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A VALUABLE GRIST MILL, situated on Burnt Land Brook, Tobique River, Victoria County, is offered for sale. The mill is 28 x 40, 22 feet posts; it has two runs of stones—one wheat and one buckwheat; one Eureka cleanser, and one good sifter; a fine cutting off saw, mill, all in good running order, is offered for sale. The proprietor is not in good health, and will sell on reasonable terms. For further information apply to the undersigned.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavored beverage which may save us many doctors' 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 fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

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Bells of Pure Copper and Tin for Churches, Schools, Almshouses, etc. FULLY WARRANTED. Catalogue sent Free.
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175 Three-legged pots from one to six gallons.
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DYSENTERY

AND ALL SUMMER COMPLAINTS
AND FLUXES OF THE BOWELS
IT IS SAFE AND RELIABLE FOR
CHILDREN OR ADULTS.

Be Careful What You Say.

In speaking of a person's faults,
Pray, don't forget your own;
Remember those in houses glass,
Should never throw a stone
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—who has not?
The old as well as young;
We may, perhaps, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure,
Ere I of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know;
Remember curses sometimes, like
Our chickens, "roost at home;"
Don't speak of other's faults until
We have none of our own.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson VII—August 12
THE DAY OF ATONEMENT.—Lev. 16: 1-16.

GOLDEN TEXT.—Without shedding
of blood is no remission.—Heb. 9: 22.

After the death of the two sons of
Aaron: Nabad and Abihu, recorded
in chap. 10.

Speak unto Aaron... that he
come not at all times into the holy
place within the veil. He must not
enter the Holy of Holies, but only
on the Day of Atonement and in
the manner prescribed in this chapter.
That he die not: as did his
sons, for offering strange fire. Thus
shall Aaron come: that is, by means
of the offerings and ceremonies
which follow.

Teachings. (1). We are to obey
God's commands exactly, whether
we understand all the reasons for
them or not. (2). It is dangerous
to character, to good morals, to the
community, to be irreverent or
thoughtless in the house of God.

THE DAY OF ATONEMENT.—This
was the annual fast day of the
Israelites, the only day of humiliation
prescribed by the Mosaic ritual,
all the other annual public days being
festivals and joyous. This fast day
was observed on the 10th day
of Tisri, the first month of the civil
year, and seventh of the sacred year.
Tisri covered parts of our September
and October and hence the 10th
would be about the first of our
October. It was kept as a most
solemn sabbath and fast. Its ceremonies
signified the public humiliation
of the people for all the sins of
the past year, and the remission of
those sins by the atonement which
the high priest made within the
veil, whither he entered on this day
only.

THE SCENE OF THE SERVICE
was centred about the Holy of Holies.
The Holy of Holies itself was a perfect
cube of 10 cubits (15 feet), thus
bearing on all its dimensions the
symbol of completeness. It contained
only the ark of the covenant,
with the tables of the law within it,
and upon it the mercy-seat with the
cherubim. Here God specially
manifested himself in the Shekinah
(ver. 2). All these things were
symbolical, and spoke to the people
of heaven and holiness, the loving-
kindness and forgiving mercy, as
well as the glory and power of God.

THE SERVICES OF THE DAY OF
ATONEMENT.—Vers. 3-16. Of so
much sacredness was this solemnity
regarded, that the people began
their preparation for it seven days
before, by removing the high priest
from his own house to a chamber in
the temple (after the temple was
built), lest he should contract such a
pollution from any of his family,
as might incur a seven days' uncleanliness, and thereby unfit him
for performing his duties. A part
of each day the elders or the representatives
of the Sanhedrim read
and expounded to him the ordinances
contained in this chapter;
which he had to practise in their
presence, so as to make sure that
he could rightly perform all the
ceremonies. This continued during
the whole night previous to the Day
of Atonement. He read the Books
of Job, Daniel, Ezra, and Chronicles.
When the first dawn of morning was
announced, the high priest put off
his ordinary dress, bathed, put on
his rich golden vestments, and proceeded
to perform all the principal
parts of the ordinary morning service.
In a conspicuous place he
stood to give his benediction in full
sight of the gathered people. When
he had finished the morning sacrifice
he washed his hands and feet a
second time. He then retired to a
particular chamber of the temple,

and proceeded to strip himself of his
rich habiliments, to bathe himself,
and to put on his plain white linen
vestments, the same dress as that
worn by the common priests, except
that he had the sacerdotal mitre on
his head. Thus attired, he proceeded
to the work of sacrifice. Linen
girdle: of plain white, instead of
the variegated one usually worn by
priests. Mitre: head-dress, turban.
The white linen dress of the high
priest was intended to symbolize
purity and brightness, especially of
the one perfect Mediator who, as
the true High Priest, being holy,
innocent, unspotted, and separate
from sinners, entered once by his
own blood into the holy place.

