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**DO NOT**  
Allow your Clothing,  
Paint, or Woodwork,  
washed in the old  
rubbing, twisting,  
wrecking way. Join  
that large army of  
sensible, economical people, who  
from experience have learned that  
James Pyle's Pearline, used as  
directed on each package, saves  
time, labor, rubbing, wear and tear.

Your Clothes are worn out more  
by washing than wearing. It is to  
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No duty on church bells.  
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or hard rubbing necessary. The saving of fuel  
or water, softens woolen goods and makes colored  
goods brighter. One soap for all purposes.  
Tollies, Bala, Laundry, Servants, etc. Read the  
directions plainly given on each wrapper and  
learn the new surprise way of washing  
clothes, saving time, money, labor and worry of  
the old way. Wash day is made a pleasure by  
the use of Surprise Soap and joy and smiles  
take the place of tired looks. Save surprise  
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address and get a handsome picture for them.  
Ask your grocer to show you the picture. Sur-  
prise Soap is sold by all leading grocers. If not  
obtainable at your home send 6 cents in stamps  
to us for sample box.  
The St. Croix Soap Mfg Co.,  
St. Stephen, N. B.

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We are now making our show of

**SPRING MILLINERY,**

Our Stock is unusually large, em-  
bracing many decided novelties in  
better grades of goods than we have  
ever submitted.

We solicit an inspection of our stock  
and comparison of prices.

Plain and Fancy Straw Goods; Silks;  
Satin; Novelties in Gauzes,  
Artificial Flowers, Fancy  
Feathers, Laces, Crapes,  
Velvets and Plushes,  
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laws which govern the operation of diges-  
tion and nutrition, and by a careful appli-  
cation of the fine properties of well-selected  
Cocoa, Mr. Epps has provided our break-  
fast tables with a delicately flavored  
beverage which may save us many heavy  
doctor's bills. It is by the judicious use of  
such articles of diet that a constitution  
may be gradually built up until strong  
enough to resist every tendency to disease.  
Hundreds of subtle maladies are floating  
around us ready to attack wherever there  
is a weak point. We may escape many a  
fatal shaft by keeping ourselves well forti-  
fied with pure blood and a properly nour-  
ished frame."—Civil Service Gazette.

Made simply with boiling water or milk.  
Sold only in packets by Grocers, labelled  
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JAMES EPPS & Co., Homoeopathic  
Chemist, London, England.

**OVER 6,000,000 PEOPLE USE**



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turbed at night and broken of your  
rest by a sick child suffering and crying  
with pain of Cutting Teeth? If so  
send at once and get a bottle of "Mrs.  
Winslow's Soothing Syrup" for Chil-  
dren Teething. Its value is incalcu-  
lable. It will relieve the poor little  
sufferer immediately. Depend upon  
it; mothers; there is no mistake about  
it. It cures Dysentery and Diarrhoea,  
regulates the Stomach and Bowels,  
cures Wind Colic, softens the Gums,  
reduces Inflammation, and gives tone  
and energy to the whole system.  
"Mrs. Winslow's Soothing Syrup" for  
children teething is pleasant to the  
taste and is the prescription of one of  
the oldest and best female physicians  
and nurses in the United States, and is  
for sale by all druggists throughout  
the world. Price twenty-five cents  
a bottle. Be sure and ask for "Mrs.  
Winslow's Soothing Syrup," and  
take no other kind.

Letters.

Such a little thing—a letter,  
Yet so much it may contain:  
Written thoughts and mute expressions,  
Full of pleasure, fraught with pain.

When our hearts are sad at parting,  
Comes a gleam of comfort bright  
In the mutual promise given:  
"We will not forget to write."

Plans and doings of the absent,  
Scraps of news we like to hear,  
All remind us, e'en though distant,  
Kind remembrance keeps us near.

Yet sometimes a single letter  
Turns the sunshine into shade;  
Chills our efforts, clouds our prospects,  
Blights our hopes, and makes them fade.

Messengers of joy or sorrow,  
Life or death, success, despair,  
Bearers of affection's wishes,  
Greeting kind, or loving prayer.

Prayer or greeting, were we present,  
Would be felt but half unsaid;  
We can write, because our letters—  
Not our faces—will be read.

Who has not some treasured letters.  
Fragments choice of others' lives—  
Relics, some, of friends departed,  
Friends whose memory still survives?

Touched by neither time nor distance,  
Will their words unspoken last;  
Voiceless whisperers of the present,  
Silent echoes of the past!

—Chambers' Journal.

The Sabbath-School.

INTERNATIONAL LESSONS.

Second Quarter—Lesson 11.—April 8

CHRIST'S LAST WARNING.—Matt.

23: 27-39.

GOLDEN TEXT.—Create in me a

clean heart, O God; and renew a

right spirit within me.—Ps. 51: 10.

There is nothing in all eloquence,  
ancient or modern, to compare, for  
grandeur of malediction, for moral  
nobleness, for intellectual insight,  
with the eloquence of this denuncia-

tion of Christ's.

