

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle will not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo. "My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt. "For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

Ayer's Sarsaparilla

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists. \$1.00 per bottle. Worth \$5.00 a bottle.

Burdock BLOOD BITTERS
CURES DYSPEPSIA.
CURES DYSPEPSIA.
CURES DYSPEPSIA.

PROMOTES DIGESTION.
Mr. Neil McNeil, of Leith, Ont., writes:
DEAR SIR:—For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured.

Burdock BLOOD BITTERS
Cures CONSTIPATION
Cures CONSTIPATION
Cures CONSTIPATION

ACTS ON THE BOWELS.
DEAR SIR:—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B.B.B.
MISS F. WILLIAMS,
445 Bloor St., Toronto.

Burdock BLOOD BITTERS
Cures BILIOUSNESS.
Cures BILIOUSNESS.
Cures BILIOUSNESS.

REGULATES THE LIVER.
SIR:—I was troubled for five years with Liver Complaint. I used a great deal of medicine to which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.
MARY A. E. DEACON,
Hawthorne, Ont.

Burdock BLOOD BITTERS
Cures HEADACHE.
Cures HEADACHE.
Cures HEADACHE.

REGULATES THE KIDNEYS.
DEAR SIR:—I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B.B.B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.
ANNIE BURGESS,
Tilsonburg, Ont.

Burdock BLOOD BITTERS
Cures BAD BLOOD.
Cures BAD BLOOD.
Cures BAD BLOOD.

PURIFIES THE BLOOD.
Bad Blood may arise from long action on the stomach, liver, kidneys and bowels. B. B. B., by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

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HENRY MCHANE & CO.,
BALTIMORE, Md., U.S.
Mention this Paper.

Don't Take it to Heart.
There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings;
So sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.
How welcome the seeing
Of looks that are beaming,
Whether one's wealthy or whether one's poor:
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the headache can cure.
Resolved to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

—Sel.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson I.—October 5.

PARABLE OF THE VINEYARD.—Luke 20: 9-19.

GOLDEN TEXT.—*He is despised and rejected of men.*—Isa. 53: 3.

GOD'S SPIRITUAL VINEYARD.—Vers. 9, 10. *Then began he to speak to the people.* Because the scribes and elders rejected him. *This parable.* With two others recorded only by Matthew. Jesus uses once more a favorite method of teaching, by illustration and parable.

The Householder. A certain man. Called in Matthew a householder, a landed proprietor, owner of an estate. This householder represents God who is the creator and owner of all things.

The Vineyard. *Planted a vineyard.* The image of the kingdom of God as a vinestock or as a vineyard runs through the whole Old Testament.

The Vineyard represents the kingdom of God which was entrusted to the Jews, planted by God through Abraham and Moses. Matthew and Mark fill out the picture by describing what God had done for his vineyard. (1) He set a hedge or fence about it for protection against robbers and wild beasts. (2) He built a watchtower to be used for the watchmen who guarded the vineyard. (3) He makes a winepress in it,—an apparatus for pressing the juice from the grapes. The wine press represents the various advantages conferred on the people to help them bring forth good fruit, and present it to the Lord.

The Husbandmen. *And let it forth to husbandmen.* It is customary in the East, as in Ireland and in other parts of Europe, for the owner to let out his estate to husbandmen; rather, as in the Rev. Ver., another country. He went abroad. *For a long time:* thus giving abundant opportunity. Going to another country represents the fact that the special manifestations of God in miracles and revelation, as in the time of Moses and the prophets, had not been made for a long time.

The Fruit expected from the vineyard. *And at the season he sent.* At the time when the fruit was ripe. *Give him of the fruit.* The householder's share, as his stipulated rent for the use of the vineyard.

THREE APPLICATIONS. To us as a Nation. As a people, God has certainly given a wonderful vineyard, marvellously fruitful and marvellously protected. Every advantage has been given us for bringing forth the fruits of righteousness, liberty, and religion.

To us as a Church. The Christian church is peculiarly God's vineyard which he has planted. Its origin and life are from him. To the Individual. God has entrusted to each of us a blessed and fruitful vineyard, which we are to culture for him. He has planted a new life in us.

