

# DON'T

Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearlina, used as directed on each package, saves time, labor, rubbing, wear and tear. Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearlina.

JAMES PYLE, New York. Sold Everywhere.

**CINCINNATI BELL FOUNDRY CO.**  
SUCCESSORS IN BUYER BELLS TO THE  
**BLUMBERG MANUFACTURING CO.**  
CATALOGUE WITH 1800 TESTIMONIALS  
BELL CHURCH SCHOOL FIRE ALARM  
No duty on Church Bells.  
A. ROBB & SONS, Amherst, N. S.,  
Agent for Maritime Provinces.

## COLORADO SHORT LINE

From ST. LOUIS via  
KANSAS CITY to Pueblo,  
Denver, Colorado Springs,  
Manitou, Pikes Peak,  
Salt Lake City, Ogden,  
and all other Resorts in  
Colorado and Utah. Very Low Round Trip  
Rates via this FAST MAIL ROUTE.

**BUCKEYE BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches,  
Schools, Fire Alarms, Pines, etc. FULLY  
GUARANTEED. Catalogue sent Free.  
VANDUZEN & TIFT, Cincinnati, O.

## For the People

**100 BARRELS**  
**CHOICE FAMILY FLOUR.**  
**ELY PERKINS.**

**500 BUSHELS**  
Prince Edward Island Black  
**SEED OATS.**

For sale low by  
**ELY PERKINS.**

**100 YARDS**  
**YELLOW OIL**  
CURES RHEUMATISM

**FREEMAN'S**  
**WORK POWDERS.**

Are pleasant to the eye, and  
do not irritate the skin.

**MILLS FOR SALE**

A VALUABLE GRIST MILL, situated on Burdett 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 shingle machine, with cutting off sawmill, 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.

WM. EVERETT,  
Burnt Land Brook, V. Co.

**GRATEFUL-COMFORTING.**  
**EPPE'S COCOA.**

**BREAKFAST.**

"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 fortisfied tables with a delicately flavored beverage which may save us many heavy 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."—*Dr. Cassell's Gazette.*

Made simply with boiling water or milk. Sold only in packets by grocers, labelled thus:  
JAMES EPPE & Co., Homeopathic Chemists, London, England.

**HAYING TOOLS**

**JUST RECEIVED**—A complete stock of Haying Tools. For sale at NEILL'S Hardware Store. Low—Wholesale and retail.

**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: that there might be no mistake about it. It cures Dysentery and Bowels, regulates the Stomach and Diarrhoea, 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.

**Example.**  
We scatter the seeds with careless hand,  
And dream we never shall see them more;  
But for a thousand years  
Their fruit appears,  
In weeds that mar the land,  
Or healthful store.

The deeds we do, the words we say,  
Into the still air they seem to fleet,  
We count them ever past;  
But they shall last;  
In the dread judgment they  
And we shall meet.

I charge thee by the years gone by,  
For the love's sake of brethren dear,  
Keep thou the one true way,  
In work and play,  
Lest in that world they cry  
Of woe thou hear.

—John Keble.

## The Sabbath-School.

### INTERNATIONAL LESSON.

**Third Quarter-Lesson 1.—July 1.**  
GOD'S COVENANT WITH ISRAEL.—  
Exodus 24: 1-12.

**GOLDEN TEXT.**—*I will be to them a God, and they shall be to me a people.*—Heb. 8: 10.

THE BOOK OF EXODUS.—Exodus means "the going out," "the departure." The book is so named because the departure of Israel from Egypt is the leading event recorded in it. Moses was probably the author. This is distinctly asserted by Moses himself (Ex. 24: 4), as well as by our Lord (Mark 12: 26; Luke 20: 37). It was composed probably during the latter part of the wanderings in the wilderness; that is, between 1491 and 1451 B. C.

THE BOOK OF THE COVENANT. Beginning with Exodus 20: 22 and continuing through the three following chapters (21-23), we have "a series of laws delivered by God to Moses immediately after the delivery of the Decalogue. This intermediate revelation appears to have been at once committed to writing, and in its written shape was known as the Book of the Covenant (ch. 24: 7), and regarded with special veneration. The Book of the Covenant appears to have been a practical application to daily life, for legal and governmental purposes, of the great moral principles of the ten commandments. This body of laws would bind them to God as their God, and test their spirit of obedience, and aid in training them to be the people of God.