WHITEN SEPULCHRES.—Vers. 27,

28. Woe unto you. The statement

of a fact that woe must follow such

conduct. It was God's brand upon

hypocrisy. Scribes and Pharisees,

Hypocrites! For ye are like unto

whitened sepulchres. Around Jeru-

salem are many sepulchres of various

kinds. Some are chambers hewn

out of solid rock, some are graves

without mark or monument, and

many consist of a "grave with a

slab over it, or some erection of

masonry work, plastered over. Early

in spring, just one month before the

Passover, it was the custom of the

Jews to put to rights the roads in

and around the cities, and to re-

whitewash the sepulchres. The

object of this was principally to

render them conspicuous. When

newly "whited," they looked clean.

But are within full of dead men's

bones, and of all uncleanness. The

ceremonial law prohibiting contact

with dead bodies was based on

natural law. The decaying body is

not only repulsive to the sense of

smell, and defiling to the touch, but

at certain stages the impurity is

deadly. Many a doctor has fallen

a victim to this contact in the dis-

secting-room. So spiritual death is

not only defiling, but deadly. The

heart of the hypocrite is not only

repulsive, but destructive; not only

evil to himself, but contaminating

to others, a leaven of death.

Even so ye also. Jesus spoke this

to the faces of the guilty ones. He

was no backbiter. Jesus could

speak such words, because he knew

what was in the hearts of men. It

is seldom that we do know, and

therefore we must be careful lest

we bear false witness. Ye outward-

ly appear righteous unto men: not

unto God. They made long prayers,

they gave good advice to others, and

bound heavy burdens upon them;

they were scrupulously careful about

the outward observances of the law;

they paid tithes even to mint, anise,

and cummin, the herbs and weeds

of their garden. But within ye are

full of hypocrisy and iniquity. Better, lawlessness—a reckless dis-

regard of the law of which they

professed to be interpreters.—"Your

temple mount. They are mis-called,  
at present, the tombs of Zechariah,  
Absalom, Jehoshaphat, and St.  
James. Not unlikely, the first two  
were the tombs which the scribes  
and Pharisees were engaged in con-  
structing at the time that our  
Saviour addressed them. *Garnish*:  
adorn. *Sepulchres of the righteous*:  
those considered especially saintly.  
And say, If ye had been in the  
days of our fathers, etc. We should  
have acted quite differently! This  
was their profession; the next verse  
shows their practice.

Wherefore ye be witnesses unto  
yourselves, etc.: by your plotting to  
kill me, a prophet, you show that  
while you profess to differ from  
your fathers, you are doing just  
what they did. That very after-  
noon they had been plotting  
against Jesus.

WARNINGS.—Vers. 32-36. Fill  
ye up then the measure of your  
fathers. The language both of  
prophecy and of terrible irony. Fill  
up the measure of guilt.

Ye serpents. Representing their  
cunning, insidious, deceitful, and  
depraved character, their hurtful  
and poisonous influence. *Genera-*  
*tions of vipers*: offsprings, brood of  
vipers. *How can ye escape the*  
*damnation of hell?* i. e., the judg-  
ment which condemns to punish-  
ment in hell.

Wherefore: because of your char-  
acter, when I send prophets to you,  
you will slay them. *Prophets*:  
wise men. Referring to John the  
Baptist, and the apostles. *And*  
*some*: . . . ye shall kill and crucify;  
and persecute them from city to city.

That upon you may come. It  
was in God's plans to bring the  
final punishment upon this genera-  
tion. *All the righteous blood*: the  
blood of holy men who had been  
martyred for righteousness' sake.  
*From the blood of righteous Abel*,  
*unto the blood of Zacharias son of*  
*Barachias*. Whom ye slew: you,  
the Jewish nation. *Between the*  
*temple*: the sanctuary, the temple  
proper. *And the altar*: the altar of  
burnt offerings in the court of the  
priests.

All these things shall come upon  
this generation. Referring to the  
fearful calamities to come upon the  
Jewish people, culminating in the  
destruction of Jerusalem, about  
forty years afterwards.

When we sin against the laws of  
nature in our bodies, there seems to  
be no immediate evil result; but  
the evil accumulates by repeated  
acts, till at last, by one act, the cup  
of iniquity is full, and the body  
succumbs to disease, and perhaps  
death. The same process goes on  
in the individual soul, and also in  
the life of a nation.

A LAMENTATION OVER JERUSALEM.

—Vers. 37-39. O Jerusalem, Jeru-

salem. A mighty emotion of com-

passion follows the stern language

of denunciation.—How ineffably

grand and melting is this apostrophe!

It is the very heart of God pouring

itself forth through human flesh

and speech. *How often would I*

*have gathered thy children together*:

*all through their history*; but

especially now, by the Messiah.

*As a hen gathereth her chickens under*

*her wings*: for rest, warmth, affec-

tion, defence.

And ye would not. The only

reason they were not saved was

their own choice of evil.

Behold, your house: the temple;

the home of their religion, of their

hopes, of their existence as a people

of God. *Is left unto you desolate*.

