

MAY 14, 1890

All Odds

most generally useful medicine is Ayer's. As a remedy for the various diseases of the stomach, liver, and bowels, these have no equal. Their sugar-coating saves them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any considerable length of time. The best family medicine, Ayer's Pills are, also, unsurpassed in the use of travelers, soldiers, sailors, and pioneers. In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

effective. In the summer of 1881 I was sent to the hospital, suffering with chronic dyspepsia. While there, I became so weak in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 pills a day. The doctors ordered a medicine to me. I did not take it, but perked up my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me four more of the pills I had taken. The next day the doctors came to see me, and I was doing nicely. (and so did I). Then took one pill a day for a week. At the end of that time, I considered myself cured. At that time, I had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected. —F. C. Luce, Late Lieut. 1st Regt. Mass. Vol. Infantry.

The Best

have ever used for headaches, and they are like a charm in relieving any disagreeable sensation in the stomach after eating. Mrs. M. J. Ferguson, Pullens, Va. "I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure." —George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

B. B. B.

Burdock Blood Bitters

is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

all blood humors and diseases, from a common pimple to the worst scrofulous sore, and is combined with its unrivaled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, eczema, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum, eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, drowsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILLBURN & CO., Toronto, Ont.

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BELL FOUNDRY BELLS TO THE
BLYMYER MANUFACTURING CO.
CATALOGUE WITH 2200 TESTIMONIALS.
BELLS, CHURCH SCHOOL FIRE ALARM
No duty on Church Bells.

PALMO-TAR SOAP
UNEQUALLED FOR
NURSERY PURPOSES
SKIN & SCALP DISEASES
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ALL DRUGGISTS KEPT
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Foot Oil and Finishing Oil.

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Large Leather and Larragin Leather a
specialty.
Hides and Leather bought and sold on
commission.
140 Union Street, St. John, N. B.

Don't Stop My Paper.

Don't stop my paper, printer;
Don't strike my name off yet;
You know the times are stringent,
And dollars hard to get;
But give a little harder
Is what I mean to do,
And scrape the dimes together—
Enough for me and you.

I can't afford to drop it;
I find it doesn't pay
To do without a paper,
However others may.
I hate to ask my neighbors
To give me theirs on loan;
They don't just say, but mean it:
"Why don't you have your own?"

You can't tell how we miss it,
If it, by any fate,
Should happen not to reach us,
Or come a little late.
Then all is in a hubbub,
And things go all awry,
And—printer if your married,
You'll know the reason why!"

The children want their stories,
And wife is anxious, too,
At first to glance it over,
And then to read it through;
And I to read the leaders,
And on the book reviews,
And scan the correspondence
And every bit of news.

If can't do without it;
It is no use to try;
The other people take it,
And, printer, so must I.
I, too, must keep me posted
And know what's going on,
Or feel and be accounted
A foggy simpleton.

Then take it kindly, printer,
If pay is somewhat slow,
For cash is not so plenty,
And wants not few, you know;
But I must have the paper,
Cost what it may to me;
I'd rather dock my sugar,
And do without my tea.

So, printer, don't you stop it,
Unless you want my frown,
For here's the year's subscription,
And credit it right down,
And send the paper promptly
And regularly on,
And let it bring us weekly
Its welcome benison.

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter Lesson VIII.—May 25.

THE MISSION OF THE SEVENTY.—Luke 10:1-16.

GOLDEN TEXT.—The kingdom of God is come nigh unto you.—Luke 10:11.

SEVENTY MISSIONARIES SENT OUT ON AN EVANGELIZING TOUR.—Ver. 1. After these things: the circumstances attending his departure from Galilee, and his rejection by the Samaritans. The Lord appointed other seventy also: besides the twelve apostles who had been chosen long before. And sent them two and two: This made 35 different missionary operations carried on at once. Before his face. In advance of his coming. Into every city and place: walled towns and country villages. Whither he himself would come. The time was short, and the field was large; therefore the people should be prepared for the brief visits Jesus would be able to make.

PREPARATIONS FOR THEIR WORK.—Ver. 2. Therefore: because they were about to set out. The harvest truly is great. Great multitudes of people were to be won to Christ, and they were in a condition to be won. But the laborers are few. Compared with the greatness of the harvest and the importance of the work. Pray ye therefore, the Lord of the harvest. God who has more interest than all others, and the power to qualify. That he would send forth laborers into his harvest. Those only can labor for God whom He sends.