A COVENANT MADE BETWEEN GOD AND HIS PEOPLE.—Vers. 1-8. And he (God) said unto Moses, This direction was given to Moses in the mount, where he had received the Book of the Covenants after which he went down to the people (ver. 3) to ratify the Covenant. Come up unto the Lord: upon Mt. Sinai. Aaron: Moses' older brother, afterwards the first high-priest. Nadab and Abihu: the two eldest of Aaron's sons. And seventy of the elders of Israel: of the older men, who were the heads of families, or otherwise recognized as leading men. And worship ye afar off. They were to ascend the mountain only to a certain height.

And Moses alone shall come near the Lord. As the most fitted to endure the wondrous presence and to receive the communications from God. But they shall not come nigh. Though nearer than the people. Neither shall the people go up with him. According to their own request (20: 18-21). It appears that while the body of the people stood at the foot of the mountain, Aaron and his two sons and the seventy elders went up probably about half way, and Moses went alone quite to the summit and entered the bright and fiery cloud which rested upon it.

And Moses came: from receiving the communications from God. And told the people all the words of the Lord. The foregoing laws and the ten commandments, together with the promises of special blessings in the event of their obedience. And all the judgments: laws, statutes. And all the people answered with one voice. Unanimously. All the words.... will we do. They accepted these as their laws, and God as their law-giver. Thus was the Nation of Israel begun by a covenant. God gives them laws, and promises them his care, guidance, and protection on condition of obedience. They promise to obey, and to accept God as their God, with supreme authority over them.

And Moses wrote all the words of the Lord: that there might be no mistake, and that it might be transmitted to posterity. And builded an altar under the hill: The altar as a representative of God, and the first party to his covenant; and the twelve pillars as the representatives of the twelve tribes of the people as the other party. And he sent young men: the Levitical priesthood had not yet been instituted. Which offered burnt offerings.... peace offerings. The burnt offerings were wholly consumed on the altar. The

Peace offerings were partly consumed by fire and partly eaten by the priests and the offerer. Burnt offerings were at once expiatory and signs of self-dedication. Peace offerings were indications of man's gratitude for mercies received.

And Moses took half of the blood, and put it in basins: for the purpose mentioned in ver. 8. And half of the blood he sprinkled on the altar: the representative of God, thereby denoting that he, on his part, engaged to be faithful in the covenant relation which he now condescended to assume.

And he took the book of the covenant: the one Moses had read to them. And they said. Thus the Book of the Covenant was twice read to them, and twice they solemnly agreed to obey these commands of God.

And Moses took the blood, and sprinkled it on the people. Not upon all the people, who numbered above two millions, but upon their leaders and representatives, the "elders" and other chief men, drawn up at the head of each tribe. This was the acceptance of the Covenant on the part of the people. Concerning all these words (Rev. Ver. margin): upon all these conditions.

The origin of bloody sacrifices is full of mystery, but there are certain hints in Dr. Trumbull's *The Blood Covenant* which throw light upon the subject. The blood was regarded as the very life, the inner personality. It was regarded as a means of infusing life into another by infusing the blood of a healthy person into one who was sick. The mutual transfusion of blood from one person to another by tasting each other's blood made them blood relations of the most intimate kind. They were one evermore. The blood of sacrifices was regarded as a substitute for their own blood. In the case before us we may see (1) the devotion of the life to God. (2) The receiving of life from God. (3) A mutual and everlasting compact and union of God with his people. (4) There is also the idea of atonement by the blood, i. e., by the life, which can be given only by the death of the victim. (5) There is in addition to these the oath of imprecation, as we have seen, where whosoever breaks the vows invokes his own destruction. (6) On the completion of the Covenant the people have access to God through their representatives.

THE COVENANT FOLLOWED BY THE VISION OF GOD.—Ver. 9-11. Then went up: into Mt. Sinai, as described in vers. 1 and 2. They went up to a certain point on the mountain side. Moses and Aaron, etc.: 74 persons in all. God desired to impress them with a sense of his awful majesty. They needed this glorious sight to strengthen their own faith; to enlarge their minds and their knowledge of God; to enable them to realize how great and glorious a God they had promised to serve and obey.

