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## Sixty Years Ago.

## BY MUNSON. The good old man was in his "study,"

Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting,

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ELY PERKINS

Deep'y engaged in solumn thought-To learn the meaning of God's seers, And what their many symbols taught. About two hours' time he needed To preach a sermon in those days,

And so explain for ordination That we might understand "God's ways.

Election was his favorite theme-In every sermon it was preached-That "by the elect and them alone A heavenly mansion would be reache<sup>4</sup>

Those not elect were not taught That they could love and serve the Lord, For such poor souls the light shone not In all God's holy, blessed word.

The saved were just the "chosen few," For whom the Saviour lived and died; The "few" God gave to his own Son When justice he had satisfied.

His heart was right, but creed was wrong And creed was mighty in that day ; It taught that non-elected souls Would not be helped to praise or pray.

His heart was honest and sincere, And ever overflowed with love ; faith, While seeking blessings from above. If that good man had lived to-day, Instead of sixty years ago, He would not preach as he did then-That God dooms man to endless woe ! He would now preach a risen Christ For the whole family of man,

Exhorting all the Lord to seek And find salvation while they can.

The Sabbath-School.

INTERNATIONAL LESSON.

## RELIGIOUS INTELLIGENCER.

panions. Distributed information religious and sacrificial observances lected in Jerusalem.

company held out as reward to well- Four huge golden candelabra were conducted youth.

place in all generations. Testified | world" (John 8:12). the reverence of the people for the

temple and its sacred contents. cultural or working year.

