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Prince and Peasant, the Millionaire and Day Laborer, by their common use of this remedy, attest the world-wide reputation of Ayer's Pills. Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also for Rheumatism, Jaundice, and Scourge. They are sugar-coated; contain no calomel; are prompt, but mild, in operation; and, therefore, the very best medicine for Family Use, as well as for Travelers and Tourists.

"I have derived great relief from Ayer's Pills. Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"Ayer's Pills have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afford greater relief than any other medicine I ever tried."—T. F. Adams, Holly Springs, Texas.

"I have used Ayer's Pills for a number of years, and have never found any equal to them for giving me an appetite and imparting energy and strength to the system. I always keep them in the house."—R. D. Jackson, Wilmington, Del.

"Two boxes of Ayer's Pills cured me of severe

Headache,

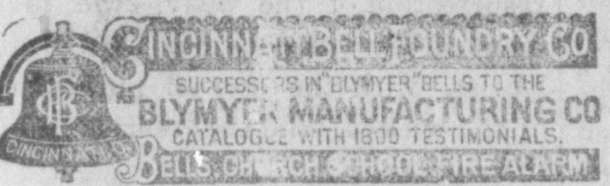
from which I was long a sufferer."—Emma Keyes, Hubbardston, Mass.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"Ayer's Pills are in general demand among our customers. Our sales of them exceed those of all other pills combined. We have never known them fail to give entire satisfaction."—Wright & Hannelly, San Diego, Texas.

Ayer's Pills,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.



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Runs Easy NO BACKACHE

BY ONE MAN. Greatly improved. Also TOOL

for filing saws whereby those least experienced can

not make a mistake. Send for full particulars. 24

others, for common cross-cut saws, by mail \$2.00. Run

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burn wood and all interested in the timber business to

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selling tool now on earth. First order from your vicinity

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St. Canal Street, Chicago, U. S. A.

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Finest Grade of Bell

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Fully warranted. Send for price

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in each County, a rack up advertisements

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addresses, in envelopes placed in a box and sent to the

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Remorse for Thoughtlessness.

Alas! I have wallowed through life
Too heedless where I trod;
Nay, helping to trample my fellow-worm.
And fill the burial sod,
Forgetting that even the sparrow falls
Not unmarked of God.

I drank the richest draughts,
And ate whatever was good,
Fish and flesh, and fowl and fruit,
Supplied my hungry mood;
But I never remembered the wretched ones
That starve for want of food.

I dressed as the nobles dress,
In cloth of silver and gold,
With silk, and satin, and costly furs,
In many an ample fold;
But I never remembered the wretched ones
That froze with winter's cold.

The wounds I might have healed!
The human sorrow I might ease!
And yet it never was in my soul
To play so ill a part:
But evil is wrought by want of thought,
As well as want of heart!

—Thomas Hood.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson VIII.—Feb. 24.
THE GREAT TEACHER AND THE
TWELVE.—Mark 6: 1-13.

GOLDEN TEXT.—*And they went out,
and preached that men should repent.*
—Mark 6: 12.

JESUS AGAIN VISITS NAZARETH,
HIS OWN COUNTRY.—Vers. 1-6.

*And he went out from thence: from
Capernaum. And came into his
own country. Nazareth in Galilee,*

about 20 miles south-west of Capernaum. Here was the home of his mother and family. Here he had worked many years as a carpenter.

Nazareth is about 14 miles north of the Sea of Galilee, and 66 miles north of Jerusalem in a straight line. It has now 5000 or 6000 inhabitants. The village is quite a centre of trade.

Lately a telegraph office has been established there. *And his disciples follow him.* Their presence at Nazareth was likely to produce a strong effect. Our Lord could no longer be regarded as an unknown youth with no recognized position.

Why Jesus visited his Home. Several months before he had proclaimed the Gospel in Nazareth, but had been rejected and an attempt made to murder him. Why should he make another attempt? His heart must have yearned for his kindred and the friends of his youth. He would manifest his forgiving spirit to his townsmen. *And when the Sabbath day was come, he began to teach in the synagogue.* The synagogues of the Jews were the parish churches, where they worshipped when they need not go up to Jerusalem. The officials of the synagogue were all laymen. There was accordingly no barrier to his speaking. *Many hearing him were astonished.* "Were struck with amazement."

Saying from whence hath this man these things? His wisdom, his eloquence, his power to work miracles. They had known Jesus all his life, they knew his circumstances, the amount of his education, his limited advantages, and knew that he had not derived them from any known source. *What wisdom is this which is given unto him? They admitted the existence of great superiority; but stood in doubt in reference to its origin; was it from above, or from beneath? Such mighty works.* This admission left them inexcusable for not receiving Jesus as the true Messiah.

