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BRONCHITIS

an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. Neglect or delay may result seriously, and effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

Young Children.

that the medicine is known among them as "the consoler of the afflicted."—Jaime Vidal, San Cristobel, San Domingo. "A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases, failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Mrs. E. Hunter, Altoona, Pa.

Ayer's Cherry Pectoral,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price 25¢ per bottle, \$5.



B. B. B.

Burdock Blood Bitters

is 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, scurf, 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 to a graver yet prevalent disease, 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

after complaint, biliousness, dyspepsia, sick headache, dropsy, 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 our 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. MILBURN & CO., Toronto, Ont.

MONEY

MADE EASY Manufacturing Rubber Stamps. Send for Price List of Outfits, to J. F. W. DONNELL, 217 East German St., Baltimore, Md.

CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN BAYVIEW BELLS TO THE BLYMVER MANUFACTURING CO. CATALOGUE WITH 220 ILLUSTRATIONS. JOHN CHURCH SCHOOL FIRE ALARM. No duty on Church Bells.

MORSHANE BELL FOUNDRY.

Guinea & Pells for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. MORSHANE & CO., BALTIMORE, MD. U.S.

HORSE NAILS.

80 B. XES Horse Nails—C. perfect nails, assorted sizes. Just received by R. CHESTNUT & SONS.

The Old-Fashioned Garden.

How dear to my heart is the old-fashioned yard, Where laylocks and hollyhocks grew, Where, along by the path that led to the door, Were flowers of many a hue.

Just down by the gate a syringa tree wave! Its feathery blossoms of white; On the opposite side, like a grand flaming bush, Stood a scarlet hued salvia bright.

There tall tiger lilies, in orange and black, Looking down on the harebell so blue; There were English primroses and fragrant clove pinks, Sweet-williams and candytuft, too.

There old damask roses were scattered about, And daffy-down-dillies were seen; There were pink ragged-robins and cockscomb so red, And delicate ribbon grass green.

There was bachelor buttons and Johnny-jump ups, With tulips and peonies gay, And plain marigolds, and the dear mignonette That's found in our gardens to day.

There were asters and phlox, and feverfew white, With bright portulaca around, Nasturtiums, lantanas and pretty larkspur, And low creeping myrtles were found.

A honeysuckle vine ran over the porch, And some dainty sweet peas grew quite nigh, While down in the grass, in a cool, shady nook, Were violets, blue as the sky.

There were sweet-smelling shrubs of various kinds, So dear to our grandmother's heart; Southernwood, lavender and rosemary sprigs In every nosegay had a part.

That old-fashioned garden! I see it again, With the scenes of my childhood's dear home, Though now, in the land of the orange and pine, Afar from its pleasures I roam. —Vick's Magazine.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson VII.—Nov. 23.

JESUS CRUCIFIED.—Luke 23: 33-47.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.—Isa. 53:6.

FROM PILATE'S PALACE TO CALVARY.—All the preparations having been made at Pilate's palace, the sad procession moved out. In advance was a soldier carrying a white wooden board on which was written the nature of the crime. Next came four soldiers under a centurion, with the hammer and the nails, guarding Jesus who bore the cross on which he was to suffer. Then came two robbers, each bearing his cross and guarded by four soldiers. As they went forth into the street they were followed by a great multitude; Mary, with other women, weeping (ver. 27). Jesus, becoming unable to endure the burden of his cross, a stranger, Simon of Cyrene in Africa, was compelled to aid him. They were come to a place which is called Calvary.

Calvary is the Latin and Golgotha is the Hebrew word with the same meaning. The place was so named because it was a small knoll in the shape of a skull. The exact site is unknown. An ancient tradition from the fourth century places Golgotha a short distance north of Zion, within the present wall, where has been built the church of the Holy Sepulchre. There is a growing conviction that the true sight is upon the knoll containing the cave called the Grotto of Jeremiah. It is outside of the north wall of the city, but near to it—about 100 yards distant. It is a knoll of rock, about 60 feet high, of rounded form.

JESUS CRUCIFIED ON CALVARY.—Vers. 33, 34.—There they crucified him. Before he was nailed to the cross he was offered some of the common sour wine, such as the soldiers used, which was mingled with a powerful narcotic drug, to stupefy and dull the sense of pain. But Jesus refused to drink it. And the malefactors, one on the right hand, and the other on the left. Apparently to number him with criminals. He was placed between the others to stigmatize him as the worst of the three.

