

PUBLIC SAFETY DEMANDS

That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for

Ayer's

Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandrake, yellow dock, and the iodides. The process of manufacture is original, skillful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a decoction; but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

J. C. Ayer & Co.,
Lowell, Mass.

In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

Ayer's Sarsaparilla

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists, \$1, 50c, 25c. Worth \$5 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 Burdock Blood Bitters, and after using 2 bottles I was completely cured.

DEAR SIR:—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me over 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.

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Another Baby.
When the winter winds did blow,
That bitter winds of January,
That swept with sparkling swirls of snow
The wyes of western prairie,
A little child came to my arms
To bring me joy—or sorrow, may be,
And so best my vague alarms
I sighed—"Another baby!"

Another little waif to tend,
Another little, helpless stranger,
To lead, to feed, to fold, to fend,
From every wrong and danger.
To make one anxious, make one sad,
And fearful for each morrow, may be,
With heart half-sorrowful, half-glad,
I moaned—"Another baby!"

And then I thought how near, how dear,
The little children God has sent us;
How full they made our home of cheer,
And how their presence did content us—
How full of love and life they were,
How full of love and life they were,
How full of love and life they were,
How full of love and life they were,

And now—another baby!
Ah, so I thought and so I said,
In ecstasy of peace and pleasure,
As I tended down I kissed the head
Of my last, sweetest, weakest treasure:
"O, dear child of my life and love,
What'er you are, what'er you may be,
I take you from the Christ above,
And thank Him for—another baby!"
—KATE M. CLEARY,
in "Good Housekeeping."

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson VIII.—Aug. 24.

PREVAILING PRAYER.

LUKE 18:1-14.

GOLDEN TEXT.—*He that humbleth himself shall be exalted.*—LUKE 18:14.

THE WIDOW AND THE UNJUST JUDGE.—VERS. 1-5. *And he spake a parable unto them.* The key of the parable hangs by the door in the rest of the verse: *That men ought always to pray.* To pray and keep on praying till the answer comes in some form.

To pray without ceasing is commanded in several places. It implies the being always in the spirit of prayer, even when there is no opportunity or possibility of speaking the words of prayer. The constant failing, through carelessness, to keep stated seasons of prayer, for there are constant needs. *There was in the city a judge.* These judges not only decided questions of law between different persons, but they executed the law, or saw that it was executed. *Which feared not God, neither regarded man.* As we should say, dead to all better motives, divine or human. The judges in the East are generally irresponsible and corrupt; take bribes from either or both parties. *And that there was a widow in that city.* The condition of widows was indeed desolate, hopeless, and friendless. *Avenge me of mine adversary.* The idea is not so much avenge me as do me justice against mine adversary. *And he would not for a while.* He was utterly indifferent to her rights so long as he was not specially annoyed by her. *Afterward he said within himself, etc.* This soliloquy reveals the utterly abandoned character of the man. Yet because this widow troubled him. It is the effect upon himself in any case which determines his action. *Lest by her continual coming she weary me.* Wear me out.

APPLICATION BY CONTRAST. *And the Lord (that is, Jesus) said, Hear what the unjust judge saith.* Behold how even such a wretch is constrained to answer the request even of a poor widow by means of her importunity. *And shall not God, Who is in perfect contrast to the unjust judge, being holy, perfect in his justice; a Father, not a mere judge, good and loving, desirous of giving help ready to hear, not selfish; who is indeed on our side against the world and sin. Avenge.* The original means "to vindicate one's right." *His own elect.* His chosen ones, his choice or select ones; and one mark of these is the clause which follows in the verse. The widow in the parable was a stranger to the judge, but God's elect are his friends and beloved ones in whom he delights. The widow had no promise; the elect have many. *Which cry day and night unto him.* Are importunate and unceasing in their prayers. *Though he bear long with them, with mine adversaries.* God, suffering with his people, bears long with their oppressors, to give them all possible opportunity to repent, before he is compelled to punish them. *I tell you that he will avenge them speedily.* The moment the wise time comes, without a particle of delay beyond. Or it may mean that when he comes to deliver his people he will make speedy work. *Nevertheless.* I am not afraid of the judge failing in his duty. *When the Son of man cometh.* To deliver his people, to give them victory over all their enemies. *Shall he find faith on the earth?* The point is not that there will be then few faithful or none, but that the faith even of the faithful will be almost failing.

Why Prayer must be Importunate. Not because God is unwilling to bestow good things, or must be over-persuaded, for he is more ready to give than we are to ask. It is to cherish and cultivate our faith, bringing us into closer relations to

God. It is to make us fit to receive, to intensify our desire and appreciation of the things God would bestow.