*Is not this the carpenter? This, and the Jewish custom which required every father to teach his son a trade, whatever pursuit in life he might eventually follow, indicate that Christ worked in his earlier years at the carpenter's trade with his father. The word carpenter covers all that we know of Jesus during the eighteen years between his visit to Jerusalem and his baptism. This is by no means uninteresting or unimportant. It suggests the necessity of labor. It suggests the dignity of labor. The greatest being, confessedly, that ever appeared on this earth, was Jesus of Nazareth. He is an example to us of virtuous, self-denying, persevering industry. He ennobled all toil by becoming himself a toiler. There is many a foolish youth who deems labor degrading and idleness respectable. Let the lesson be impressed upon the minds of such, that occupation, however lowly, is beneficial and noble; idleness is unworthy and ruinous. *The son of Mary.* The absence of the name of Joseph has always been taken to show that Mary was now known apart from her husband—i. e., as a widow. *Brother of James, etc., etc., sisters here with us.* These four were either (1) own brothers and sisters of Jesus, children of Joseph and Mary; or, (2) children of Joseph by a former marriage; or, (3) cousins children of Clopas and Mary, sister of Mary the mother of Jesus. *And they were offended at him.* Their knowledge of our Lord's birth and education made them consider him guilty of an impious usurpation in assuming the character of a prophet, much more in aspiring to the title of the*

Messiah. *A prophet is, not without honour, etc.* The rejection is accounted for by a proverbial expression, verified by human experience. The people of Nazareth were not well enough acquainted with Jesus to see his real glory. The trouble was not with the prophet, but with the people who had not insight enough to see the reality.

And he could there do no mighty work. His power was not changed. His miracles required two conditions,—an opportunity, and a sufficient moral purpose. "Unbelief" prevented both. The unbelieving would not come for healing. Hence he "could not." When men do not believe, they do not give him the opportunity to save them, and to save the unbelieving is contrary to his purpose, and impossible. *Save... a few sick folk.* Jesus wrought miracles, even in this circle, according to the slender measure of faith there was. *And he marvelled because of their unbelief.* Our Lord does not marvel at other human things generally; but he does marvel at unbelief, when it can, in the face of numerous divine manifestations, harden itself into a wilful rejection of himself.

AN EVANGELIZING TOUR BY JESUS AND HIS DISCIPLES. *And he went round about the villages, teaching.* He went accompanied by his disciples, training them in the work. The tour was among the cities and villages of Galilee.

THE DISCIPLES SENT FORTH ON A MISSIONARY TOUR. For the first time the disciples are now sent forth alone on an extended tour to preach. They had been under Jesus' training for almost two years. It was time for practice what they had been learning. Soon they must organize the church, and proclaim the Gospel over the world. It was necessary to begin their work under the eye of the Master. *And he called unto him twelve: who had been ordained as apostles the previous summer,* just before he preached the Sermon on the Mount. *And began to send them forth.* This was the beginning of sending them forth alone. *By two and two.* Making six delegations, each going in its own direction. Each would supplement the work of the other. They would reach different classes of minds. They would aid and encourage one another. *And give them power.* The word signifies both "power" and "authority." *Over unclean spirits.* Demons. Mark gives special prominence to such dispellings as the most extraordinary miracles of healing. These cures are not the end; they are only the means designed to lend support to their message.

INSTRUCTIONS TO THE WORKERS.—Vers. 8-11. *And commanded them.* Now follows a brief summary of the charge which the Lord proceeded to give them. *That they should take nothing for their journey.* Make no preparations, such as are ordinarily made on the eve of a journey; set out just as you are. God will provide for all your wants. *Save a staff only: a walking stick.* No scrip; the word signifying a leather bag or wallet, used for carrying provisions when travelling. *No bread, no money in their purse.* They were to depend on the people, according to the custom of the day, for support.

Be shod with sandals. Such as they had on at the time. *And not put on two coats: or tunics.* Get nothing extra for your journey. The entire "outfit" shows that they were plain men, to whom there was no extraordinary self-denial in the matter or the mode of their mission. They were accustomed to live in about this way. *In what place soever ye enter into a house.* The law of hospitality allows a traveller to stay three days in a house to which he comes for entertainment, without disclosing even his business. *There abide.* They were to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished. *And whosoever shall not receive you.* The best text refers, not to person, but place. This denunciation was for the towns where both message and messengers should be rejected. *Shake off the dust under your feet.* Expressing that they renounced all responsibility for them. *For a testimony not against them, but unto them, for their good; though practically it would also be against them.* It shall be more tolerable for Sodom etc. Because those wicked cities sinned against much less light.