The Saviour's reference is to his

own leaving or departure. The

Jewish theocracy was to be a the-

ocracy no longer. The Jews hence-

forth, instead of being the people

and kingdom of God, would be a

mere Semitic nationality, under

the dynasty of the Herods, or under

no dynasty at all. Their temple

would be an empty edifice, dedi-  
cated to the empty celebration of an  
empty ritual.

Ye shall not see me henceforth.

He now closed his public minis-

try among them. After his resur-

rection he appeared, not to all the

people, but to chosen witnesses.

Till ye shall say, Blessed is he that

cometh in the name of the Lord:

that is, till you shall recognize me

as your Messiah. Sometime the

Jews will be converted, and hail

Jesus as their King, and will be

restored in some way to be a people

of the living God.

PRACTICAL HINTS.

We see what the things are that

arouse the indignation of Jesus

Christ.

The true honoring of the good is  
to imitate their example.  
The deceitfulness of sinners' hearts  
appears very much in this, that  
they fancy that if they had  
other people's opportunities, they  
would have improved them more  
faithfully; if they had been in  
other people's temptations, they  
would have resisted them more  
vigorously.

God makes every effort to save

men from their sins.

But if men refuse, there is nothing

left but to destroy them.

Men reject God's efforts to save.

They stumble into destruction over

the very stair-way to heaven.

There is a cumulative force in

sin. At the last of a long series of

sins the final punishment comes.

The saddest condition of a nation

or an individual is when God has

forsaken them after they have for-  
saken God.

Electrical Teaching.

Electricity rules the hour, and  
every student in all this land should  
be taught something about it. The  
teacher is guilty of a criminal  
neglect, who spends precious time  
in solving impracticable questions  
in mathematics, and parsing involv-  
ed paragraphs from Carlyle, and  
omits the grand questions of to-day  
and now. Let us see what this  
education, by thinking and doing  
has done. Here it is in a nut-  
shell. "The fundamental fact upon  
which rests every machine for con-  
verting mechanical energy into  
electrical energy, is that when a  
piece of soft iron is moved in front  
of a magnet, in such a manner as to  
cut the imaginary lines of force or  
rays of electricity, supposed to pro-  
tect from the magnet, an electrical  
current, proportional to the power  
of the magnet, and the rapidity with  
which the magnetic lines are inter-  
rupted or cut, is created. Since  
Faraday's time, inventors have been  
devising means of increasing this  
current, and gathering it in a shape  
to do effective work." The result  
of this current is light and heat.  
But we have only learned the very  
elements of electricity. We want  
more facts, and more applications  
of them to the uses of every-day  
life. Our machinery is expensive  
and cumbersome. We are obliged to  
transform heat into steam power,  
and then the steam power into  
electricity. We want to get electri-  
cal force from heat directly, with-  
out the steam power. It can be  
done, and may be done soon. The  
boy or girl is now going to school,  
who will make a discovery that will  
revolutionize the work of the world.  
His teacher is teaching him to  
observe accurately and think logi-  
cally. He is thinking. Education  
in thinking is the watchword of his  
work, and his reward shall be great.  
He will be a child of the highest.

Some knowledge of electricity is  
more necessary in the higher classes,  
than a knowledge of how a Greek  
verb is conjugated, or exactly what  
Horace meant, in the third line of  
the second verse of his fourteenth  
ode.

Answer these questions, ye who  
delight in puzzling your pupils with  
the rules and exceptions of the  
Latin grammar. If you cannot,  
you don't know the live inventions  
that are flooding the streets of all  
our larger cities with the most  
beautiful light the world has seen,  
since the morning stars sang for  
joy and the sons of God shouted in  
rejoicing over a new born world:

What is a dynamo?

How is an incandescent light pro-

duced?

What is meant by a "closed cir-

cuit?"

Explain the action of a Holtz

machine.

Write out the discoveries of

Orsted, Arago, and Ampere, and

explain how Faraday reasoned from  
their conclusions, and what he ac-  
complished?

What is Faraday's theory of the

"lines of force?"

What is the principle of Edison's

"Jumbo" dynamo, recently on ex-  
hibition at the Electrical Exhi-  
bition at Philadelphia?

More thought and knowledge is  
required in answering these ques-  
tions, than in translating fourteen  
pages of Demosthenes' "de Corona."  
They are of to-day, and now! They  
take hold of the living issues of the  
hour. Throw your rusty old dogmas  
to the dogs, and "Act in the living  
present."—School Journal.

Reverence in Scotland.

The reverence for the Sabbath in

Scotland sometimes takes a form  
one would hardly have anticipated.

An old Highlandman said to an

English tourist:

"They're a God-fearin' set o' folks

here, 'deed they are, an' I'll give ye

an instance o't. Last Sabbath, just

as the kirk was a skailin' there

was a drover chiel frae Dumfries

along the road, whistlin' and lookin'

as happy as if it was to muddle o'

a week. Weel, sir, our lauds is a

God-fearin' set o' lauds, an' they

yokit upon him an' a'most killed

him."—London Chronicle.

1888.  
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IMPORTED DIRECT  
From the best-known makers.  
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season.  
All qualities from the cheapest  
to the best.  
Goods marked in plain figures  
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