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Lace Leather and Larrigan Leather a specialty.

Hides and Leather bought and sold on commission.

240 Union Street, - St. John, N. B.

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 readymade 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,

192 EDGECOMB'S BUILDING,

QUEEN STREET, FREDERICTON.

Valuable Property For Sale.

THE Undersigned will sell his FARM in Havelock, N. B., 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. & N. B. 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.

W. LIAM 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.

22 Earners 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

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.

June 16th

PAYMENTS ARE EXPECTED NOW FROM THOSE IN ARREARS. DO NOT LONGER DELAY!

Leave it All With Him.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows, that wind is best.

"My little craft sails out alone:
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
Might dash another with a shock
Of doom upon some hidden rock."

"And so I do not dare to pray
For winds to wait me on my way,
But leave it to a higher will
To stay or speed me, trusting still."

"That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within the sheltered haven at last."

"Then, whatsoever wind doth blow,
My heart is glad to have it so,
And blow it east, or blow it west,
The wind that blows, that wind is best."

The Sabbath-School.

INTERNATIONAL LESSONS.

First Quarter.—Lesson 4.—January 23
NOAH AND THE ARK.—GEN. 6: 9-22.

GOLDEN TEXT.—*Noah did according unto all that the Lord commanded him.*—GEN. 7: 5.

Fifteen centuries have passed since the advent of man upon earth, and the fall into a state of sin. During all these centuries sin was working out its bitter fruits, and bringing forth death.

THE GODLY FAMILY IN AN UNGODLY WORLD.—Vers. 9, 10. The name of Noah is significant. It means rest or comfort. He lived 600 years contemporary with his grandfather Methuselah, and Methuselah lived 243 years with Adam. He had three sons, who survived the flood with him. Noah was a just man. Not of spotless innocence but upright, honest, virtuous, pious and perfect. Perfect means sound, healthy, and conveys no idea of sinlessness.

WALK WITH GOD. To walk with God is to walk in God's ways; to be in sympathy with God's nature and character and works; to work with God in carrying out his purposes; to have God's spirit dwelling within us; to put away all that is displeasing to God; it is the victory over the world of temptation and trouble.

And Noah begat three sons from whom after the flood the various races of men descended. Shem is so named as being most exalted; Ham, perhaps, as occupying afterwards the torrid descendants of Japheth peopled Europe and the north-west of Asia; those of Ham, the southern quarter of the globe, particularly Africa; and the Shemites the countries of Central Asia, particularly those around the Euphrates.

THE UNGODLY WORLD.—Vers. 11-13. The inhabited world. Whithersoever man's violence had spread, there is his home and all his works.

I will destroy them. It means "to bring to ruin, devastate." The meaning is, "I will bring them to nought, even the whole present constitution of earthly things."

Here was a world of free agents going swiftly on to moral and physical ruin. There was danger that the whole population would be destroyed by violence and vice. How can God save the race? It is well to note the various ways employed to stem the tide of evil. God sent his spirit to strive with men; but they resisted his blessed influences. He gave them a long warning of the coming danger. He notified them 120 years beforehand. He sent Noah to preach righteousness to the world, by both precept and example. The ark would be both text and sermon, all these efforts failing of success, there was left but one thing more: to destroy the existing world, and by means of one righteous family, to start the race anew.

THE WAY OF SALVATION.—Vers. 14-22. Give description of the Ark. The cubic contents of an ark with these dimensions would be 2,518,750 feet, which, allowing 40 cubic feet per ton, would give a carrying capacity of 38,000 tons.

And, behold, I do bring a flood of waters upon the earth. (ver. 17) The flood came not only by means of a long rain for 40 days, but the fountains of the great deep were broken up, that is, the ocean flowed over the land. The whole human race, except those in the ark, and all animals in the inhabited part of the earth were drowned.

The traditions of the Deluge are almost universal. Lenormant says they are found in all races except the black race. The universality of these traditions, and their similarity indicate a common origin,—the same fact in the history of all.

But with thee will I establish my covenant. In the Scriptures the word covenant is applied to the

promises of God which are made conditional upon certain action on the part of men. God's covenant with Noah was his agreement to save him and his descendants from the coming destruction, and to make them his chosen people. Of this covenant he afterwards appointed the rainbow as the sign and seal, that ever on the storm itself could be seen God's promise written.

And of every living thing of all flesh two of every sort shalt thou bring into the ark. 19-21 The method of speaking to the animals that were taken into the ark, "clean and unclean," implies that chiefly those which were useful to man were preserved, and that no wild animals were taken into the ark. Even on natural principles, we may in some measure explain Noah's power over the beasts. When a terrible catastrophe is closely impending, there is often a presentiment of it in the brute creation. Under the pressure of great danger or great suffering the wildest animals will at times become perfectly tame and tractable. Most likely too, Noah and his family would choose pairs of very young animals, just old enough to feed themselves.

PRACTICAL SUGGESTIONS. Even in the worst of times there are some good and true men.

The proof and test of goodness is that it can stand firm and true amid great wickedness.

Good men in bad times are to preach righteousness to the world by word and by example.

Godly men train up their children in piety.

Salvation shall certainly come to all who love and trust and obey God.

