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This is the oldest, and most reliable Belladonna Plaster made, and contains an extra quantity of Belladonna. Especially valuable for Pain or Weakness in the Breast, Side, Back, or Limbs; also Liver Complaint, Weak Lungs, Coughs, Colds, Cold Spots between the Shoulders, Asthma, Difficulty in Breathing, Pleurisy, &c., in all which cases they give immediate and permanent relief.

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FARM FOR SALE.

THE Subscriber will sell 32 Acres of Land in Douglas, three miles from Fredericton. A Dwelling House, two Barns and Shed are on the place; the water is convenient; it cuts 30 tons of hay, and has good pasture.

He will also sell 19 Acres of Land in Andover, V. Co., two and a half miles from the Village. Apply in person by letter to

(REV.) JOHN HENDERSON,

DOUGLAS, YORK COUNTY.

June 30, '86.

Thos. W. Smith

Has commenced his great Clearing Sale of ready-made Clothing, Boots, Shoes, Men and Boys' Hats and Caps, also Gents' and Youths' underwear, with other lines of Goods too numerous to mention; and as his whole stock is marked at its lowest margin, bargains may be expected.

His tailoring department is under one of the best cutters in the Dominion. He guarantees satisfaction in this department to all his patrons.

Thos. W. Smith,

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QUEEN STREET, FREDERICTON.

Valuable Property For Sale.

THE Undersigned will sell his FARM in Havelock, K. Co., containing one hundred acres; eighty under good course of cultivation, balance well timbered; cutting 25 tons of hay, could easily be made to cut 50. Location suitable for Orchard, and cultivation of Vegetables; free from summer frosts. On farm is a deposit of about six acres of inexhaustible natural fertilizer. \$400 has been refused for one acre; buildings are good.

Property is situated within one mile of the Havelock Station on the E. P. & H. R. R., and near proposed course of Short Line, with churches and school in immediate neighborhood. The owner wishes to sell because of inability to give personal attention to farming. Will sell part to suit a purchaser.

TERMS.—One-half purchase money cash the remainder on mortgage at reasonable interest.

Also For Sale a site for a Steam Saw-Mill, with Pond sufficient to hold the Logs, together with two acres of fine land Dwelling House and Barn, and fine young Orchard. All kinds of Lumber are plentiful near by, in close proximity to R. R. Fine chance for young man with small capital.

Also, Running Gear for W. P. Saw-Mill, with two Saws, and very fine Planing Machine, in first-class running order, as good as new; will sell for less than two-thirds cost.

For particulars apply to the subscriber on the premises, or to Geo. H. Wallace, Stipendiary Magistrate, Sussex.

WILLIAM KEITH,

Havelock, June 1st, 1886.

WE HAVE IT!
"WHAT?"

The latest, the best, the quickest moving machine Knife Sharpener made. It took the "diploma" at all the Northern and Western Exhibitions in Canada in competition with the machine from the United States as well as from all parts of Canada. It is the best machine invented yet and we challenge anything to equal it.

For Farmers of York County having mowing and reaping machines send in your orders to us for Spring Delivery. You can see the machine itself at our store here in Fredericton.

R. CHESTNUT & SONS

Payments are expected now from those in arrears. Do not longer delay!

ONLY A WORD.

Only a word—and, at the sound,
How quick the humid eyes o'erflow
With bitter tears of sharp remorse,
Of shame, of anger, or of woe.

Only a word—see how the flush
Of conscious pride o'er spreads the cheek;
How the eye flashes with delight
Such as the tongue could scarcely speak.

Only a word—in brave array
Great armies crowd the peaceful shore,
And white-winged navies threatening ride
Where strife was never known before.

Only a word—and ocean's breast
And wooded hill and vine-clad plain,
Where once was naught but cheerful life,
Are covered with a host of slain.

Only a word—the murderous strife
That brothers waged must straightway
cease;
And the wild demon sport of death
Gives place once more to works of peace.

Only a word—though but a breath,
How potent 'tis to bless or curse;
Only a word—a nation dies;
A word creates a universe.

The Sabbath-School.

INTERNATIONAL LESSONS.

First Quarter.—Lesson 3.—January 16

Cain and Abel.—GEN. 4: 3-16.

GOLDEN TEXT.—Am I my brother's keeper?—GEN. 4: 9.

More than a century passes away after the fall of Adam and Eve and their expulsion from the Garden of Eden. The last chapter was a history of the birth of sin; this gives us an account of its development, as also of the first outspreading of the human race. Cain and Abel are respectively types of the two opposing principles discernible throughout the sacred history; Cain of the unchecked dominion of evil, Abel of the victory of faith.