after the great day of atonement. and trumpets. The rejoicing was The feast of tabernacles. Booibs, so great that the Rabbis used to say huts, or sheds : those used at the that he who had never been present festival were constructed of boards, at this ceremony, and at the other Dingman's Electric Soap. and covered with boughs. These similar ceremonies by which this Autumn Leaf Soap. huts, when the festival was celebrat- feast was distinguished, did not Benson's Prepared Corn Starch. ed in Jerusalem, were constructed know what rejoicing meant. The Pure Gold Paste Blacking. in the courts of houses, on the roofs, return was so timed that they should Rising Sun Stove Polish. in the court of the temple, in the arrive just as they were laying the Brown and Straw Wrapping street of the Water Gate, and in pieces of the sacrifice on the great the street of the gate of Ephraim. altar of burnt-offering, toward the (ver. 40; Neh. 8: 15, 16). The close of the ordinary morning-sacri- Pure Gold Flavoring Essences. trees were emblematical. The thick fice service. The water from the Brooms, Pails, Tubs, &c. shady trees, suggested the protection golden pitcher was poured upon the "Latherine." and shelter of the covenant of God. altar. Immediately the great Royal Yeast akes. The "palm" was an emblem of "Hallel," consisting of Psalms 113- Royal Baking Powder. THE GREAT FEASTS OF THE JEWS. victory (Rev. 7:9). The "willows 118, was chanted antiphonally, or, of the brook" represented the thriv- rather, with responses, to the ac-2. The Feast of the New Moon, ing condition of the happy (Isa. 44: companiment of the flute. As the to announce the beginning of the 4). The olive was a symbol of peace Levites intoned the first line of each psalm, the people repeated it; (see Neh. 8 : 15). For seven days unto the Lord. while to each of the other lines they the Feast of Trumpets. This feast All these seven days "all that are responded by Hallelu Yah ("Praise marked the beginning of the new Israelites born shall dwell in ye the Lord"). At the close, they booths' (ver. 42). It was followed shook towards the altar the Lulabh 4. The Sabbatical Year (every (ver. 36) by a holy day, the eighth, (branches) which they held in their hands, as if with this token of the to be kept most religiously. 5. The Year of Jubilee (every On the first day shall be a holy past to express the reality and cause convocation. The assembling of the of their praise, and to remind God people for solemn and joyous wor- of his promises. It was in an in-The Three Great Annual Festi- ship, both at the national sanctuary terval of sile ce after this that vals. At each of which all the men and in the cities and villages Jesus craed out, "If any man thirst were required to present themselves throughout the land. Ye shall do let him come unto me and drink." no servile work : literally, work of TEACHINGS (F THIS FESTIVAL.-(I.) The Feast of the Passover, be- labor. Works of necessity and Vers. 43, 44 (1). That your genginning on the 14th day of Nisan mercy are of course not prohibited. erations may know, etc. They are which was the first month of the The first day of the year did not al- reminded of the deliverance from sacred year, and corresponds as to ways come upon a Sabbath, but it Egypt, of their small and poor betime with our Good Friday and was to be kept as a day of rest, like ginnings, of the wilderness in con-Easter. The fifteenth day was, a Sabbath, but not quite so strictly. trast with the land flowing with strictly speaking, the Feast of the Seven days ye shall offer an offer- milk and honey. God's goodness Passover. The seven days follow- ing made by fire. The burnt-offer- and power gave them their land and ing this were to be observed as the ings of the Feast of Tabernacles their prosperity. He was a God Feast of Unleavened Bread, during were by far more numerous than worthy of their love and trust. which it was unlawful to use bread those of any other festival. There (2). The consciousness of dependwere offered on each day two rams, ence on God, ever present with (11.) The Feast of Pentecost, held 14 lambs, and a kid for a sin-offer- them, was of great value in helping on the 50th day after the Passover; ing. But what was most peculiar then to be obedient, loving, worby which time the grain harvest was the arrangement of the sacri- shipful, moral. had been gathered. Hence it was fices of bullocks, in all amounting (3). There is great value in excalled the Feast of the First Fruits, to 70. 13 were offered on the first pressing our thanksgiving to God, and Pentecost, which means the day, 12 on the second, 11 on the indeepening the feeling of gratitude. third, and so on, reducing the num- (4). Religion is naturally joyous, (III). The Feast of Tabernacles, ber by one each day till the seventh, awakens the glad and peaceful feelwhen seven bullocks only were offer- ings, dissipates gloom, favors pure The festivals were arranged so as ed. When the Feast of Tabernacles festivity and social joys. to interfere as little as possible with fell on a sabbatical year, portions (5). The religious element should the industry and convenience of the of the law were read each day in pervade all our social recreations. public to men, women, children, It is never safe to go where religion Teachings. (1). "The three great and strangers. Whilst these sacri- is excluded. feasts represent the beginning, the fices were being offered up, the (6). Every person should take progress, and the triumphant close Levites chanted the festive Hallei such social recreations. By them of a godly life." (2). The first of (Psalms), as on the feasts of Pass- energy is increased, knowledge is the three great annual feasts spoke, over and Pentecost. Each of the enlarged, the sympathies are widenin the presentation of the first sheaf, 70 bullocks was accompanied by an ed, the spirit is uplifted. of the founding of the Church; the abundant oblation and drink-offer- (7). Life is a pilgrimage. We second of its harvesting, when the ing; and as the number of bullocks should live conscious that we are Church in the present state should diminished daily, so also did the pilgrims and strangers, waiting and be presented as two leavened wave- number of oblations and drink offer- preparing for the joyouz going loaves (the mixture of good and ings. It is a solemn assembly. The home.

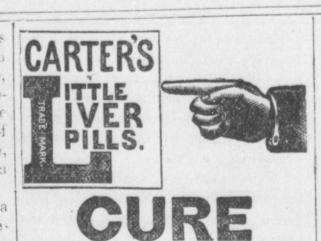
through the country at a time when of the festival. Also : the word in the transmission of news was slow the original is not only connective, and imperfect. Enlarged the gener- but also emphatic, surely. A sab al stock of knowledge by bringing bath (Rev. Ver., solemn rest) : the many minds, and great variety of | word thus rendered is a variation of taste, together. Spread before the the one usually rendered sabbath, eyes of the nation the wonders col and means a little Sabbath, or a day of sabbatical rest. Moral effects. The young looking | Boughs (Rev. Ver., fruits): a

forward to, the aged looking back f uit in the left hard, and brancheupon, and all talking about past or in the right. On the eve of the future pilgrimages to the city of the second day, or what is called the great King. Education, thus, of lesser festival, and on each of the memory and hope and desire. In- five succeeding nights, was celebratfluence of this on the habits of the ed the "rejoicing of the water drawpeople. The promise of bearing ing" in the court of the temple.