Crucifixion. The victim was stripped of all his clothes. He was laid down on the implements of torture. His arms were stretched along the cross beams, and at the centre of the open palms the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then, through either foot separate, or possibly though both together, as they placed one over the other, another huge nail tore its way through the quivering flesh. And then the accursed tree, with its living, human burden hanging upon it in helpless agony, and suffering fresh tortures as every movement irritated the

rents in hands and feet, was slowly heaved up by strong arms, and the end of it fixed firmly in a hole dug deep in the ground for that purpose.

FIRST OF THE SEVEN WORDS FROM THE CROSS.—Probably spoken in the height of the agony, when the cross with the victim upon it was dropped, with a sudden wrench, into its place in the ground. But it was a word for others, not for himself. FATHER. How much loving confidence does that word express. Even though God permitted Jesus to suffer so much, yet he was his own Father. FORGIVE THEM. He had bidden his disciples pray for their enemies, and he now sets them the example under the most difficult circumstances. THEY KNOW NOT WHAT THEY DO. They did not realize that they were murdering their Messiah, who loved them with infinite love. And they parted his rament. The four soldiers who were engaged in the crucifixion divided some of the garments among themselves, but cast lots for his tunic, being a garment without a seam.

THE FRIENDLY WATCHERS BY THE CROSS.—Jesus was not wholly deserted in this sad hour. The three Marys were there; Mary, the mother of Jesus; Mary, the wife of Cleopas; and Mary Magdalene; and his mother's sister, probable Salome, the mother of John; and many other women from Galilee. John was there; and the other disciples were probably not far away.

THE MOCKING CROWD.—Vers. 35-38. Calvary was not far from a public road, and many people went out of the city, and stood beholding, and many may have stopped as they were passing by. He saved others; let him save himself. These words implied that his saving others from sickness, rising them from the dead, his promise of forgiveness and eternal life, were a false claim, unless he worked a miracle for himself by coming down from the cross. If he be the Christ. If Jesus were the Messiah, surely he could deliver himself from the Roman cross. Their argument seems invincible, till we see that in truth, if he had used his power and come down, it would have proved him not to be the Son of God. He did not come down, because he was the Son of God. And the soldiers also. The soldiers pretend to treat Jesus as a king, to whom the festive cup is presented. If thou be the king of the Jews. It seemed absurd to them that this man should claim to be a king. And a superscription was written also over him. The tablet nailed upon the cross above the head of the victim to declare the crime for which he was crucified. This title was written in the three languages then in common use, so that all could read. In Greek for the foreigners and visitors, Greek being the learned language of all nations; in Latin for the Romans; in Hebrew, for the Jews.

THE ROBBER'S CONVERSION.—Vers. 39-43. And one of the malefactors. There is every likelihood that the two malefactors crucified with Jesus belonged to the band of Barabbas. Railed on him. All were now mocking; the soldiers, the rulers, the mob; and the evil-minded thief puts in his scoff also. Dost not thou fear God? whatever the reckless bystanders may do, who feel safe. And we indeed justly. A true penitent, he confesses that he is a sinner. But this man has done nothing amiss. He may have seen much of Jesus at the trial. Lord. The very use of the word implies faith. Remember me (in mercy, to save) when thou comest into (in) thy kingdom. The malefactor knew that Jesus was taunted and crucified for his kingly pretensions, and his new-born faith recognized him as real king. He showed that he believed in Christ as the Son of God; in his love; in his power to save; in the immortality of the soul; in the kingdom of heaven.

THE SECOND WORD FROM THE CROSS.—43. VERILY I SAY UNTO THEE, TO-DAY SHALT THOU BE WITH ME IN PARADISE. To-day has the place of emphasis. The sum of the promise is, "I will remember thee then; and, as the earnest of it, thou shalt at once be with me in the region of the blessed dead." In Paradise. A Persian word signifying a pleasure ground, or beautiful park, and hence employed to designate the place of the happy dead. It means the place (or state) where the soul of Jesus was between his death and resurrection.

THE THIRD WORD FROM THE CROSS was spoken probably toward noon, to his mother, standing near the cross, with John, the beloved disciple: WOMAN, BEHOLD THY SON. Jesus on the cross made provision for his mother.

DARKNESS OVER THE LAND.—Ver. 44. And it was about the sixth hour: i. e., noon, 12 o'clock. There was a darkness over all the earth: rather the land of Judea or Palestine. This was a miraculous occurrence designed to exhibit the amazement of nature and of the God of nature at the wickedness of the

crucifixion. During this time Jesus remained silent till almost the last; and a hush came over the mockeries of the crowd.

THE FOURTH WORD FROM THE CROSS.—ELOI, ELOI, LAMA SABACH-THANI? These words, from Mark (15: 34), are given in the Aramaic, or Syro-Chaldaic, a language allied to the Hebrew, and used by Christ and the people in their ordinary intercourse. They mean "My God, my God, why hast thou forsaken me?"