And they saw the God of Israel. As to what shape and form were seen nothing is said. It may be sufficient to say that this was a most resplendent display of the divine glory in that form in which the Shekinah usually appeared, the pillar of cloud and of fire. And under his feet as it were a paved work of a sapphire stone: Sapphire is of various colors—blue, red, yellow, and white. A paved work of sapphire is descriptive of a scene of matchless splendor. And as it were the body of heaven: the substance of heaven; the heaven itself for clearness. And upon the nobles.... he laid not his hands: By the "hand" of Jehovah "not being laid upon them" is doubtless meant that they received no harm from this amazing manifestation.—Also they saw God. The original word for "saw" here is a different word from that translated "saw" in the previous verse, as if that were intended to refer to the mere outward view. Here the verb is a term implied for the most part to prophetic vision, or that spiritual perception which was enjoyed by holy and inspired men when in a state of supernatural trance or ecstasy. And did eat and drink: while they saw God. This indicates that they were received into communion and friendship with God. They had this freedom before him. Their eating and drinking was symbolical of the privilege of every pious Israelite. It is symbolic of the privilege of Christians, in whom perfect love casts out fear.

THE WRITTEN LAW.—Ver. 12. Come up to me. After the sacrificial meal, the 74 persons engaged in it had descended into the plain of Er Rahab, and possibly spent some time there, before a second summons came to Moses.—Moses, before ascending, arranged with the elders that in his absence Aaron and Hur should have the direction of affairs, and decide all doubtful questions (ver. 14). He then went up the mountain, accompanied by part of the way by Joshua, who is

now spoken of as his "minister," or "attendant" (ver. 13). Joshua probably remained with him for six days, while Moses waited for a summons to enter the cloud. On the seventh day the summons came; and Moses, leaving Joshua, entered the cloud, and was hid from the sight of all men. And he there: abide there. He remained in the mount for forty days, receiving instructions from God. I will give thee tables of stone. The ten commandments, which had already been spoken, were to be given in a permanent form. Inscribed on stone, for greater durability, by the hand of God himself, they were thus authenticated and honored above the judicial or ceremonial parts of the law. And a law and commandments. It is probable that the ten commandments alone are spoken of, and that the meaning is, the tables of stone with the law, even the commandment. Which I have written. These words were not only spoken by the voice, but written by the finger, of God. The people needed the written law, in order to help them keep the covenant they had made with God. During the forty days on the Mount, Moses received the political and religious laws which were to form the people into a nation, and guide them to a successful and prosperous future.

### PRACTICAL HINTS.

There are some who live nearer to God than others, and have more intimate communion with him. It is for them to bring down to others the blessings they have received.

The Bible is our Book of the Covenant.

It is our reasonable service to consecrate ourselves to God, and to obey his will.

There is great advantage in a public profession of our allegiance to God. It confirms our resolves; it saves us from some temptations; it impresses our duty on our conscience; it gives power to our example; it gives honor to God.

God confirms his covenant with us, promising us great blessings for time and eternity if we will love and obey him.

The new covenant, like the old, must be confirmed by blood, the life, even of our Saviour Jesus Christ.

The new covenant, to save all who trust in Jesus, is better than the old covenant of works inasmuch as it does not lessen the works, but exalts them, and it gives a new heart and new life and new power. It is the law written in the heart.

To the wicked God seems surrounded with clouds and darkness and terror; to the obedient God reveals himself in peace and glory and beauty.

The pure in heart shall see God. To commune with God in friendship is the highest hope and joy and glory of men.

In consecration and communion with God even the commonest daily duties are sanctified and glorified.