THE PHARISEE'S PRAYER. AN ILLUSTRATION OF WHAT PRAYER SHOULD NOT BE. *And he spake this parable.* The story is of an everyday occurrence. *Unto certain.* Probably among his followers, who showed a tendency to a dangerous error, and trusted to themselves that they were righteous, and despised others. Rather, the rest. The word "despise" means "treat as nothing, regard as mere ciphers. Two men. From the widest extremes of society. *Went up into the temple.* Which stood on Mount Moriah, and rose up high above the other buildings of the city. *To pray.* The temple was the acknowledged place of prayer. *One a Pharisee.* The highest and most respectable class among Jews, noted for their pretensions to special devoutness, and their rigorous observance of all the ceremonial requirements of the law. *The other a publican.* A Brahmin and a pariah, as one might say, if preaching from this gospel in India. *The Pharisee stood.* Took a prominent position, where he could be noticed. The original word here is not that which denotes simply to stand. *And prayed thus with himself.* It does not follow, as has been somewhat hastily assumed, that the prayer was a silent one, that even he would not have dared to utter aloud such a boast as that which follows. *God, I thank thee.* It was right to give thanks, but the way and spirit with which he did it were wrong. It was boasting in the name of thanksgiving, pride in the garb of piety. *That I am not as other men.* Here, as before, the rest of mankind. This was the first false step. *Exortioners, unjust, adulterers, or even as this publican.* And then, his eye alighting on the publican, he drags him into his prayer, making him to supply the dark background on which the bright colors of his own virtues shall more gloriously appear. Having boasted that he had done no wrong. *I fast twice in the week.* He is even more religious than God's law requires him to be. *I give tithes of all I possess.* Better, of all that I acquire.

THE PUBLICAN'S PRAYER. AN EXAMPLE OF THE TRUE SPIRIT OF PRAYER. *And the publican, standing afar off.* Far from the holy place, to which the Pharisee had drawn as near as he could. He only felt that he was unworthy to come near to God. *Would not lift up so much as his eyes unto heaven.* On account of his sense of guilt and unworthiness. *But smote upon his breast.* An emblem of the stroke of death which the sinner feels that he has merited at the hand of God. *Saying, God be merciful to me a sinner.* Literally, to me the sinner, as though, like St. Paul, he singled out his own guilt as exceptional, and thought of himself as the chief of sinners. *I tell you.* With what emphasis and power did this tell you come from this divine I! *This man went down... justified.* His sins forgiven, his prayer answered, and he hereafter treated as a just person, received back into the family of God. *Rather than the other.* Because, though as great a sinner as the publican, he was still proud, unloving, and unrepenting. *Every one that exalteth himself shall be abased.* He will be abased by men, who seldom miss any fair opportunity of humbling vainglorious persons. *He that humbleth himself shall be exalted.* Out of his sorrows and tears into peace with God.

PRACTICAL HINTS.
In order to end like the widow, one must have begun like the publican.

In asking favors of our fellow-men we use words for a two-fold purpose; to inform them of our wants, and to induce them to grant our petition.

Importunity is required, not to persuade God, but to make us able to receive.

Perseverance is the only virtue that cannot be counterfeited. There is danger that we may fail in seeking; there is no danger of failure in the willingness and power of God to give.

Self-righteousness boasts over its superiority to others; true righteousness seeks to make others righteous. Humility is Jacob's ladder, with its base on the earth; but God and heaven are at the top, and send messengers bearing precious promises and messages of love to the humble heart below.

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

Clippings from Miss Willard's "Glimpses of Fifty Years."

"White cross and white shield"
"The most pointed and practical standard of daily living of which I can think, is to permit in one's self no open habit in word or deed that others might not safely imitate,

and no secret habit that one would be ashamed to have the best and purest know. Anything less than this is vastly beneath our privilege. Having thus made the only adequate preparation for a work so holy, we may send out our plans and purposes to the wide world of manhood and womanhood, calling upon all to climb the heights whence alone we shall see God.

"This work cannot be done by proxy nor at arms-length. We ought to have always in every local union an active committee of visitation to the homes of those who drink. I beg you to do this, though you do nothing else. Go into houses and saloons inviting lost men to come to Christ. We must go; we cannot send. As an earnest-hearted minister recently said "Salvation by tongs is a failure." The grip of our own hands can alone convey the unbeliever's hand to the firm and tender clasp of the Hand once pierced for us and him."

