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"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va. "I suffered from

Nervous Prostration.

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 89 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla." - Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: 'After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health

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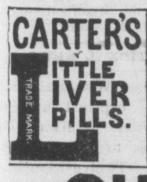
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The True Refuge.

[A successful minister in England died from the effects of that terrible disease, cancer. One day, after his daughter had made him comfortable by placing three pillows under his head, a friend called and inquired: "How are you to-day, Mr. Parsons?" "Very comfortable, indeed. See! I lie on th ee pillows. They remind me of ting h's hand on the undermost one, he said: "This is the pillow of God's infinite power; the second is the pillow of God's infinite wisdom; the third and top one is the pillow of Gcd's infinite love in Jesus Christ. 'The eternal God is thy refuge, and underneath are the everlasting arms.'"]

to Moses' prayer.

first assembly to march upon Pales

doubt. This we are required to do;

but is this a thing possible to be

God's mercies are not always re-

people, or deprive them of needed

blessings, because the leaders sinned.

Moses.—Vers. 12, 13. Because ye

believed me not, to sanctify me.

glorify me in the eyes of this people.

want of faith, which was the root of

all his other failures on this cccasion.

From want of faith came irritation

and anger, an abullition of passion

unworthy of God's choicest leader,

whose representative he was.

These feelings of Moses misrepre-

sented the loving-kindness and ten-

tress. It was a sin of the tongue

youth, when he smole the Egyptian.

and hence they deserve more con-

all drink the same spiritual drink;

Rock that followed them: and that

Rock was Christ." This verse refers

either to the smitten rock of Ex. 17,

Some think that the smitten rock

rolled after the Israelites; and

rock followed them. But the rock

attended the Israelites in their

The Dry and Thirsty Land of the

Soul. This world can never satisfy

the longings and thirsts of the soul.

PRACTICAL HINTS.

diank.

life and heaven.

The Sin of Moses was therefore a

THE SIN AND PUNISHMENT OF

Hast thou within a care so deep, It chases from the eye-lids sleep? To thy Redeemer take that care, And change anxiety to prayer.

Hast thou a hope, with which thy heart Would almost feel it death to part? Entreat thy Gcd that hope to crown, Or give thee strength to lay it down.

Whate'er the care that breaks thy rest, Whate'er the wish that swells thy breast, Spread before God that wish, that care, And change anxiety to prayer,

-Exchange.

INTERNATIONAL LESSON

The Sabbath-School.

Third Quarter-Lesson XII,-Sept. 16 THE SMITTEN ROCK.—Num. 20: 1.

GOLDEN TEXT .- They drank of that saints. God would not destroy the spiritual Rock that followed them, and that Rock was Christ.—1 Cor. 10:4.

THE DRY AND THIRSTY LAND .-Vers. 1.5. 1. Then: after an interval of nearly 38 years, during which Kadesh was probably their central neucleus or rendezvous. They would naturally change their locality from time to time. Meantime they are not to be conceived as dwelling, in their intervals of repose, in a compact c mp, which the nature of the country forbade to such an immense multitude. Came the children of Israel, even the whole congregation. However they had hitherto become separated into roaming or straggling detachments, yet now they all came in one solid, compact mass. Bush. Into the desert of Zin. The place of encamp ment was no doubt adjacent to the spring of Kadesh. In the first month: Abib, or Nisan. This, was the last year of Israel's sojourn in the wilderness, and during the course of it Miriam, Aaron, and Moses all died. And the people abode in Kadesh. The time of their stay in this place it appears, was to the land which I have given them. about four months. And Miriam: Moses' older sister, who it is supposed watched the infant Moses by the Nile. As she must have been 11 or 12 years old at that time, and Moses was now 119 years old (for he died aged 120, eleven months after), Miriam must have been about 130 years old at her death.

And there was no water for the congregation. There were large, natural springs at Kadesh, but the supply was insufficient for so great a multitude; And they gathered themselves against Moses: rebelling against his authority.