THE DISCIPLES AT WORK.—Vers. 12, 13. This mission of the apostles continued for several months, till after the death of John the Baptist. *And they went out: two and two,* while Jesus went by himself in other directions, or in the same places at other times. *And preached that men should repent.* Their object was to induce men to repent of their sins, so that they might enter the kingdom of heaven. This is the great work of Christians. They are responsible for the evangelization of their own town and country. They are under obligation to have the Gospel preached to the destitute everywhere. *And they*

cast out devils; demons; as Jesus had given them power to do. We cannot do exactly this work, but we can in the name of Christ cast out the devils of ignorance, intemperance, sabbath-breaking, lust, and crime. *And anointed with oil many that were sick.* Anointing the sick with oil has always been a favorite remedy in the East; and in the hot climate it serves certain purposes not thought necessary in colder regions. In the hands of the apostles, the use of it would be symbolic of their belief in the use of natural means of healing, in connection with the prayer of faith. Christians can do this work of the disciples in alleviating sickness, by visiting, by care, by seeking out the needy, and sending physicians, by hospitals, &c.

PRACTICAL HINTS.

Every Christian should be a home missionary, working for his kindred, his town, his country, as well as for the whole world.

Learn the right use of the Sabbath day.

The Gospel, like Jesus himself, bears the marks of its divine origin. Jesus honored daily toil.

Many of the best and greatest men the world has ever known have risen from social obscurity.

Nothing can save us from the sneers of vulgar critics.

We are apt to undervalue things which we are familiar.

We should take care that prejudice of race, of youth, of poverty, should not blind our eyes to merit.

Unbelief toward Christ is contrary to reason and to evidence.

Unbelief shuts out the best blessing.

We become fitted for Christian work by living near to Jesus, studying his Word and example.

To those who thus become fitted, power is given to do the work.

We should do our work in the simplest way, without pomp or show.

Those who reject Christ do it to their own destruction, and their folly will testify against them.

Our guilt is in proportion to the light we resist.

We must prove to men that we seek their spiritual good, by ministering to their temporal good.

Boys and Brooms.

Andrew Carnegie, writing in the *Youth's Companion* of the way in which business success is won, has these encouraging words for boys who are obliged to begin at the foot of the ladder:

You are about to start in life, and it is well that young men should begin at the beginning, and occupy the most subordinate positions.

Many of the leading business men of Pittsburgh had a serious responsibility thrust upon them at the very threshold of their career. They were introduced to the broom, and spent the first hours of their business lives sweeping out the office.

I was a sweeper myself, and who do you suppose were my fellow-sweepers? David McCargo, now superintendent of the Allegheny Valley Railroad; Robert Picairn, superintendent of the Pennsylvania Railroad, and Mr. Moreland, city Attorney of Pittsburgh.

Further on his article, Mr. Carnegie says:

The rising young man must do something exceptional, and beyond the range of his special department. He must attract attention. A shipping clerk may do so by discovering in an invoice an error with which he has nothing to do, and which has escaped the attention of the proper person. If a weighing clerk, he may save for the firm by doubting the adjustment of the scales and having them corrected. Your employer must find out that he has not got a mere hiring in his service, but a man; not one who is content to give so many hours of work for so many dollars in return, but one who devotes his spare hours and constant thoughts to the business.

Our young partners in Carnegie Brothers have won their spurs by showing that we did not know half as well what was wanted as they did.

THE SEAMAN'S STORY.—A seaman, on returning home to Scotland, after a cruise in the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them talk in the English language. On that very island, the next Sunday, we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

1888 UNIVERSITY 1888

New Brunswick

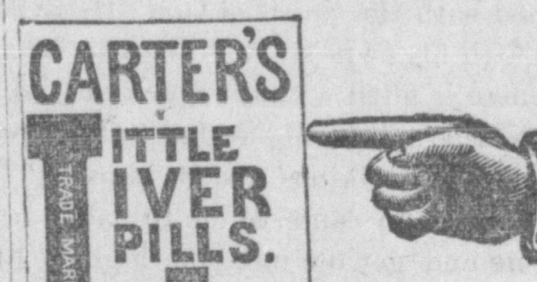
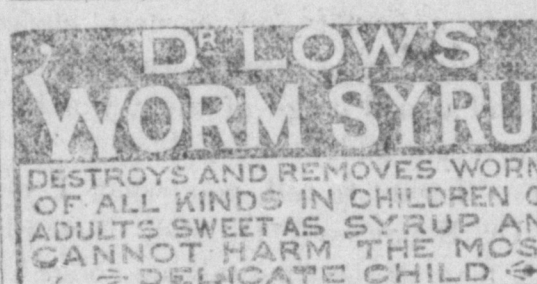
And all COLLEGES in the Maritime Provinces.

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The Plays of Racine, " "
The Works of Corneille, " "
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Sick headache and relieve all the troubles incident to a kindred 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

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, stimulate the liver and regulate the bowels. Even if they only cure

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

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and every one can take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold everywhere, or sent by mail.

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Small Pill. Small Dose. Small Price.

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FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

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GOLD, SILVER, GOLD FILLED, & NICKLE CASES,

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Best Value in the City.

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