Men without God and the Gospel grow worse and worse.

God sends good men to warn them of their danger.

He persuades them by his Holy Spirit.

When men are so bad that all influences to make them better are in vain, then God lets destruction come upon them.

The destruction is sure to come to all who go on in sin.

God has prepared a way of salvation large enough for every one who will come.

This way of salvation is the only way.

Jesus Christ is the door.

By faith we enter;—a faith that obeys implicitly and endures to the end.

Many refuse to enter, thinking some other way will do as well.

A WORD TO THE BOYS.

If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milk-sop if you don't indulge with them. Then what will you do? eh, what will you do? Will you say, "No, no! none of that stuff for me! I know a trick worth half a dozen of that!" or will you take the glass with your own common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself and will keep doing so during all its life? Boys do not become drunkards. DR. HOLLAND.

DON'T SCOLD.

Don't scold, whatever may provoke you. What if a child has been careless and broke a mug, or an apprentice has dropped a plate, sawed a nail, or pried a stickful? It is far better to pity his misfortune, and to say, "Be more careful in the future," than to fret and rave. What good will angry words do? They will not mend the matter, and ten to one will make the boy more heedless in the future. Make the best of every mishap. Sympathize with those who mistake, and in the end you will gain the good-will, perhaps the love, of all who are inclined to be heedless, and prevent many a future trouble. What is gained by harsh words and fretful tempers? What boy or man will respect you, if you are severe and harsh in your denunciations? Be kind, then, and be lenient to the careless and erring, what ever their failings may be, and thus secure their love and make your own path more pleasant and delightful.

Religious Herald.

A Noble Confession.

J. Coleridge Patterson, afterward the martyr-bishop of Melanesia, was a boy at Eton. He was enthusiastically fond of cricket, and an unusually good player. At the cricket-suppers at Eton it was the custom to give toasts followed by songs, and these oftentimes were of a very questionable sort. Before one of these suppers he told the captain that he should protest against the introduction of anything that was immoral or indecent. His protest apparently had no effect; for during the evening one of the boys got up and began to sing a song which he thought was not fit for decent boys to hear. Whereupon, rising from his seat, he said, "If this sort of a thing continues, I shall leave the room." It was continued, and he left the table. The next day he wrote to the captain of the eleven, saying that unless he received an apology he should withdraw from the club. The apology was sent, and Patterson remained, but those who knew how passionately fond he was of cricket knew what a sacrifice it must have been to have risked the chance of withdrawal. Now that Eton boy, by his conduct, confessed Christ. It was a great temptation to him, doubtless, to be silent and to allow the evil, ribald things to pass unnoticed. But silence in such circumstances would have been disloyalty to the Master whom he served. For him, at least, it would have been to deny Christ.

A Woman's Ors.

"Men work from morn till set of sun."

They do.

"But a woman's work is never done."

Quite true.

For when one task she's finished, something's found awaiting a beginning, all year round.

Whether it be
To draw the tea,
Or bake the bread,
Or make the bed,
Or ply the broom,
Or dust the room,
Or floor to scrub,
Or knives to rub,
Or table set,
Or meals to get,
Or shelves to scan,
Or fruit to can,
Or seeds to sow,
Or plants to grow,
Or linens bleach,
Or lessons teach,
Or butter churn,
Or jackets turn,
Or polish glass,
Or plate or brass,
Or clothes to mend,
Or children tend,
Or notes indite,
Or stories write—

But I must stop, for really if I should

Name all the ors, take me a day it would.

So many are there that I do declare
More boats than I could count might have a pair,
And yet enough be left; and, men-folks, these

Same ors propel your barks o'er household seas,
Into sunny heavens where you rest at ease,
And, one word more, don't you forget it, please.

"That Black Spot in our Sunshine."

No, self is the very thing I want to keep out of sight, for the intruding of self, in hours of quiet meditation, is like walking across a sandy plain when the sky is cloudless, and the sun at that point in the heavens which lets our shadow fall forward rather than backward. And—who wants to walk with the shadow of self leading the way? "Self"—"that black spot in our sunshine," as Carlyle terms it.

Ah! Dear Lord, I pray thee, henceforth let the shadow of self fall behind, not before; and it will, if the soul abides in the quietness the Lord giveth.

Yes, the quietness and confidence wherein is strength, like the "peace, which passeth understanding," is God's gift, hence the preciousness of it, for the giver makes the value of the gift.—Rose Porter.

Consecration.

Dr. Duff said, in 1829, as he was just leaving for India: "There was a time when I had no care or concern for the heathen. That was a time when I had no concern for my own soul, then it was I began to care for the heathen abroad. In my closet, on bended knees, I then said to God, 'O, Lord! thou knowest that silver and gold to give to this cause I have none. What I have I give thee. I offer myself. Wilt thou accept the gift?' Such consecration on the part of all who love the Saviour would inaugurate a religious revolution."

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In referring to its 1885 Report, the Insurance and Finance Chronicle in May, 1886, said:—

"Mr. McDonald and all who are associated with him in the management of the Company, are to be congratulated on the success which has attended their efforts, and has brought the institution up to the high position which it now occupies. We heartily wish them a continuation of prosperity equal to the past, and a better wish than that we could not express."

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