

Slop oughing

Every cough makes
our throat more raw
and irritable. Every
cough congests the lining
membrane of your lungs.
Sneezing your throat
lungs in this way.
at the parts at rest and
gives them a chance to
heal. You will need some
thing to do this, and you
will find it in

Ayer's Cherry Pectoral

From the first dose the
cough and rest begin: the
tickling in the throat
ceases; the spasm weak-
ens; the cough disap-
pears. Do not wait for
pneumonia and con-
sumption but cut short
your cold without delay.

Dr. Ayer's Cherry Pec-
toral Plaster should be
over the lungs of every per-
son troubled with a cough.

Write to the Doctor.

Dr. J. C. Ayer, Lowell, Mass.

John G. Adams

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HOUSE S QUARE

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The Sabbath-School INTERNATIONAL LESSON.

First Quarter, Lesson 11, March 12, 1899

CHRIST HEALING THE BLIND MAN.—JOHN 9: 1-11.

Study Chapter.
Commit Verses 5-7.

Golden Text.—One thing I know,
that, whereas I was blind, now I see.
—JOHN 9: 25.

HISTORICAL SETTING

Time.—A Sabbath in October, A.
D. 29; probably soon after our last
lesson, at the Feast of Tabernacles
referred to in 7: 2.

Place.—Jerusalem, near one of
the gates of the temple, or the city.

Jesus.—Nearly 33 years old, about
six months before his crucifixion,
while he was being persecuted by
the Pharisees.

A MAN BORN BLIND.—V. 1.
And as Jesus passed by. As he was
passing along on his way about the
city. Saw a man which was blind
from his birth. Of the six miracles
connected with blindness, this is the
only case described as blindness
from birth. In this lies its special
characteristic.

Blindness is especially frequent
in the East. Blindness is common
in Palestine to a degree which we
can scarcely realize. There is prob-
ably no country in the world, except
Egypt, where this affliction is so
prevalent.

The causes are (1) the sudden
changes in temperature, and light;
(2) the intense brightness of the
sun, and (3) the fine dust of the
air of those sandy countries.

This man was blind, one of the
worse afflictions in that age.

2. He was hopeless. There was
no cure and no hope for him.

3. He was helpless. There was
almost nothing which a blind per-
son could do in that country.

4. He was poor, a beggar by the
gate of Jerusalem. All the roads
leading to Jerusalem, like the temple
itself, which much frequented, at
the times of the feasts, by legions.
Beggars know that godliness and
kindness go together, and they
always congregate where God's wor-
shiper are found.

A DISCUSSION ON THE MYSTERY
OF PROVIDENCE.—Vs. 25. Who did
sin... that he was born blind? The
man's blindness might have come
from his parents' sin, but how could
it come from his own sin, since he
had been blind from his birth?

The belief that every affliction is
the direct punishment for some
special sin, and that we can judge
of the moral and spiritual condition
of any person by the calamities
that befall him, or by the outward
success and blessings that crown
his days, tends to several great evils;
(1) self complacency and spiritual
pride; (2) uncharitable judgment
of others; and (3) hopelessness and
despair on the part of the afflicted.

Neither hath this man sinned, nor
his parents. Not that they were
perfect, but the affliction had not
come as the result or punishment
of any particular sin. But the
blindness came that the works of
God should be made manifest in him.
Manifest to himself, and through
him to the world. The blindness
gave him a knowledge of Jesus, a
hope of heaven, new virtues, and
experiences which could not have
been his in any other way.

But for suffering how could we
know the love of God? But for
darkness how could we know the
true light? From a pillar of stones
many a one has seen the heavens
opened; and from Pisgah's rocky
heights, climbed in weariness and
toil, has come the vision of the pro-
mised land. I must work the works
of him that sent me, while it is day;
i. e. while the fitting opportunity
lasts as the daylight is the fitting
time for our work. I am the light
of the world, and I must make this
blessing known more clearly by
curing this man. I must stop
even if the Pharisees are trying to
kill me, and seize this opportunity.
The night cometh, when no man can
work. The day of opportunity
passes never to return. Planting
must be done in seedtime. Harvest
must be done when the crop is ripe. We
must teach the child while he is a child.
We must show love while the loved
ones are still with us. We must
prepare for the future while it is
still to day. As long as I am in the
world I am the light of the world.
There are two ways of being light
to men: one is by letting the light
shine: the other is the opening the
eyes so that they can see the light
that is shining. In both ways
Jesus is the light of the world.