lighted in the centre of the court, Religious effects. Preserved the and the light emanating from them religious faith of the nation and re- was visible to the whole city. It is stimulate the liver and regulate the bowels. ligious unity among the people. supposed that on the last evening Constantly reminded the people of of the festival, when the splendid the divinely wrought deliverances light of this grand illumination was of the past. Promoted gratitude to cease, Christ called attention to and trust. This God their dwelling- himself, "I am the light of the

great day of the feast, the people, THE FEAST OF TABERNACLES. with the Paradise apple (a species Thanksgiving Day. The fifteenth of citron) in their left hands and day of this seventh month : at full branches in their right, march to His earnest prayers seemed "mixed with moon. The fifteenth began with the sound of music, in a procession sunset on the fourteenth, according headed by a priest who bore a to the ancient mode of reckoning golden pitcher, to draw water from time (ver. 32). The seventh month: the fountain of Siloam south of the of the sacred year, but the beginning temple. Here the priest filled from of the civil year. It closed not only this fountain the golden pitcher, the sacred cycle, but also the agri- and brought it back into the court of the temple amid the shouts of the

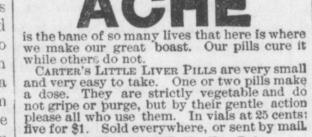
This festival was held five days multitude and the sound of cymbals



Sick Headache and relieve all the troubles incident to a bilious state of the system, such as

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach

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 Early in the morning of the last they will not be willing to do without them. But after all sick head



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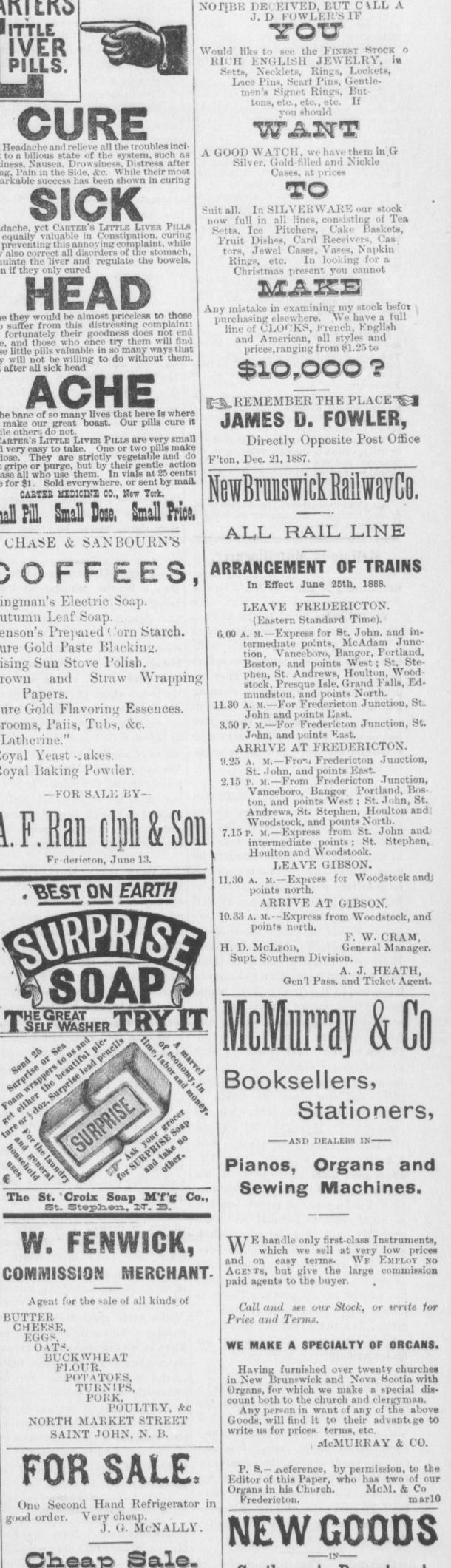
CHEESE,

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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 run of stones-one wheat and one buckwheat; one Eureka cleanser, and one good uckwheat cleanser. Also one Connel shingle machine, with 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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aws which govern the operations of digestion and nutrition, and by a careful applita'ion of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us " any heavy dectors' 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 forti-fied with pure blood and a properly nourished frame."-Civil Service Gazette.