THE TWO BROTHERS. Cain and Abel were probably the first two boys that ever lived. Eve named her firstborn son CAIN, saying "I have gotten a man from the Lord." The name itself, and the reason given for its choice, indicate her belief that this man-child was the promised "seed of the woman."

They were probably about 125 years of age at the time of the murder.

Brothers and sisters must have married in this first age.

That they were trained religiously is evident from the fact that they worshipped God by offerings.

They doubtless had natural differences of disposition. Abel seems to have been more religious in disposition, with a heart fixed on God and good, Cain was envious, lawless, and reckless, with unbridled passions, a selfish disposition.

THE FAMILY QUARREL.—Vers. 3-7. Cain brought of the fruit of the ground. Fruits, vegetables, grains. All that we know about this offering is that it was an act of worship, and apparently something usual.

There seems to have been some particular place where God was supposed to be specially present (ver. 14), and where, on that account, worship was paid. This place is supposed to have been the gate to the Garden of Eden, where the cherubim were stationed (3:24).

And Abel, he also brought of the firstlings of his flock. A proof that flesh was eaten before the Flood, since "it had been no praise to Abel to offer the fatlings if he used not to eat of them," of the origin of sacrifices there prevail two opinions.

First, "that sacrifices were dictated by an instinct of natural religion." Second the great majority of Christian writers believe that they are an institution of God, a hint and hope of mercy, and of the way of life, given to man at the beginning.

The Lord had respect unto Abel and to his offering. It is impossible to know in what way the Lord showed his favor. As the apostle (Heb. II: 4) informs us that God testified his approbation of Abel's offering, it is reasonable to suppose that this was done by the visible token of fire from heaven consuming it upon the altar.

But unto Cain and to his offering he had not respect. He did not bestow upon them his token of approval and acceptance. Cain felt that he was under the divine displeasure.

Why was Abel's sacrifice accepted, and Cain's rejected? The central difference was in the heart and character of the persons who made the offerings.

The apostle (Heb. II: 4) tells us, that "by faith Abel offered unto God a more excellent sacrifice than Cain. Faith implies here a heart of obedience and love.

If, as seems probable, animal sacrifices were appointed by God, then Abel showed his faith by making the offering in God's way, while Cain seems to have shone his want of faith by disobedience to God's appointment. Not only this act, but the whole life and character of Cain were wrong, as the narrative plainly shows, and is stated also in 1 John 3: 12. It is possible that in

the animal sacrifice, even at that time, there may have been the idea of "the blood covenant," which has prevailed in nearly all races, and that such sacrifices may have implied complete devotion.

And Cain was very wroth. Anger is like an ungoverned fire in the soul. It was against his brother. It grew out of envy. It was intensified by his own consciousness of being in the wrong. It was anger against God. The Lord said unto Cain. The Lord does not yet give up Cain. In great mercy he expostulates with him.

The First Murder, and the First Martyr.—Ver. 8. And Cain talked with Abel his brother. He talked over the matter with his brother. During one of these conversations his anger was again inflamed.

Abel dies comparatively young. His is the shortest recorded life in the first 2,000 years of the human race. But his life was more successful than that of the longer-lived Cain. His life has been an example and inspiration to all "the great crowd of witnesses" who have lived since. "He being dead yet speaketh."

The fruits of sin.—Vers. 9-15. It is well to count up the various sins of Cain in this connection. His want of faith led to disobedience, to envy, to malice, to anger, to murder, to falsehood. There is a sociality about sins. They seldom are alone. The Lord said unto Cain. In what manner, or how long afterward, or where, is not stated.

Where is Abel thy brother? The word brother is introduced no less than seven times in the short narrative, as if to call attention to the unnatural character of the crime.

And he said, I know not. A direct falsehood. Am I my brother's keeper? Cain is not content with simply denying all knowledge of his brother's whereabouts; he intimates that there is injustice in the attempt to hold him accountable for him.

Am I my brother's keeper? I. The world says, No! The Spirit of the Gospel answers the question, Yes.

We all are our brother's keepers. No one lives or dies to himself. So far as God has committed others to our care, so far as we have influence, so far as we have opportunity, we are our brother's keeper. The voice of thy brother's blood crieth unto me from the ground. Abel's body was dead; but his cause was not dead, though the blood may be hidden, the voice cannot be silenced. And now art thou cursed from the earth. Hebrew. Restless and uneasy, and haunted by the remembrance of his crime, he shall become a wanderer.