INSTRUCTIONS AS TO THEIR WORK.—Ver. 3-7. Go your ways: to the places where you are to work. I send you forth as lambs among wolves. Unarmed, defenceless, and innocent as lambs did their foes. They took their lives in their hands, and this gave them power by proving their sincerity. No one can do good work for the Master except in this spirit. Carry neither purse: for money to purchase necessities. Nor scrip: travelling bag, or haversack, a leather bag or wallet, used for carrying provisions when travelling. Nor shoes: especially adapted to their journey, but wear the sandals they had on. 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. The open hospitality of the East would be ample for their maintenance. The entire "outfit" shows that they were plain men, accustomed to live in this way. And salute no man by the way. The Jewish salutations were elaborately formal, and a serious hindrance when there was reason for haste. It is said that a complete formal salutation between two persons may consume from one to three hours. The disciples were not to stop by the way for these.

The lesson to us is that we are not to allow the formalities of life to interfere with our Gospel ministry. That the command did not require the neglect of common courtesies is plain from the next verse. And in to whatsoever house ye enter. 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. First say, Peace be to this house. The common formula of salutation among the Jews. Their presence in the home was to answer the prayer and bring the blessing. And if the (a) son of peace be there. If the man of the house is a son of peace; i. e., filled with peace and good will toward God and man. Your peace shall rest upon it. Your coming will bring new peace and blessing to that home. If not, it shall turn to you again. If they are unwilling to receive it, the peace you bring can do them no good. And in the same house remain. . . . Go not from house to house. The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. Observance of this system of hospitality consumes much time, causes distraction of mind, and every way counteracts the success of a spiritual mission. Eating and drinking such things as they give. Do not make trouble for the family. Accept freely whatever is offered. For the laborer is worthy of his hire. And you bring to the house much more than you receive from it.

THE TWOFOUR WORK TO BE DONE.—Vers. 8, 9. And into whatsoever city ye enter. The same principles apply as to a private house. And heal the sick that are therein. They were to give a visible proof of the beneficence of the Gospel, and attract men to its spiritual blessedness by means of its temporal effects. Christians can do this work of the disciples by alleviating sickness, by visiting, by care, by seeking out the needy. And say unto them. The kingdom of God is come nigh unto you. They were to invite men to receive the blessings of salvation. It was a peculiarly favorable time to repent and turn to God.

Modern Applications. (1) This work of the seventy is not the work of ministers alone, but of all Christians. They are responsible for the evangelization of their own town and country. They are under obligation to see that all old and young, are invited to the church, Sabbath-school, and meetings, and directly to Christ himself. They are under obligation to have the Gospel preached to every portion of our land. (2) Work for the temporal welfare of men must go hand in hand with work for their spiritual welfare. (3) As to methods, we must imitate not always the form, but the spirit of Christ's commands.

THE TREATMENT OF THOSE WHO REJECT THEM.—Vers. 10, 11. And they receive you not: refuse to listen, and persecute you. Go your ways. Because you have not time or strength to contend with them. Your Christian meekness, forbearance, and love under injuries, will best touch their hard hearts. Even the dust of your city, which cleaveth on us, we do wipe off against you. A symbolic act, expressing not anger, but a warning. They clear themselves of all responsibility for the great loss to those citizens. Notwithstanding, be ye sure of this. Even as they depart they repeat the invitation.

AN EARNEST WARNING.—Vers. 12-16. It shall be more tolerable in that day. "That day" was the designation of a period of judgment. For Sodom, than for that city. Sodom had had no such privileges as these cities to whom Jesus had come. "Sodom rejected only Lot; these cities rejected Jesus Christ. Woe unto thee. Not an imprecation, but a statement of fact. Woe is coming upon you; therefore escape it in time. Chorazin. Then a populous city about two miles north of Capernaum. Bethsaida. Situated at the mouth of the Jordan where it enters the Sea of Galilee. For if the mighty works . . . which have been done in you. These two cities denote the whole region in which they lay,—a region favored with the Redeemer's presence, teaching, and works, above every other. Had been done in Tyre and Sidon. Then two wealthy and flourishing heathen cities on the shore of the Mediterranean. They had a great while ago repented, sitting in sackcloth and ashes. Symbols of mourning and penitence. Shall be more tolerable for Tyre and Sidon at the judgment than for you. Tyrians and Sidonians, while inexcusable and guilty, are not so inexcusable and guilty as ye. And thou, Capernaum. More teaching and miracles are recorded as done in this city by Jesus, than in any other place, unless it be Jerusalem. Which are exalted to heaven. The true reading is that of the Rev. Ver., "Shalt thou be exalted unto heaven?" Do you