Seeming Grounds for Complaint. They were actually suffering now as they assembled for a new start.

The Unreasonableness of the Complaint. Moses was acting under the guidance of a wise and good God. It was God's doing rather than Moses. Their complaints and rebellion for they drank of that spiritual showed that they needed the dis cipline. They should have prayed instead of grumbling. They should have remembered all the wonderful deliverances of the past. No great good comes to men without some incidental evils, which are both the fruit of our imperfections, and necessary on account of them.

And the people chode with Moses Died when our brethren died: referring to those who died in the rebellion of Korah.

Into this wilderness: "a land of deserts and of pits. Come up out of Egypt. The contrast with what they had heard, or in some cases have even remembered, of Egypt was very great.

THE PRAYER.—Ver. 6. And Moses and Aaron went, etc. Instead of turning upon the peop'e in a recriminating tone, and denounce ing divine judgments against them, they have immediate recourse to the appointed meeting place, where the the consciousness of these thirsts, Lord was to be sought, and there humbly prostrate themselves before his face. Fell upon their faces: the cutward expression of their inward

feelings. The Bib'e is full of examples and of invitations to take our troubles to God. God's wonderful goodness knowledge; for happiness; for and glory is shown in his being the hearer and answerer of prayer. The glory of the Lord appeared: A token that God heard. A manifestation to the people that he was on the side of Moses and would de-

fend him. WATER FROM THE ROCK .- Vers. 7-11. Take the rod: that with wheat; one Eureka cleanser, and one good uckwheat cleanser. Also one Connel been wrought. This rod, was naturally laid up in the tabernacle, The proprietor is not in good health, and and is accordingly (ver. 9) described now as taken by Moses "from be- times of trial, of discouragement, of out of five cents would defraud the fore the Lord." Speak ye unto the suffering.

exists at Kadesh a large single m: ss not murmur, but go to that God or small hill of solid rock. It is the who has helped us many times in only visible naked rock in the whole | the past. district, and from it still flows an Discouraged people magnify the

abundant stream. Moses was to evils of the present and the blessspeak, not to smite. If he had only | ings of the past. If the Israelites governed his tongue, he would have cou'd have gone back to Egypt as the pillows on which my soul lies." Put- saved himself great trouble. And they desired, they would have comthou shalt bring forth to them water | plained more bitterly than they did out of the rock. Here was the answer | at this time.

We are often helped by unexpect Hear now, ye rebels. These words ed people, in unexpected places. mark the first sin of the brothers. know there is a rock immediately They were to address the cliff and ahead of me; but God can me't i not the people. But here, at their into a river.

Prayer is the true refuge in the tine, they seemed to possess all the hour of trouble. But they can best ished for their sins. Moreover, quent communion with God in daily your advantage to try Pearline. Moses and Aaron had been slander life. ed and abused, and their authority

There are imperfections in the was set at nought; and their anger | best of saints.

The Bible does not hesitate to rehad, hence, the element of personal resentment. Must we fetch you cord them. For if all the ancient water out of this rock an expression | saints were represented as perfect, of impatience, as if they hated to do modern saints would have little such a thing for so ill-deserving a hope.

The imperfections of good men people, or (2) an expression of dishonor God and his cause.

Therefore good men are severely punished for their faults. The pun-He smote the rock twice: when he ishment being largely that they are was commanded to speak only. not permitted to accomplish what And the water came out abundantly. they would for the kingdom of God. The source of wrong words, of

pressed by the infirmities of his anger, and impatience, is unbelief. Rules for using Books.

> Never hold a book near a fire. Never drop a book upon the floor. Never turn leaves without the

That is, ye have not believed in me thumb. with that practical faith which Never turn down the corners of would have led you to honor and leaves.

> Never touch a book with damp or soiled hands.

Always keep your place with a a thin book-mark.

Always place a large book upon a table before opening it. and which thus dishonored God

Always turn leaves from the top with the middle or forefinger.