When thou tillest the ground, it shall not henceforth yield unto thee her strength. It is not necessary to suppose that the crops were withheld from Cain through any miraculous intervention. The restlessness of the murderer would render it impossible for him to till the soil successfully.

The fact that the family of Cain devoted themselves to other arts (vers. 20-22) shows that they no longer found agriculture profitable anywhere. His remorse would drive him into the more lonely and wilder portions of the earth, not easily cultivated.

A fugitive and a vagabond shalt thou be in the earth.—Roaming about unsettled, and flying from the face of man. Sin separates man from man. It destroys confidence and brotherly union.

My punishment is greater than I can bear.—This verse admits of two interpretations: (1) "My sin is greater than I can bear;" (2) "My punishment is greater than I can bear."

Behold.—Cain enumerates four different particulars in his sentence: banishment from the land and the enjoyment of its fertility; banishment from the presence of God; a roving life; constant exposure to violent death.

And from thy face shall I be hid.—It may seem strange that Cain should care for this, but wicked men often feel safer under the shadow of religion. Then, naturally, Cain had no idea of an omnipresent God. Every one that findeth me shall slay me.—Who were these men? There must have been quite a large population in the world, every one of them a relation and natural avenger of the murdered man.

It may be that Cain's apprehension was chiefly imaginary.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.—That is, complete vengeance, seven being the number of perfection. And this severe punishment is threatened, because any one killing Cain would intend murder, while Cain had not probably intended to kill his brother, but only to injure him severely.

And the Lord set a mark upon Cain.—This may be taken in either of two ways. As in the common version, where the mark means some visible token upon Cain himself. What it was would be idle to conjecture.

The sign is held by many to have been a wild ferocity of aspect, that made every one shrink from him. The other meaning is given in the revised translation, God appointed a sign

for Cain. But whatever it was, it was not a sign of Cain's forgiveness, only a pledge of God's protection.

Why was not this murder punished by death?—Cain's punishment was severe, because his crime was the result of bad and violent passions, but his life was not taken because the act was not premeditated. This was the first offence of the kind, and committed before the law against murder, as such, could have been announced.

Perhaps it was because, under the circumstances, it was a severe punishment for Cain to live as a fugitive and a vagabond, than it would have been for him to die. God would mingle mercy with judgment, give Cain opportunity to repent, and show to all men that God was just and yet merciful, and would not that any should die, but that all should come to repentance.

And Cain went from the presence of the Lord, and dwelt in the land of Nod.—All that is certain is that Cain emigrated into Eastern Asia, and as none of Noah's descendants, in the table of nations in chap. 10, are described as having travelled eastward, many regard the Mongol race as the offspring of Cain. There Cain founded a city; and his descendants founded the mechanic arts. The great majority of quarrels arise, and most bitter words are spoken, among those who should love one another. But love should conquer.

Man has a religious nature which can never be satisfied without communion with God.

True worship is from a sincere heart, full of faith, obedient, acknowledging unworthiness, trusting atoning love.

Bad men envy and hate the good on account of their receiving God's favor. Passion has a depressing, lowering effect.

Men are often angry with others, and with God, when they should be angry only with themselves.

God's voice follows the sinner, in judgment and in mercy. There is no escape.

Every one is his brother's keeper, so far as it lies in his power to help him.

Punishment is sure to follow sin. Remorse is terrible.

Sinners, in their sufferings, are a warning to all others to keep out of the way that leads to destruction.

Boys and Men.

You are boys now, but you will soon be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and every one would have admired it. By this I mean that boys should grow straight, not crooked.

You are young now, as the tree was once; begin in time, and you will be as straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble, is to take them when they are boys and show them there is nothing in this world so noble as doing their duty. Once more I say, remember that though you are boys now you will be men soon.

You may do good or evil. If you are false and worthless, you and everybody else will have a hard time of it. You may be soldiers, judges, statesmen, and presidents. What you say or do, may decide the fate of millions of other people. These will look to you; and more than all, God will watch you, and hold you to a strict account. If you are brave, and true and unselfish, Heaven will bless you, and every one who knows you will love and respect you. If you are mean and cowardly, and think of nothing but your own pleasure, God and man will be displeased with you. Which will you be? The best of all things is to be pure and do your duty.

A QUEER BOOK.—A person once saw the title "Slander-Book," on a small ledger. In it each member of the family was charged so much for each slander. A good girl originated it to prevent evil-speaking.

Young as she was, she saw its wretched effects in families and neighborhoods and churches—what disastrous fires it kindled—what sweet fountains it embittered—what very friends it separated.

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