The Bishop of Durham founded the "White Cross League." "Its pledge predicts the time when fatherhood shall take its place beside motherhood, its divine correlate, as equal sharers in the cares that have so ennobled women as to make them akin to angels. Its blessed pledge declares: "I will maintain the law of purity as equally binding upon men and women; I will endeavor to spread principles among my companions, and try to help my younger brothers, and will use every means to fulfill the sacred command "Keep thyself pure."

"We have been the victims of conventional cowardice too long. Let us signalize the second century of temperance reform, by a fearless sword of our purpose to take up the work of promoting social purity by the inculcation of right principles and the serious demand for more equitable laws. Oh may some clear brain, true heart, and winsome spirit in our great fraternity cry out under the baptism of the Heavenly Spirit. Here am I Lord send me!"
—Selected by M. J. S.

Dear Sisters of the Maritime Provinces:—May I speak to you through the columns of the newspaper, about the needs of my department of work, viz., "work for raftsmen and lumbermen." When I first undertook the superintendence of this work, I had no thought, or rather no knowledge of the needs of this class of men, nor of how much might be done for them, if we but had the mind to work. In our own Province of New Brunswick there were about eleven thousand men employed last winter, some of them are six months away from their homes. They have no reading matter as a rule, unless supplied by some kind-hearted people from a distance, and this has been done in the past, to some small extent, but the work attempted by my department now, is to supply regularly every lumber camp with good Temperance and religious literature. This should be carefully chosen, it must not be dull, but bright and interesting, calculated to do good work in two ways, one being to keep the men from pernicious reading and doubtful amusements, and the other to instruct and benefit. One way of doing this is to make scrap-books, not too large to be easily held when the men are lying down as they often read in that position. Now dear sisters the time to prepare for next winter's work, either in manufacturing scrap books or in collecting the literature, in your summer vacations please remember the needs of this large class of men, who might be reached by some printed words and who in most cases are more easily reached when away from home and friends. Will you see dear sisters that there is a local Supt. appointed in every union whose duty it shall be to collect the literature and forward to the Maritime Supt., or if each union on making such an appointment will confer with me giving me the name of the lady appointing I will confer with her. This is a work that all may do. None need say, "I have not the ability," for it only needs the willingness and all else is easy and He who has told us to work while it is called day, for the night cometh when no man can work," will open doors for us in most unexpected ways, because "He is able to do exceeding abundantly above all that we ask or think."

A. D. F. RANDOLPH,
Maritime Supt. of work for Raftsmen and Lumbermen.
Ft'on, Aug. 6th.

Minard's Liniment is the best.

O. Bortie, of Manchester, Ontario Co., N. Y., writes:—"I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had Asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previous to using the Oil."

The best and surest dye to color the beard brown or black, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

1888 UNIVERSITY 1888

New Brunswick
And all COLLEGES in the Maritime Provinces.

The Plays of Moliere, at Hall's Book Store
The Works of Racine, " "
The Works of Corneille, " "
The Works of Chateaubriand, " "
Turrell's Lecons Francaise, " "
Pujols French Class Book, " "
G ammaire Francaise par F. P. B., " "
Le Luthier De Cremona by Coppee, " "
La Joie Fait Peur, by De Girardin, " "
Causaries Avec Mes Eleves par, " "
Sanevar, " "
Saintsbury Primer of French Literature, " "
Spier and Surennes French and English Dictionary, " "
French Treasur by De Perceval, " "
Sequel to French Treasur by De Perceval, " "
Elementary French Grammar, " "
Duval, " "

M. S. HALL
Next door to Staples' drug store, Fisher's Building, Fredericton.

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FOR SALE CHEAP—1 Turnip Sower, by R. CHESTNUT & SONS.

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Just received—CARRIAGES containing 10500 Carriage and 9000 Tire Bolts. For sale by R. CHESTNUT & SONS.

When you want a durable and stylish BLACK OR COLORED SILK OR SATIN, Or any kind of a NICE DRESS, remember we keep the MOST STYLISH GOODS and sell them at the LOWEST PRICES. Please call and look through our extensive DRESS DEPARTMENT.

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SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

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HEATED BY STEAM THROUGHOUT.

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416 BOXES Window Glass;
2 Cases Diamond Quarry;
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WORM SYRUP
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

CARTER'S
LITTLE LIVER PILLS.

CURE
SICK
HEAD

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 cured

ACHE

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

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James D. Fowler

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P. S.—reference, by permission, to the Editor of this Paper, who has two of our Organs in his Church. McM. & Co.
Fredericton. mar10

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