THE FIFTH WORD FROM THE CROSS.—I THIRST (John 19: 28). The sole expression of bodily suffering. And the veil of the temple was rent in the midst. The great veil of the temple that hung between the Holy Place and the Holy of Holies, 40 cubits (60 feet) long, and 20 (30 feet) wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these veils were so heavy that in the exaggerated language of the time it needed 300 priests to manipulate each. The rending of the veil typified that the veil that shut out the vision of holiness from the hearts of the people had been taken away, and the way into the Holy Place, the state of holiness, and the place of holiness, was now opened.

THE SIXTH WORD FROM THE CROSS.—IT IS FINISHED (John 19: 30). What was finished? His life on earth, the atonement for the sins of the world, the prophecies of Scripture. And when Jesus had cried with a loud voice: the triumphant note of a conqueror. What he said is recorded in John and Luke, the sixth and seventh words from the cross.

THE SEVENTH WORD FROM THE CROSS.—FATHER, INTO THY HANDS I COMMEND MY SPIRIT. The word Father shows that his soul has recovered full serenity. The darkness is gone; he has recovered his light, his Father's face. As Jesus spoke the above words he gave up the ghost, his spirit. At the same time, there was an earthquake of such power as to rend the rocks and open the tombs; showing how nature, the handiwork of the Son of God, sympathized with the mighty struggle that was going on. Certain graves were opened, and after the resurrection of Christ many bodies of saints that slept came forth, as if to accompany the victorious Christ, and prefigure the resurrection of the dead and the moral resurrection of the world. The Centurion (who had charge of the crucifixion) glorified God. According to Matthew, he confessed Jesus to be the Son of God. This was a righteous man, and not guilty of the charges laid against him.

LESSONS FROM THE CROSS.

The cross is a shame or a glory, according to the spirit and motives with which we bear it.

The deed transforms the place, as Calvary, the place of execution, has become the centre of the world's history and the world's salvation.

The cost of salvation smites all indifference to religion. If Christ was willing to die that we might be saved, what ought not we to do? Those that watch Christ may find in him a King, a Redeemer, an Example, or if they themselves are bad, only a subject for mockery and insult.

There was one converted in his dying hour, to give hope to all; there was only one, lest men be led to presumption.

To those who believe in Jesus, death is the door to Paradise.

How dark the world would be without Christ and his atoning love. God is our Father even when he gives us the cup of suffering to drink.

The Atonement on the cross (1) enabled God to offer forgiveness, and yet to honor his law, so that men would be even more careful to keep the law than if they saw the wicked punished. (2) It proves to us that God is ready to forgive. (3) It shows the evil of sin that demands such a cost in order to be saved from it. (4) It shows that we cannot enter heaven unless we are cleansed from sin. (5) It proves the love of God to man. (6) It furnishes every possible motive for turning from sin, touching the heart with love, showing our danger, teaching the law of duty, which dies rather than fail or neglect, giving us hope of forgiveness and life. (7) It shows the value of our souls, to be worth such a price. (8) It shows the value of salvation, and the worth of eternal life in heaven. (9) All this will be in vain, unless we repent and believe.

Minard's Liniment is the best. Colic and Kidney Difficulty.—Mr. J. P. Lafargeville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body.

1888 UNIVERSITY 1888

New Brunswick And all COLLEGES in the Maritime Provinces.

The Plays of Moliere, at Hall's Book Store
The Plays of Racine, " "
The Works of Corneille, " "
The Works of Chateaubriand, " "
Turrell's Lecons Francaise, " "
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Gauveries Avec Mes Eleves par Sanvear, " "
Saintsbury Primer of French Literature, " "
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M. S. HALL

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

Ladies Fashionable Furs

AT EDGECOMBE'S. Fur Shoulder Capes, Fur Boas, Fur Storm Collars, Fur Muffs, Fur Caps, Fur Trimming, Fur Lined Cloaks, etc.

The largest stock to select from in the city.

FRED. B. EDGECOMBE.

Oct. 29th.

NEW GOODS

Gentleman's Department, 27 KING STREET.

NEW Long Scarfs, Silk Handkerchiefs Made-up Scarfs, Pongees, Braoses, English Braoses, Rug Straps, Courier Bags, Dressing Gowns, Gloves, Marine Shirts and Drawers.

IN STOCK — ENGLISH ALL-LINEN COLLARS, the latest styles and the "Doris" (Paper, turn-Down) and THE (SWELL, Paper, Standing) COLLARS

MANCHESTER, ROBERTSON & ALLISON.

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D. LOW'S WORM SYRUP

DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

WINDOW SASHES.

A COMPLETE and full line of Window Sashes in stock