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PER. S. S. "HIBERNIAN"

Third Quarter-Lesson VIII.-Aug. 19. THE FEAST OF TABERNACLES .- Lev. 23:33.44.

GOLDEN TEXT. - The voice of rejoicing and salvation is in the tabernacles of the righteous.-Ps. 118:15.

1. The weekly Sabbat'ı.

new month. 3. The Sabbatical Month and

cival year.

seventh year).

fiftieth year.) 6. The Day of Atonement.

t the sanctuary.

made with leaven.

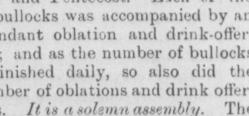
"Fiftieth."

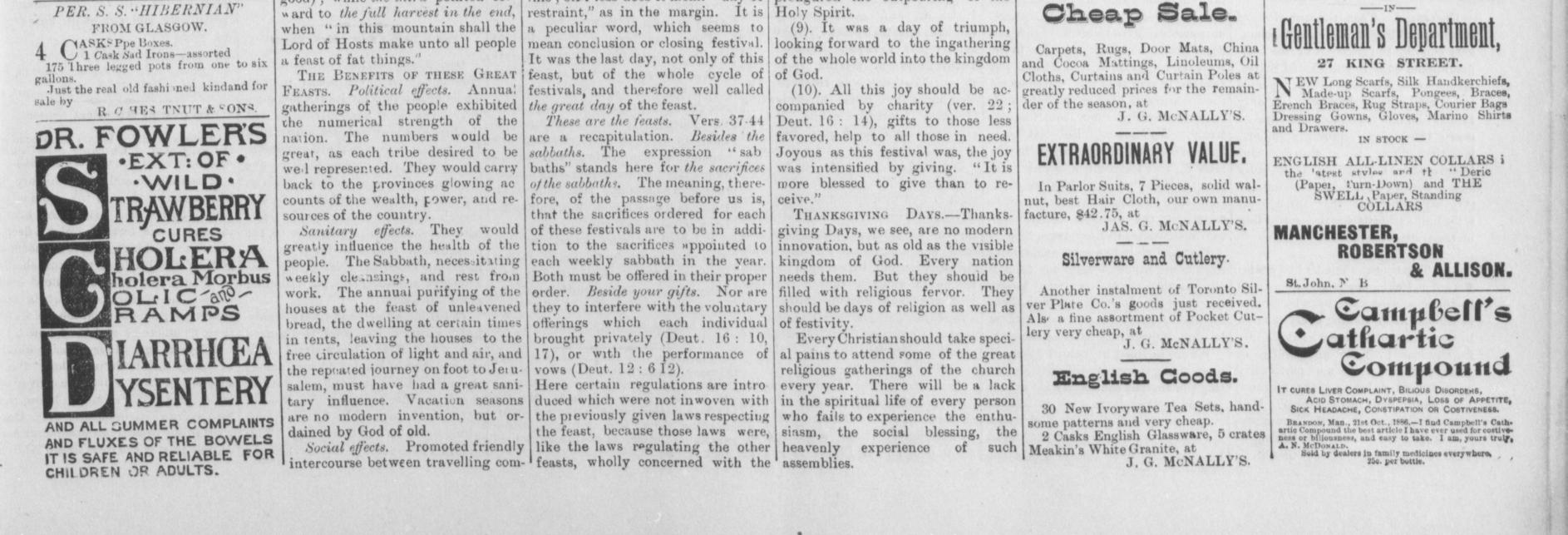
which we study to-day.

people.

good); while the third pointed for- this; still less does it mean "day of prefigured the outpouring of the

evil, with thanksgiving for the word in the original hardly means (8). The drawing of the water





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Store.