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Read the following statement: AYLESFORD, N. S., Feb. 7, 1877. MR. CALEB GATES: Dear Sir,—This is to certify that I have been troubled with the Dyspepsia for about two years, and have taken almost every kind of medicine within my reach that has been prescribed for the disease, but could find no relief. I took one bottle of your BITTERS and one bottle of your INVIGORATING SYRUP, which effected a complete cure. You are at liberty to publish this for the benefit of our sufferers. I am, respectfully yours, MRS. W. H. GRAVES, Sworn to before me, LILACOME S. TUPPER.

NOTICE OF SALE

TO be sold by Public Auction on SATURDAY, the sixteenth day of July next, between the hours of Twelve o'clock noon and five o'clock in the afternoon, in front of the County Court House in the City of Fredericton, in the County of York, all the right, title, interest, property, possession, claim and demand either at Law or in Equity of Henry Braithwaite, which he had on the Fifteenth day of February, A. D. 1887, in or out of the following described premises, to wit: All that certain lot, piece or parcel of land situate, lying and being in the Parish of Stanley, County of York and Province of New Brunswick, and bounded as follows:—Running by the magnet along the Cross Creek road south fifty-four degrees and fifteen minutes west one chain and sixty-two and one-half links to a post; thence north forty-two degrees and fifteen minutes west six chains and twenty-five links to a post, thence north fifty-four degrees and fifteen minutes east one chain and sixty-two and one-half links to a post, thence south forty-two degrees and fifteen minutes east six chains and twenty-five links to the place of beginning, being part of number seven on Cross Creek road, located to one Edward Speer, and containing one acre, together with all the buildings and improvements, privileges and appurtenances, the same belonging or appertaining, the same having been seized under and by virtue of several executions issued out of the County Court of the County of York, at the suit of William T. McLeod against the said Henry Braithwaite.

A. A. STERLING, Sheriff. Sheriff's Office, F'lon, N. B., March 28th 1887.

ADVICE TO MOTHERS.—Are you disturbed 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 Children Teething. Its value is incalculable. 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. jun6ly.

The Spring is Late.

She stood alone amid the April fields— Brown, sodden fields, all desolate and bare. "The spring is late," she said, "the faithless spring That should have come to make the meadows fair." Their sweet South left too soon, among the trees The birds bewildered, flutter to and fro; For them no green boughs wait, their memories Of last year's April had deceived them so. From 'neath a sheltering pine some tender buds Looked out and saw the hollows filled with snow; On such a frozen world they closed their eyes; When spring is cold how can the blossoms blow? She watched the homeless birds, the slow, sad spring, The barren fields, and shivering, naked trees; "Thus God has dealt with me, His child," she said— "I wait my spring-time, and am cold like these. "To them will come the fulness of their time; Their spring though late, will make the meadows fair; Shall I, who wait like them, like them be blessed? I am His own—doth not my Father care?" —Louise Chandler Moulton.

The Sabbath-School.

INTERNATIONAL LESSONS.

Second Quarter—Lesson 8.—May 22. THE PASSOVER.—Ex. 12: 1-14.

GOLDEN TEXT.—Christ our passover is sacrificed for us.—1 Cor. 5: 7.

There must have been an interval of at least a year and a half between the call of Moses and the Passover. Moses immediately obeyed the call of God, and, taking his family with him, went to Egypt. Moses and Aaron went to Pharaoh at his capital, and requested the king to let the Israelites go out into the wilderness to worship God. If he had granted this, they would doubtless have returned again to Egypt, but with an experience fitting them to make a final journey from Egypt. But Pharaoh refused, and hardened his heart. The favor Moses asked was enlarged from time to time till at last the permission given was not for three days' worship, but to leave Egypt.

The plagues.—They were miraculous. They probably began in June, at the time of the Nile inundation, and continued till April, a period of nearly ten months.

They struck at the very things in which Egypt prided herself: Their Object was to make Pharaoh willing to let the people go, to make the people willing to go, to teach them the nature and power of their God. They were continued for so long a time in order to give Pharaoh opportunity for repentance and obedience, and the Israelites time in which to learn their lesson.