expect, on account of your exalted privileges, whatever you do with them, that you will be high in the kingdom of heaven, without regard to your character, because I have done so many wonderful works among you? Shalt be thrust down to hell. Shalt be destroyed; as, indeed, there is left of the city but a heap of ruins. Men are judged according to their privileges and opportunities, as well as by their actions. "Unto whomsoever much is given, of him shall much be required." Wrong is the more inexcusable when done against knowledge and good influences. He that heareth you, heareth me. You are representatives, and whatever treatment men give you, they give really to him who sends you. Moreover, the same state of heart that would lead people to refuse to hear the disciples, would make them refuse to obey Jesus himself. And he that despiseth me, despiseth him that sent me. That is, God in heaven. To reject Jesus is necessarily to reject God.

W. C. T. Union.

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

Our Age.

Above all the ages that have preceded it, the present is the age of woman's work. The present is an age of experiment. The grand effort of the scientific mind of the age is to resolve complexities into simplicities; to reduce remote sciences to common first principles. The age has had its revolutions. They have been rather slow upheavals than sudden convulsions. In so far as the present promises to affect the future, the great problem of actual life is to see that posterity inherits nothing evil at our hands. All legislation should look for future good as well as present well-being. Irresponsible power has been the world's bane, and the shadows of gigantic wrongs loom darkly out of the past. These wrongs though departed have left their progeny. Another age will test the value of the social changes taking place in this, and will settle the fact whether the conflict between the forces of right and wrong shall be a grand success or a disgraceful failure. According to the law of inherited tendencies its every characteristic has its roots in the past, and its virtues and vices will show their fraternity. The moral and social atmosphere like the air above us is full of germs, sown by the Creator's hand, or scattered from the parent growth of former cycles, that float free until they find congenial lodge in some familiar or long forgotten form.

"Sown in the darkness or sown in the light
Sure, Ah sure will the reaping be."

How much more correctly and certainly could we depict our age looking back upon it from the middle of the twentieth century! Such a view would ally some conceit. Then perhaps the much vexed question of woman's sphere may be settled satisfactorily to the aspirants of political fame. Who knows but the next age may see women at the polls, in halls of legislation, in the presidential chair; claiming her right to command armies, to man ships, to hoist sails, get up steam, weigh anchors, and handle spars and ropes; while her less ambitious male "affinity" may be left to fry the sausages, skim the milk pane, rock the baby to sleep, and receive calls in the parlor. She may run up her own bills, and settle her own accounts for lively drives, and dress goods. If another woman presumes to tamper with her husband's affections, she can shoot her and escape the gallows under the plea of insanity. When woman votes there will be no more tears, no more political corruption; then the great "unwashed" will go to the polls in Sunday clothes and vote in stand up collars and white kids—is quite too pleasing a fancy for indulgence. What Senate legislators would do with confiscated furs or long drawn out mileage, might depend somewhat on consideration whether legislature were purified, or woman corrupted, by the new association. Just imagine if you can, all the heart burnings, ballot box stuffing, bribery, quarrels for spoils, lobbying rings, and the thousand protean forms of political corruption under a female regime and you would have a more pitiable spectacle than even the masculine political world now presents. Will the coming age bring these so-called reforms? Ages, like men might well prefer the prayer of the Ayrshire plowman,—

"O wad some power the giftie gie us
To see ourselves as ithers see us,"
And cheer ourselves with the consoling reflection that—
"It wad frae mony a blunder free us
An foolish notions."

M. J. S.

Fredericton, May 7th, 1890.

Minard's Liniment for Rheumatism.

CATARRH AND COLD IN HEAD HOW CURED

NASAL BALM NASAL BALM

CURES

A certain and speedy cure for Cold in the Head and Catarrh in all its stages.
SOOTHING, CLEANSING, HEALING.
Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms, such as headache, partial deafness, loss of smell, foul breath, hawking and spitting, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, try a bottle of NASAL BALM. Be warned in time! A cold in the head results in Catarrh, followed by consumption and death. NASAL BALM is sold by druggists, or will be sent, post paid, on receipt of 50 cents and \$1.00 by addressing

FULFORD & CO., BROOKVILLE, ONT.

Beware of imitations similar in name.

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MRS. WM. DOWNEY.

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Goods, will find it to their advantage to

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P. S.—reference, by permission, to the

Editor of this Paper, who has two of our

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