THE FRUITS REQUIRED AND REFUSED.—Vers. 10-12. *He sent a servant to the husbandmen.* The servants, that is, the prophets, and other more eminent ministers of God, were sent, being raised up at particular times, having particular missions. *But the husbandmen beat him.* A verb which strictly means to flay or skin, but is secondarily applied to the severest kind of scourging. *And sent him away empty:* that is, without the fruits for which he was sent. *And again he sent another.* The gradual growth of the outrage is clearly traced. *And again (with marvellous patience and unconquerable love) he sent a third.* Mark adds, "and many others." The prophets sent to the Jews were many. *And they wounded him also, and cast him out.* Mark adds that they killed some.

GOD'S CROWNING WORK FOR THE

SALVATION OF MEN. Vers. 13-15. *What shall I do?* All that the wisdom and love of God could conceive was brought to answer this question. *I will send my beloved son.* It may be they will reverence him. This is what he naturally had a right to expect.

God sends his Son. We should naturally dwell on the infinite greatness and preciousness of this expression of God's desire that all men should be saved. *They reasoned among themselves, saying, This is the heir.* Christ is the heir of all things. *Come, let us kill him, that the inheritance may be ours.* If Jesus was the Messiah, and he was introducing the kingdom of God, the whole spirit of which was so different from theirs, then they would lose their places as rulers, as teachers, as men of influence, their authority over the people, and their chief business. *So they cast him out of the vineyard.* The act of casting out denotes the whole rejection of our Lord, but perhaps with an illusion to the literal fact of his suffering without the holy city. *And killed him:* as the Jews did Jesus.

THE CONSEQUENCE OF REJECTING THE SON OF GOD.—Vers. 15-19. *What therefore shall the Lord of the vineyard do unto them?* Every possible method of leading them to right conduct had been exhausted. *He shall come and destroy these husbandmen.* There was nothing else to do. In Matthew these words are put into the mouth of the hearers, who thus unconsciously condemn themselves. *And shall give the vineyard to others.* The others were the Christian church. *And when they heard it, they said, God forbid.* The ejaculation is simply, as it were, a negative Amen, so be it not. *And he beheld them.* Looked earnestly and intently. "The Greek verb implies the gaze turned and fixed on its object." *What is this then that is written?* The stone. The stone is the whole kingdom and power of the Messiah summed up in himself. *Which the builders rejected.* The builders answer to the husbandmen; they were appointed of God to carry up the spiritual building, as these to cultivate the spiritual vineyard. *The same is become the head of the corner.* Referring not to the highest point or coping of the wall, but to the corner-stone, laid at the foundation, binding together the two walls. *Whosoever shall fall upon that stone,* Whosoever stumbles at Jesus in his humiliation, and rejects his claims, failing to see in him their Messiah and Saviour. *Shall be broken.* Shall suffer great injury, and yet it may not be utter destruction, for it is still possible to repent and be saved. *But on whomsoever it shall fall.* When Jesus was exalted to the right hand of God, and the people still rejected him, resisting the latest and greatest influence of Pentecost, and the time had come when the destruction could no longer be delayed, then that falling stone would grind him to powder: being complete and irremediable destruction. *And the chief priests...* the same hour sought to lay hands on him: arrest him. *And they feared the people:* who had come from other parts of Palestine.

Things Best Left Undone.
Do not write on paper decorated with printed sunflower or blossoms of any kind.
Do not introduce your girl friend to the gentleman visitor. Instead say, "Miss Brown, will you allow me to present Mr. Jones?"
Do not talk especially to one person when you have three or four visitors. Instead make the conversation general.
Do not attempt to take care of a man's overcoat; he has a vote, and ought to be able to look after his own clothes.
Do not ask people who they are in mourning for. If you don't know, wait until you find out, and meantime, don't ask after members of their family.
Do not giggle when a smile would answer, and don't talk in a jesting way about things that are holy to other people.
Do not laugh at anybody's form of worship—respect a toad praying to a mushroom.
Do not say the rules of etiquette are nonsense—they are made up for your comfort and mine, and arranged so that the feelings of every human being are considered.
Do not get into the habit of laughing at elderly people. It is not only unkind, but it is vulgar.
Do not think it clever to find out, by pumping, the private affairs of your friend. There is no reason why you should lay bare his heart for an inquisitive day to peck at.
Do not get into debt; but if you have been guilty, deny yourself everything possible that you may be free once more.
Do not believe that all these don'ts are not spoken to you in the kindest manner as from girl to girl; but one has to suffer and make mistakes one's self to find out into just what pitfalls one is apt to tumble. —Ladies' Home Journal.