THE BLIND MAN RESTORED TO
SIGHT.—Vs. 6, 7. He used means,
because they were an aid to the
spiritual cure. The means were
very simple, such as in themselves
could not work a cure. He spat on
the ground, and made clay of the
spittle, and... anointed the eyes.
And said unto him, Go and wash in
the pool of Siloam; i. e., wash of the
clay that has been put upon your
eyes. This was a test of his faith
and obedience, and also a means of

increasing them. The pool of Siloam
was a large pool on the southeast
of Jerusalem. Hence had been
brought the water in the golden
pitcher at the Feast of Tabernacles.
Which is by intepretation, Sent. Or
sending, i. e., outlet of waters. The
result was that he came seeing.
Came, not back to Christ, who had
probably gone away meanwhile (v.
12), but to his own home, as would
appear from what follows.

DISCUSSIONS ARISING FROM THIS
CURE.—Vs. 8-11. Is not this he
that sat and begged? That he aban-
doned his occupation as a beggar
called attention to the marvelous
change in him. A change in con-
duct is what the world usually
notices first calling attention to the
marvelous change in those to whom
spiritual eyesight is given. He is
like him. But yet another man who
had never been blind. This seemed
easier to believe. If we are truly
changed by grace, our friends and
neighbors will remark the difference
in us. I am he. This settled the
question of fact, but still they could
not conceive how the change could
take place, and therefore asked,
How were thine eyes opened? Then
in v. 11 he repeats the story of his
cure. The facts were unanswerable.

The neighbors, finding the facts
assured, but involved in mystery,
bring the man to the Pharisees, who
make an examination (1) of the man
himself; (2) of his parents; (3) then
again of the man himself in a cross-
examination.

Their argument was (1) an attempt
to discredit the facts; (2) to prove
that the cure was impossible, be-
cause Jesus broke the Sabbath in
doing it, and therefore was not a
good man. (3) they enforced their
argument by the excommunication
against all who confessed
Jesus to be the Messiah.

The results were (1) that the fact
was established beyond a doubt.
(2) The necessary inference was
that Jesus was from God, and there-
fore the Messiah he claimed to be.
(3) But the man himself was ex-
communicated.

Between the blind man and Jesus.
The blind man had met Jesus,
though he had not seen him; but
all the argument and investigation
had gradually been working faith
in him. He had already suffered
much for defending his unknown
benefactor. Jesus finds the man,
the eyes of his soul are opened, and
he becomes a disciple.

This blind man was a type (1) of
the sinner; (2) of the Jewish nation;
(3) of every nation that refuses to
put righteousness before all outward
prosperity.

We are tempted to misjudge both
ourselves and others in the shadow
of affliction or misfortune. Our
God can make good to grow out of
trouble, so that the trouble will
scarcely be realized. The battle is
forgotten in the victory, the loss in
the gain, the temporal in the spirit-
ual.

Jesus used means to aid and test
the faith of the blind man, and to
help him to faith first for his bodily
sight and then for his spiritual life.

It is noticeable that Christ seldom
cured without giving the healed
something to do, as a test of his
faith and obedience.

We should never despise means,
even in cases where all the power is
divine, as in works of healing,
conversion, and of revivals. Even
while we use means we should not
depend on them, but on the Lord
who made the means, and is the
source of the power that flows
through them.

Facts are the unanswerable argu-
ment in favor of Christianity. The
lives made better, the souls changed
from evil to good, the moral effects
of revivals, the changes which
Christianity has wrought in the
world, the map of the world to day,
showing everywhere the superiority
of Christian nations—these are
arguments which infidelity cannot
answer.

The Clock in the Home.

With the dawn and with the
spring we think of youth; with sun-
set and autumn, of old age and
death; but we should ever remember
that after old age and death there
must as surely come a resurrection
as after the turning of the leaves,
and the falling of the snow, the
fresh, blossoming life of a new
spring. So, though the shadows
be lengthening, we will watch the
wheels of time cheerfully, and hear
the music of the clock with a merry
heart. Let those whom ticking
clocks and falling leaves make sad
remember that green leaves will
come again, and clocks are but
man's invention to measure, for his
own convenience, that which is
limitless, for our times are in God's
hand, and are but the beginning of
eternity.