With a young bullock for a sin
offering: which had to be of second
year (see Ex. 29: 1), and which the
high priest had to buy with his own
money. It was to be his own property
because the victim was to
expiate his own sins, since he, like
the meanest sinner, required divine
mercy and forgiveness, though, owing
to his high office, he had to
bring a more costly sacrifice. And
Aaron shall offer his bullock: He
laid both hands upon the head of
the bullock and confessed as follows:
O Lord, I have sinned, done
perversely, and transgressed before
thee, I and my house. I beseech
thee, O Lord, expiate the sins, perversities,
and transgressions where-
by I have sinned, done perversely,
and transgressed, I and my house,
as it is written in the law of Moses,
thy servant, saying (Lev. 16: 30),
For in this day he will expiate for
you, to purge you from all your sins
before the Lord, that ye may be
clean. And he shall take of the con-
gregation: at the public expense.
Two kids of the goats. They were
to be alike in looks, size, and value.
The two together were really one
sacrifice. Present them... at the
door of the tabernacle: near the wor-
shippers. Before the Lord. The
two goats were presented with their
faces to the west, where the Holy
of Holies was. And Aaron shall
cast lots. In the urn were two lots of
the same shape, size, and material,
the one bearing the inscription "For
Jehovah," the other, "For Azazel"
(scapegoat). The high priest shook
the urn, thrust his hands into it,
drew the lots, laying one on the head
of each goat.

The Sacrifice of the High Priest's
Sin Offering (vers. 11-14). The
high priest once more returned to-
wards the sanctuary, and a second
time laid his hands on the bullock,
to confess over him not only, as be-
fore, his own and his household's
sins, but also those of the priest-
hood. Then the high priest killed
the bullock, and caught up his
blood in a vessel and gave it to an
attendant. Advancing to the altar
of burnt offering, he filled the censer
with burning coals, and then ranged
a handful of frankincense in the
dish, and entered the Holy Place.
The curtain of the Holy of Holies
was folded back, and the high priest
stood alone in the awful gloom of
the holiest of all, only lit up by the
red glow of the coals in the priest's
censer. He now threw the incense
on the coals, and waited till the
smoke had filled the Most Holy
Place. Retreating backwards, he
prayed for the people. While the
incense was offering in the Most
Holy Place, the people withdrew
from proximity to it, and worshipped
in silence. At last the high
priest emerged from the sanctuary,
took the vessel of bullock's blood,
and re-entering the Most Holy
Place, sprinkled the blood upon and
before the mercy-seat.

Teachings. (1). If sins are to be
forgiven, they must first be confessed;
confessed particularly, and not
in general terms. (2). The best of
people, those highest in Christian
service, are imperfect and sinful,
and need confession and forgiveness.
(3). The officers and teachers of
religion must first be cleansed, must
first experience the blessings of
atonement love, before they are fitted
to help save their fellow-men. (4).
Sin must be a terrible, all-pervasive
evil to require so much to save us
from it.

The Atonement for the Sins of
the People. The two scapegoats
exhibit the two aspects of atone-
ment, the one the divine side, the
atonement making it possible for
God to forgive sins without con-
tradicting his own nature the other
side being the actual forgiveness of
sins and its removal from the heart
and nation. The goat upon which
the Lord's lot fell: the one which
was to be slain as an atonement for
the sins of the people was sacrificed
to make atonement for the holy place
on account of the sinfulness of both
priests and worshippers, and because
of the uncleanness of the children of
Israel, and because of their trans-
gressions. This Symbolized the
Lamb of God, who made atonement
for the sins of the world. It was
the ground-work of the atonement.
Verse 10 records the statement of
what was to be done, the actual ful-
filment of which is recorded in the
verses which follow the lesson (vers.
20-23).