### A Box on the Ear.

One of Browning's most beautiful and pathetic poems, and one intelligible to whomsoever runs, commemorates the act of an old Earl of Arundel, who, having struck his little child on the head, had the picture of himself and the child painted, the child, as he became in after years, imbecile from the effects of that blow. It would be well, we think, for every parent, and for all those having children on their hands, to commit these verses to memory, and to put the lesson in practice; for the injury done to children by the quick and careless box on the ear that is thought nothing of at the time is something incalculable. It is impossible to hit a tender child a blow upon so delicate an organ as the ear without doing an evil and unseen work, even when the blow is given with the flat and open hand. The action, it has been fully ascertained, has produced violent inflammations in the ear, and running discharges for years; blood has been known to follow it immediately; and when this has happened partial, and even total, deafness has been the consequence in many instances. Intercranial difficulties of a dangerous type are not at all rare either as the result of these admonitions. Idiocy has been traced to them; and in more than one case of those surgically examined it has been found that fatal brain disease has followed a box on the ear.—*Harvard's Bazar.*

A HINT TO YOUNG PEOPLE.—Did you ever see boys or girls eat fast, slam doors, rush through a room, talk loud, swing their arms, shake their shoulders, bow as stiffly as if they were ramrods, or act as loose jointed as a jumping-jack, never offer older people a seat, make up faces, say careless things, and use bad grammar and slang? This is the kind of boys and girls that sometimes stand before a looking-glass, and wonder why they are not invited into society.

## PUBLIC NOTICE.

### MAILS CLOSING, CITY TIME.

UNTIL further notice, Mails will close as follows:—For St. John, St. Stephen, St. Andrews, Woodstock, Grand Falls, the United States, and all points west, at 6 a. m. A Mail, including the above places, will also be made up at 11.15 a. m.

For St. John, Newcastle Chatham, Nova Scotia, P. E. Island, Ontario, Quebec, Manitoba, etc., etc., at 3 p. m.

**English Mails**  
will close every MONDAY night, via New York, at 8.30 p. m., and every WEDNESDAY, via Rimouski, at 2.45 p. m.

Hotel and Street Letter Boxes will be served at 2.30 p. m., and 10.30 p. m.

P. McPEAKE, Postmaster.

POST OFFICE, FREDERICTON, June 1st, 1888.

## Notice of Sale.

To Albert W. Smith of the Parish of Queensbury, in the County of York, Farmer and Martha his wife, and all others whom it may concern:

NOTICE is hereby given that by virtue of a Power of Sale, contained in an Indenture of Mortgage, dated the first day of October, in the year of our Lord one thousand eight hundred and eighty-four, made between Albert W. Smith, therein described as of the Parish of Queensbury in the County of York, Farmer and Martha his wife of the first part, and the undersigned of the second part, registered in Book X of the York County Records, pages 330, 331 and 332, there will, for the purpose of satisfying the moneys secured by the said Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phoenix Square, in the City of Fredericton, in the County of York, on the seventh day of July next at twelve o'clock, noon, the Lands and Premises mentioned and described in the said Indenture of Mortgage, as follows:—"All that certain piece or parcel of Land, situate, lying and being in the Parish of Queensbury, County of York and Province of New Brunswick, and bounded as follows: On the South, "side by land owned by George Fleming, "on the West side by land owned by "James Roach and George Gunter, on the "North side by land owned by Jessie "Christie, on the East by land owned by "the New Brunswick and Nova Scotia "Land Company (formerly owned by "William Moore) being Lot No. 5, containing 114 acres, one rood and 28 perches, being the Land deeded to the said Smith by Indenture, dated July 12th "A. D. 1884, and Registered in Book X "of the York County Records, pages 594 "and 595," together with the buildings and improvements thereon and appurtenances to same belonging."

Dated this 31st day of May, A. D. 1888.

MELINDA V. FERNINGTON, Mortgagee.

J. A. & W. VANWART, Solicitors for Mortgagees.

## CHASE & SANBORN'S

### COFFEES,

Dingman's Electric Soap.  
Autumn Leaf Soap.  
Benson's Prepared Corn Starch.  
Pure Gold Paste Blacking.  
Rising Sun Stove Polish.  
Brown and Straw Wrapping Papers.  
Pure Gold Flavoring Essences.  
Brooms, Pails, Tubs, &c.  
"Latherine."  
Royal Yeast Cakes.  
Royal Baking Powder.

—FOR SALE BY—

## A. F. Randolph & Son

Fredericton, June 13.

### BEST ON EARTH

## SURPRISE SOAP

THE GREAT SELF WASHER TRY IT

Send 25 Cents or 50 Cents for a box of Surprise Soap. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.

For the healthful and pleasant use of the family. For the healthful and pleasant use of the family. For the healthful and pleasant use of the family.