Never pull a book from a shelf by the binding at the top, by the der mercies of God toward his people who err in the time of their dis-

Never touch a book with a damp (Ps. 106: 33) and of act. It was cloth, nor with a sponge in any an outburst of his old hot blood of form.

Never place another book or any-The sin was greater because it thing else upon the leaves of an open was the sin of an almost perfect | book man, who had lived in communion Never rub dust from books, but

with God. But the provocation al- brush it off with a soft, dry cloth or so was very great. Therefore ye duster. shall not bring this congregation in-Never close a book with a pencil,

a pad of paper or anything else be-The sins of those who stand in high positions are more conspicuous and Never open a book farther than Royal Yeast cakes. misleading than the sins of others, to bring both sides of the cover into Royal Baking Powder.

the same nane. spicuous and severe rebuke. Moses Always open a large book from was 119 years old, and his age, rather than the need of more mili- the middle, and never from the ends tary genius, rendered a new man or cover.

To avoid injuring the leaves of This is the water of Meribah: i. e., books never put a pencil mark in a strife. Because the children of library book.

Israel strove. The name did not Always keep your books out of arise from the sin of Moses and the reach of small children, and in a Aaron, but from that of the people. clean dry place. And he (the Lord) was sanctified in

Always keep any neatly bound, them: the Lord was shown to be borrowed book covered with paper holy, opposed to all sin, in all places while in your possession. and in all degress, by this signal punishment of his most beloved ser-Never attempt to dry a book ac-

cidentally wet by a fire, but wipe NEW TESTAMENT LIGHT .- In 1 off the moisture with a soft, dry Cor. 10:4, it is said: "And did cloth. Never write upon a paper laid

apon the leaves of an open book, as the pencil or pen point will either cratch or cut the book leaves. thirty-nine years before, or to this Never lend a borrowed book, but

occasion. The same truth applies return it as soon as you are through with it, so that the owner may not How did the Rock follow them? | be deprived of its use. Never cut the leaves of a book or magazine with a sharp knife, as

others, that the waters from the the edge is sure to run into the print, nor with the finger, but with that followed them was Christ. The paper-cutter or ordinary table Logos, the manifested Jehovah, who knife Never hold a small book with the journey, was the Son of God who assumed our nature, and was the

thumb pressed into the binding at Christ. It was he who supplied the lower back, but hold it with the their wants. He was to them the thumb and little finger upon the fountain of living waters. He was leaves and three fingers upon the the spiritual Rock of which they back.

A Candidate's Blunder.

Some years ago, a young aspirant

for office in Iowa, drove to a hotel, Every person comes at times into alighted, and engaged a room. He desired his trunk taken to his and that all worldly things are but room; and seeing a man passing " vanity and vexation of spirit," so whom he supposed to be the porter, far as satisfying them is concerned. he imperiously ordered him to take Men thirst for forgiveness; for a it up. The porter charged him 25 new life and heart; for a worthy cents, which he paid with a plugged object and aim of life; with a noble quarter, worth 20 cents. He then ambition, a longing for more; for said, "You know Governor Grimes?" power; for the communion of saints, to him, and tell him I wish an in-"O yes, sir!" "Well, take my card for sympathy and love; for eternal terview at his earliest convenience.' "I am Governor Grimes," said the sup-Christ the Rock, whence flow the posed porter, "at your service, living waters. Jesus satisfies every sir." "You-I-that is, my dear longing of the soul. The waters sir, I beg a thousand pardons!" that flow from his cross are living, 'None needed at all, sir," said the fresh, vivifying, abundant. As Governor. "I was rather favormany-sided as is man's nature, so ably impressed with your letter, and many-sided is the religion of Christ. had thought you well suited for the office specified; but, sir, any man Every life is varied. It has who would swindle a working-man public treasury if he had opportun rock before their eyes. There still When these times come we should ity. Good evening, sir."

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11.30 A. M.-For Fredericton Junction, St. John and points East. 3.50 P. M .- For Fredericton Junction, St. John, and points East.

ARRIVE AT FREDERICTON. 9.25 A. M.-From Fredericton Junction,

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