The Scapegoat. The word is re-

garded by many as a proper name
for "the utterly banished demon,"
the prince of evil spirits; and the
sin-laden goat was thus banished to
the desolate regions of the prince of
darkness. Others regard the word
as meaning complete separation, and
the sins represented by the scape-
goat were completely removed, even
"as far as the east is from the west."
The atonement had been made,
but the consciences of the
people were not yet free from a
sense of personal guilt and sin.
Their own personal guilt and sins
were now to be removed from them,
and that in a symbolical rite, at one
and the same time the most mysteri-
ous and the most significant of all.

While the other goat was being sac-
rificed, the scapegoat had been look-
ing eastward confronting the people,
waiting for the terrible load which
it was to carry away "unto a land
not inhabited." Laying both his
hands on the head of this goat, the
high-priest now confessed and plead-
ed: "O Lord, thy people, the house
of Israel, have transgressed; they
have rebelled; they have sinned be-
fore thee. I beseech thee now ab-
solve their transgressions, their
rebellion, and their sin that they
have sinned against thee, as it is
written in the law of Moses thy ser-
vant, that on this day he shall make
atonement for you to cleanse you
from all your sins, and ye shall be
cleansed." And while the prostrate
multitude worshipped at the name
of Jehovah, the high-priest turned
his face towards them as he uttered
the last words, "Ye shall be cleans-
ed." After the confession had
been made over the head of the
scapegoat, it was committed to the
charge of some person or persons,
previously chosen for the purpose,
and carried away into the wilder-
ness; where, as we should under-
stand (ver. 22), it was set at liberty.
The arrival of the goat in the wilder-
ness was telegraphed by the waving
of flags from station to station, till
a few minutes after its occurrence
it was known in the temple, and
whispered from ear to ear that "the
goat had borne upon him all their
iniquities unto a land not inhabited."

Concluding Services. After this
there were readings of the Scripture,
with prayers. The high-priest then
changed his linen garments for the
golden garments of his priesthood,
and offered sin offerings and burnt
offerings, and finally offered the
evening incense, on the golden altar,
and lit the lamps on the golden
candlestick.

Teachings. (1). The sinfulness
and guilt of the heart and life. (2).
The fact that an atonement has
been made is not enough; our sins
must be borne away. (3). Jesus
Christ our sacrifice has not only
made atonement for our sins, but
takes our sins away, removes our
sinful nature, remedies our sinful
life. (4). God is so merciful, and
his forgiveness so perfect, that our
past sins are removed forever from
his sight. Our sins and transgres-
sions he will remember no more.
They are utterly blotted out from
the book of his remembrance. (5).
In order to this, we must repent
and confess and forsake. (6). The
atonement is to lead us to see the
awful guilt of sin, and to repent as
in dust and ashes.

For Ambitious Boys.

A boy is something like a piece
of iron, which in its rough state,
isn't worth much, nor is it of very
much use; but the more processes
it is put through, the more valuable
it becomes. A bar of iron that is
worth only five dollars in its natural
state, is worth twelve dollars when
it is made into horseshoes; and
after it goes through the different
processes by which it is made into
needles, its value is increased to
\$350. Made into penknife blades,
it would be worth \$3,000, and into
watch-springs for watches, \$250,
000. Just think of that, boys; a
piece of iron, that is comparatively
worthless, can be developed into
such valuable material!

But the iron has to go through a
great deal of hammering and beat-
ing and rolling and pounding and
polishing; and so if you are to be-
come useful, educated men, you
must go through a long course of
study and training. The more
time you spend in hard study, the
better material you will make. The
iron doesn't have to go through half
so much to be made into horseshoes,
as it does to be converted into deli-
cate watch-springs; but think how
much less valuable it is! Which
would you rather be, horseshoe or
watch-spring? It depends on your-
selves. You can become whichever
you will. This is your time of pre-
paration for manhood. Don't think
that I would have you settle down
to hard study all the time, without
intervals for fun. Not a bit of it.
I like to see boys have a good time,
and I should be very sorry to see
you grow old before your time; but
you have ample opportunity for
study and play, too, and I don't
want you to neglect the former for
the sake of the latter.—Pittsburgh
Christian Advocate.

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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

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HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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John, and points East.

ARRIVE AT FREDERICTON.

9.25 A. M.—From Fredericton Junction,
St. John, and points East.

2.15 P. M.—From Fredericton Junction,
Vanceboro, Bangor, Portland, Bos-
ton, and points West; St. John, St.
Andrews, Houlton, and Woodstock,
and points North.

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