The earliest of all timepieces
was the sun dial. The first mention
of a sun-dial in history occurs in
Isaiah 38: 8, Behold, I will bring
again the shadow of the degrees
which is gone down in the sun dial
of Ahaz ten degrees backward; this
was about 700 B. C. The sun-dial
devised by the Chaldean astronomer,

Berosus (340 B. C.) was widely
known, and in use for centuries;
four of these discovered at Tivoli,
Castel Nuovo, Riquana, and Pom-
peii, are in existence. One of the
most interesting dials in the world
is the ancient Tower of the Winds,
still standing in Athens. The
Greeks made great progress in the
construction of dials, and the
Arabians improved upon the Greeks.

In 1232 a sultan of Egypt had a
clock which resembled a celestial
globe, in which the sun, moon, and
planets moved, being impelled by
weights and wheels, so that they
pointed out the hour, day, and night
with certainty: in 1288 a clock
with great bells was put up in a
tower at Westminster: in 1370
Charles the Fifth of France had a
clock in his palace; so that we can
close that clocks began to supersede
sun-dials before the thirteenth
century. Among savages the time
of day is still determined by the
way the sun casts its shadow and
by the opening and closing of certain
flowers. The clock in the home, as
we have it to day, is an invaluable
monitor and friend; it enables us to
have meals on time, to start the
children off to school, and the men
to business at proper hours; and it
joyfully announces when we may
look for their return, and have
ready comforts and loving words for
their welcome.—Christian Herald.

I Cannot Let Go.

I had been giving a lecture upon
electricity to a class of students. A
battery stood on the table before me.
When I had finished my lecture
some of the students, to whom the
subject was new, gathered around
the table wishing to take a shock.
Showing them how to form a cir-
cuit, I then sent out a slight current
of electricity, but without the
desired effect; then a stronger, and
a still stronger one; yet without
success. Surprised and annoyed
at the failure, I thoughtlessly seized
both handles, thus receiving the
whole charge. In an instant, I was
in dreadful torture. I tried to let
go my hold. Of course, I could
not do so while the circuit was
closed. Break the circuit! I
cried. They dropped each other's
hands! They were all panic struck
at sight of my contortions. I fairly
shrieked—Break the circuit! Touch
the key! Providentially, in less
time than it takes to tell it, one
of the students did touch the
lever and set me free. I dropped
on the floor, barely escaping with
my life. Years have passed since
then, but never can I forget that
critical moment which decided be-
tween death and me.

A silk handkerchief, inadvert-
ly retained in the hand of a student
in the circle, had been the cause of
the current of electricity not taking
effect upon the circle.

As I sat in my study one evening,
thinking of the occurrences, I
said—It is even so in spiritual
things. A sinless soul conscious
of his danger, striving to let go
his heart of sin which is charged
with the electricity of Satan,
yet clinging to it with the clenched
hands of nature and habit, his
helpless struggles; the imminence of
the danger! And the deliverance
must come from outside of himself.
Only the strong One can enable
him to let go, can break the circuit
and set him free: one who can and
will do so at his cry to Him.

And how like, also, to the great
heart-cry from His children, for
power to let go of self in complete
surrender of consecrated lives, after
the power of Satan has been broken
by God. O that we would constan-
tly believe that as we are saved by
faith and that not of ourselves, so
shall the Spirit make us free, and
we be kept, moment by moment, by
the power of God!—Vida Alden.

Lincoln as a Boy.