Their Need. Miracles believed lie at the foundation of all religions which men have ever received as of divine origin. It follows, then, that by the miracles which God wrought by the hand of Moses he pursued the only way that was possible to give a revelation in which his presence and power would be recognized. HARDENING PHARAOH'S HEART.—God never hardened Pharaoh's heart except in connection with, and in consequence of, Pharaoh's own actions. "The revolting idea that God sends his Holy Spirit to hearts with the express design of hardening them, finds no warrant in the Scriptures. The office of the Holy Spirit is to soften and win the soul." When Pharaoh had hardened his own heart, then God let him go on in his high-handed and blind course to his own destruction. This was the fruit and punishment of Pharaoh's hardening his own heart. God never hardens a willing and obedient heart.

At the time of this lesson, nine of the plagues had been inflicted, and Pharaoh still refused to let the people of Israel go. The last and severest blow was about to fall, which would compel Pharaoh to yield. And the Lord spake unto Moses. The source of all was God, not Moses. IN THE LAND OF EGYPT. These instructions were given in Egypt; but it is implied that the account was written after they had left Egypt. This month Abib (ch. 13: 4), i. e., the month of ears, when the corn comes into the ear. It corresponds nearly to the last half of March and first half of April. The months began with the new moon, and hence they did not correspond exactly with our months, but varied in different years. The beginning of months, that is, the first month of the year. The year previously began with the month Tisri (Sept., Oct.), when the harvest was gathered. The injunction touching Abib, or Nisan, referred

only to religious rites; in other affairs they retained the old arrangement. So that from this time the Jews appear to have had two beginnings of the year. They reckoned the civil year from Tisri, and the sacred year from Abib. The change in the year marked the great importance of the events it commemorated. It brought to mind every year the great truths and lessons of the events. It pointed them to God, as the source of their national life and hope.

THE PASSOVER FEAST.—Vers. 3-11. The name is because of the fact, mentioned in ver. 13, that the destroying angel would pass over all houses whereon was the blood of the Paschal lamb, and not destroy the first-born there. Speak unto all the congregation of Israel,—through their elders. In the tenth day of this month. Four days before the passover feast. Take to every man a lamb. The Hebrew word is one of much wider meaning than our "lamb." It is applicable to both sheep and goats. According to the house of their fathers. Literally, "for a father's house," i. e., for a family. If the household be too little. That is, if there are not enough persons in the family to eat a whole lamb. Him and his neighbor. Josephus assigns ten as the least number for a Paschal company, and twenty as not uncommon. According to his eating. Estimating, that is, how much each might be fairly expected to eat.—Facobus. Without blemish, i. e., entire whole, sound. If it bore the mark of the slightest deformity, or even deficiency, it would have been unfit to represent him of whom it is said, "We are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot." A male. As taking the place of the male first-born of Israel. Of the first year. A year old; "because it was not till then that it reached the full, fresh vigor of its life." And ye shall keep it up. Apart from the flock, and with great care. Until the fourteenth day. It was on the evening of the fourteenth day that the moon was full. The whole assembly of the congregation of Israel shall kill it. That is, of course, the whole assembly shall kill every man his lamb. In the evening. Literally, "between the evenings," i. e., from the time the sun begins to decline to that of its full setting, say between 3 and 6 o'clock. The slaying of the lamb thus coincides exactly with the death of our Saviour, at the ninth hour of the day.