Two Hundred Pins a Minute.
In former days it took twelve to fourteen men to make a pin—that is, there were twelve to fourteen processes in its manufacture, each of which was performed separately and by a different hand. Now a single machine turns out a stream of pins at the rate of two hundred a minute, all ready to be finished. The wire is prepared by drawing it from a large coil on a revolving drum, through a hole the size of the pin wanted. The coil, wound on another drum, is then suspended at the end of a machine.

The wire passes into the machine through a hole and a series of iron pegs, which keep it in place and strengthen it. A pair of pincers back and forth pull it along and thrust the end through a hole in a small iron plate, on the further side of which a little hammer beats a tattoo on the end of the wire, and so forms the head of the pin. Next a knife descends and cuts off the pin to the proper length. The pin falls into a groove or slot, through which the heads cannot pass and is thus suspended so that the lower or point-end is exposed to the action of a cylindrical file, which has both a revolving and a lateral motion.

By the time the pin has passed this file it has a smooth, sharp point, and is a complete pin so far as shape is concerned. These processes are all performed with such rapidity that the pins fall in a constant stream from the end of the machine. They are next put in quantities into revolving barrels which are turned until the pins are scoured and cleaned. Next they are boiled in an acid, in which a fine powder of tin has been put, and they emerge from this bath white and shining with their new tin coat.

They are then dried in sawdust, again shaken in barrels and dusted. The machine which sticks the pins upon the papers on which they are sold is very ingenious and simple in its details, but too complicated for brief description. The machine crimps the paper and holds it while the pins are brought up in long rows, a whole row being stuck at one push of a lever.—Good House-keeping.

Johnnie.

It rained dully. Johnnie had been in the house all the morning. He was a bright boy of seven, full of life and energy, and very fond of outdoor sports; but his mother was afraid to let him go out in the rain, and he amused himself indoors for a time quietly, and then he began to be restless.

"Johnnie, don't," said his mamma, as he began to drum louder and louder on the window-pane. Johnnie became quiet.

"Johnnie, don't," said his mamma, as he vociferously imitated the locomotive, ending in a shrill whistle. Johnnie subsided.

"Johnnie, don't," said his mamma, as he got the pet dog barking with all his might, and Johnnie let the dog alone.

The boy went from one thing to another, and every time he began to find interest in the new occupation, his mother's "Johnnie, don't!" sent him off to something else.

If he had been sent out during the morning on a series of errands, protected by overcoat, waterproof, and rubbers, it would have done him no harm, but a deal of good. If he had been set to splitting kindling, or making something with saw and hammer and nails, that would have used up some spare force. Cutting out pictures might have occupied him, or helping his mother in making cake, or modeling in clay, or stringing buttons, or sewing patchwork. Johnnie felt nagged. If his mother would have said, "Johnnie, do this or that," but she only said, "Johnnie, don't."

Many parents are wearing themselves out for their children, without reason and without thanks.

Minard's Liniment is used by Physicians.

If sick headache is misery, what are Carter's Little Pills if they will positively cure it? People who have used them speak frankly of their worth. They are small and easy to take.

Pain from indigestion, dyspepsia, and too hearty eating, is relieved at once by taking one of Carter's Little Liver Pills immediately after dinner. Don't forget this.

There is no one article in the line of medicines that gives so large a return for the money as a good porous strengthening plaster, such as Carter's Smart Weed and Belladonna Backache Plasters.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

1888 UNIVERSITY 1888

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The Works of Corneille, " "
The Works of Chateaubriand, " "
Turrel's Lecons Francaises, " "
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Le Luthier De Cremona by Coppee, " "
La Jolie Fille Peur, by De Girardin, " "
Causaries Avec Mes Eleves par Sanvaer, " "
Saintsbury Primer of French Literature, " "
Spier and Surennes French and English Dictionary, " "
French Treasur by De Porquet, " "
Sequel to French Treasur by De Porquet, " "
Elementary French Grammar, Duval, " "
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P. S.—reference, by permission, to the Editor of this Paper, who has type of our Organs in his Church. McM. & Co. Fredericton. mar10

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