In all the biographies of Lincoln
there is hardly a more pathetic in-
cident than the one told by Mr.
Herndon of his visit to Lincoln's
step-mother, after the assassination
and national funeral. Mr. Herndon
was the law partner of Lincoln for
many years, and the incident is
given by him in his Life of Lincoln,
as follows: Mrs. Lincoln said to
me: Abe was a poor boy, and I
can say what scarcely one woman—
a mother—can say in a thousand,
Abe never gave me a cross word or
look, and never refused, in fact or
appearance, to do anything I re-
quested him. I never gave him a cross
word in my life. His mind and my
mind—what little I had—seemed to
run together. He was here after
he was elected President—Here
he stopped, unable to proceed any
further, and, after grateful emotions
had spent themselves in tears, he
proceeded: He was dutiful to me
always. I think he loved me truly.
I had a son, John, who was raised
with him. Both were good boys;
but I must say, both being now
dead, that Abe was the best boy I
ever saw or ever expect to see. I
wish I had died when my husband
died. I did not want Abe to run
for President, did not want him
elected; was afraid, somehow—fe t

it in my heart; and when he came
down to see me, after he was elect-
ed President, I felt that something
would befall him, and that I should
see him no more.

Listening to God.

A friend of mine told me that he
called one day upon a brother clergy-
man, who had been ill in his bed for
six months. He said to this man,
I expect that God Almighty had a
good many things to say to you, but
you were too busy to listen, and so
He had to put you on your back,
that you might be able to give Him
time.

When he was going out the
thought struck him, I, too, am a
busy man, and God Almighty may
have to put me on my back, that
He may tell me all He wishes.

So he resolved that each night
he would sit quietly in his study,
not reading, not writing, but open-
ing the heart, that God's Spirit
might impress upon him what He
designed to teach, and criticize the
life of the previous day.—[F. B.
Meyer.

The Queen as a Sunday-school Teacher.

It is not generally known that
some twenty years ago, Queen
Victoria conducted a Bible class in
Buckingham Palace. When the
court is staying in London, there
are many servants in the palace,
and as a considerable number of
these are married and have children,
her majesty formed a Bible class
for the special benefit of the little
ones. This novel Sunday-school
was held in one of the Queen's
private rooms, and some times quite
a large number of children were
present. Her majesty conducted
the class herself, and many of the
children, now grown to be men and
women, look back with intense
pleasure to the time when they had
for their Sunday-school teacher
none other than the Queen of Eng-
land.—Christian Herald.

Names of the Major and Minor Prophets.

MAJOR.
Isaiah (salvation of Jehovah).
Jeremiah (appointed by Jehovah).
Ezekiel (God will strengthen).
Daniel (God's judge).

MINOR.
Jonah (dove).
Hosea (Saviour).
Joel (whose God is Jehovah).
Amos (burden).
Micah (who is like unto Jehovah).
Nahum (consolation).
Zephaniah (Jehovah has guarded).
Habakkuk (embrace).
Obadiah (worshiper of Jehovah).
Haggai (festival).
Zechariah (whom Jehovah re-
members).
Malachi (my messenger).

Waffles.

Take one quart of warm milk,
one half cup of yeast, one teaspoonful
of sugar, one tablespoonful of melted
butter, a little salt and flour, enough
to make a batter thick as cream.
Rise over night. Bake in waffle
irons. Take care that the eggs are
well beaten into the batter.

Sin is like the mildew, it be-
smirches the character of men of
every grade. There is no condition
or station in life that is exempt
from its death dealing and soul-
destroying effects. The soul that
sinneth it shall die, is the awful
doom pronounced by inspiration
upon the impenitent sinner. Man
cannot hide from God, if he takes
the wings of the morning and flies
to the uttermost parts of the earth,
God is there. The blood of Jesus
cleanses from all sin, washes away
the deepest stain that sin has ever
made. Let us flee to Him who will
cleanse us from all iniquity.

A Boy of Six Years who attended a school where prizes were given on every sort of provocation, but as yet had never earned a prize, came home one afternoon and exhibited proudly one of these much coveted rewards of merit. Good! said his mother, but how did you gain it? I was first in natural history. Nat- ural history at your age? How did that happen? O, they asked me how many legs a horse had. And what did you say? I said five. But a horse hasn't five legs, child. I know, but every one of the other boys said six.—Your g. Reaper.

NOT A NAUSEATING PILL.—The ex-
cipient of a pill is the substance which
envelops the ingredients and makes up
the pill mass. That of Parmelee's
Vegetable Pills is so compounded as to
preserve their moisture, and they can
be carried into any latitude without
impairing their strength. Many pills,
in order to keep them from adhering,
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GATES'

LIFE OF MAN BITTERS

BUILT ME UP.

Waterford, Digby Co., Nov. 1895

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Tried many medicines without receiv-
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