And they shall take the blood. The blood is the life, and typifies the blood of Christ, who gave his life for us. Strike it on the two side-posts. By means of the hyssop-branch. This was done as a mark of safety, that the destroying angel, might see and pass over the houses of the Israelites. Strike it. This was their part of the work. God did not need to see this, in order to know where his people lived, but it was a test of their obedience and faith. It showed that they believed in God's word and his promises, and accepted God's provision for their safety. So our act of faith is believing Christ's word, and receiving him as our Saviour, and obeying him as our Master. By faith we are saved. On the upper door-posts, or lintels. That part of the door-frame which lies across the door-posts, overhead. And they shall eat the flesh. Undoubtedly this feast had a physical purpose. The Israelites were to start in the middle of the night on a long and wearisome journey; and it was important that they should not start fasting. It was a test of their faith and obedience. It was an entering into a solemn covenant with God. The eating together was also a covenant of unity among themselves. In that night, which followed the evening on which the lamb was slain. Roast with fire. It was thus representative of the sufferings of the Israelites in Egypt. Unleavened bread. Leaven was a natural symbol of moral corruption, and was excluded from the sacrifices as defiling. Bitter herbs. They were to call to mind the bitterness of life experienced by Israel in Egypt.

Eat not of it raw. Not raw, that is, unfit for use. Nor sodden. That is, not boiled. Sodden is past particle of seethe, to boil. It must not be deprived of any portion of its savor. His head with his legs, and with the purtenance (intestines) thereof. No bone was to be broken, as a prophetic symbol of Christ. It was to be a complete and unbroken sacrifice. Let nothing... remain. Afterwards a general law of sacrifices; at once preventing all possibility of profanity and of superstitious abuse. Burn with fire. It was thus offered, like other sacrifices, to God. With your loins girded. Prepared for a journey; the long, flowing robes girded round the loins; shoes, or sandals, fastened on the feet; and the traveller's staff was in hand.

It is the Lord's passover. It is the type and symbol of the Lord's passing over the houses of the Israelites, and preserving them, while destroying the Egyptians.

SAVED BY THE BLOOD OF THE LAMB.—Vers. 12, 13. For I will pass through. The word rendered "pass through" is distinct from that which means "pass over." The Lord himself, without the intervention of Moses and Aaron, is to execute this awful judgment. This night all the first-born. The first-born were the hope, the joy, the most valued. Against all the gods of Egypt. God smote, in this stroke, objects of Egyptian worship, in destroying the first-born of the king and the animals which were worshipped. This stroke was a demonstration of the worthlessness of the Egyptian gods, who were unable to guard and save their people. I am the Lord. The maker and, therefore, the absolute disposer of all things. The blood a token. A sign; not to God, but to you, as showing your faith and obedience. The plague shall not destroy you. So all who are in Christ are safe from the penalties of sin.

THE PERPETUAL MEMORIAL.—(Ver. 14.) An ordinance to help them to remember God's mercy. So Jesus bade his disciples, "Do this in remembrance of me." A feast by an ordinance for ever. It continued till Christ the Passover was slain for us.

PRACTICAL HINTS.—Sorrow for punishment is very different from sorrow for sin. Pharaoh had the first, as he showed by returning to the sin as soon as the punishment was withdrawn.

Punishments are often closely related to the sins they punish. Note the punishments of intemperance, gluttony, licentiousness, falsehood, disobedience to parents.

Christ's sacrifice on the cross was a new era to the world, from which we date the world's existence, as the Jews dated from the passover.

Our conversion, our exodus from sin, is the great era of our lives. The most marvellous redemption sent from God will not avail to our salvation, unless we avail ourselves of it, and do our part.

Placing the blood on the door-posts was a test and sign of obedience and faith. So believing on Jesus as our atoning Saviour is a mere historical belief, but a test and proof of obedience and consecration.

He that is saved becomes a pilgrim, travelling to the Promised Land.

Those who reject Christ must certainly perish. And it is their own fault, for God has provided a way of salvation for all.

We should never forget the debt of love we owe to God for our salvation.

A Good Man's Tenderness.

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly. Yet the tenderest heart may be associated with all the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system. George Stephenson went one day into an upper room of his house and closed the window. It had been open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to see a bird flying against that same window and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He went at once to the room and opened the window to see. The window opened, the bird flew straight to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead. Stephenson drawing near to look was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young—all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and so bravely struggled to bring to its home and young, still in its beak, and carefully tried to revive it, but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At that time the force of George Stephenson's mind was changing the face of the earth yet he wept at the sight of this dead family and was deeply grieved because he himself had unconsciously been the cause of death.—Manchester Times.

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