Jew  
 promises to be most accommodating,  
 and not press for money payment. He  
 sends, of course, the produce of his  
 land to the Jew, who acts as broker  
 for him, and reserves his commission,  
 and what he is pleased to consider the  
 interest of his money, and by some  
 mysterious method of calculation the  
 peasant is always the debtor, and has  
 always to pay off his debt, and has  
 his still further on the same terms.  
 —Harper's Magazine.

**DOING, OR EXPERIENCING.**  
 Would it not be well for the readers  
 of the MESSENGER & VISITOR to know  
 that that passage in Acts 10: 6, "He  
 shall tell thee what thou oughtest to  
 do," so emphasized in an article in the  
 issue of the 21st, is not found in either  
 the Bible Union's version, or the Re-  
 vised version of 1887?  
 It is true, there is a variation from  
 the presence and inworking of sin, as  
 well as from the guilt and condemna-  
 tion of sin; but it is not the latter the  
 sense in which the Scriptures use the  
 word saved, in such connections as that  
 in Acts 11: 14, "Who shall speak unto  
 thee whereby thou shalt be saved,  
 and thy house." For example, when  
 the jailer at Philippi, said, "Sir,  
 what must I do to be saved?" Paul  
 and Silas said, "Believe on the Lord  
 Jesus Christ and thou shalt be saved,  
 and thy house." Is it the progress  
 toward salvation from the pollution away  
 of sin that is meant; is it not  
 clearly the immediate salvation from  
 the guilt and penalty of sin?  
 Christ did not come to save the saved,  
 but "the lost," "to save sinners";  
 Peter concludes his faithful presenta-  
 tion of Christ crucified—Christ risen,  
 so Cornelius, and all his company  
 of hismen and near friends assuring  
 them that He is the one "through  
 whose name every one that believes in  
 Him shall receive remission of sins."  
 But in reference to this whole sub-  
 ject—the status of Cornelius previous  
 to Peter's visit—would be exceedingly  
 careful not dogmatic.

JAMES MORRISON.  
 May 17th, '95.  
 He who is to bless the Israel of God  
 must dwell near to the God of Israel.  
 —Matthew Henry.

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 ence on the whole envelope.  
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**CROWN OF GLORY.**  
 When we think of the exalted po-  
 sition that we occupy as Christians;  
 certainly we ought to be the happiest  
 beings on earth. We are heirs to the  
 Crown of Glory. Can we for a mo-  
 ment think what that means in its full-  
 ness. Truly Paul says, "Eye hath not  
 seen nor ear heard neither hath it en-  
 tered into the heart of man the things  
 that are laid up for us." I have some-  
 times tried to picture the loved ones in  
 Heaven; tried to look at that multitude  
 that John saw. "These are they that  
 came out of great tribulation and have  
 washed their robes and made them  
 white in the Blood of the Lamb." Well  
 might Peter and James and John be  
 overpowered with the sight of Christ's  
 Transfiguration; and so too would fall  
 unable to behold the beauties with our  
 finite gaze. Just as we cannot gaze at  
 the sun with our naked eyes without  
 being dazed, so we could not behold the  
 glories of Heaven without falling pros-  
 trate in the dust; for even the sun with  
 its vast majestic splendor, fades before  
 the perfect Glory of Heaven. His  
 raiment was white so that no fuller  
 could whiten them. Oh how we see  
 that here all things are but the shadows  
 cast by the substance yonder. The  
 sparkling, rippling waves of sunlight  
 will fade into insignificance before that  
 Robe of Righteousness which we shall  
 wear. The diamonds sparkling in the  
 crown of the monarch, when compared  
 to our crown of glory, be like the fire-  
 fly's spark of light to the brilliant noon-  
 day splendor of the sun. Why then  
 should we as Christians go about sad  
 and discouraged because of the way.  
 Brother look up, not down; out not in,  
 and walk as seeing him who is invis-  
 ible. OTTILIO.  
 St. Martin, N. B.

**ALMOST A  
 Hopeless Case.**  
 A Terrible Cough. No Rest Night  
 nor Day. Given up by Doctors.  
 A LIFE SAVED  
 BY TAKING  
**AYER'S CHERRY  
 PECTORAL**  
 "Several years ago, I caught a severe cold,  
 attended with a terrible cough that allowed  
 me no rest, either day or night. The doc-  
 tors, after working over me to the best of  
 their ability, pronounced my case hopeless,  
 and said they could do no more for me.  
 A friend, learning of my trouble, sent me  
 a bottle of Ayer's Cherry Pectoral, which I  
 began to take, and very soon I was greatly  
 relieved. By the use of this medicine I  
 was cured. I was completely cured. I have  
 had much of a cough since that time, but I  
 truly believe that Ayer's Cherry Pectoral  
 saved my life."—W. H. WARD, a Quaker,  
 Athol, Lowell, Mass.

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 HIGHEST AWARDS AT WORLD'S FAIR.  
 Ayer's Pills the Best Family Preparation

**Sea Foam**  
 A Pure White Soap  
 Made from the  
 best quality of  
 pure white  
 Castile Soap  
 The Best  
 for Toilet  
 Bath Purposes  
 It is  
 perfectly  
 pure, and  
 does not  
 contain  
 any  
 harmful  
 ingredients.  
 It is  
 the best  
 for  
 all  
 purposes.  
 It is  
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 in  
 all  
 the  
 leading  
 drug  
 stores  
 and  
 chemists.  
 It is  
 a  
 household  
 necessity,  
 and  
 should  
 be  
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 family.

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 Money invested on Real Estate Security.  
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 Meals and Lunches will be served on arrival  
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 This location is convenient and pleasant. All  
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 Freestone,  
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 Memorials, Tablets and  
 Gravestones, Sepulchral  
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 Orders from the country promptly attended to.  
 Satisfaction guaranteed.  
 We have a large stock of monuments, 150 sets of  
 grave stones, finished, which I will sell the last of  
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 purchase will find this a rare opportunity. It will  
 pay you to buy direct from me and so save some-  
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 A. KINSSELLA, Proprietor.

**CHURCH LIGHT**  
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 Castile Soap  
 The Best  
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 A Terrible Cough. No Rest Night  
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 BY TAKING  
 AYER'S CHERRY  
 PECTORAL**

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