

By All Odds

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

Ayer's Pills

prove effective. "In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced 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 stools per day. The doctors ordered a medicine that I was satisfied would do me no benefit to me. I did not take it, but purchased 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 a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills 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. 6th Regt. Mass. Vol. Infantry.

The Best

I have ever used for headaches, and they act 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 scurvy 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 under the name of Burdock Blood Bitters, such as scurvy 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 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. MILBURN & CO., Toronto, Ont.

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SUCCESSORS IN BELLING BELLS TO THE
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CATALOGUE WITH 2250 TESTIMONIALS
BELLS, CHURCH SCHOOLS, FIRE ALARMS
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Frank's Patent Reflectors
for Gas, Oil, or Electric, give
the most powerful, safest,
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USE OF THE
COMPLEXION
PALMO-SULPHUR
SOAP
SOLD AT 25 CTS PER CAKE BY DRUGGISTS
DAVIS & LAWRENCE, 601 PEARL ST. N. Y.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter - Lesson I. - July 6.

LAWFUL WORK ON THE

SABBATH.—Luke 13:10-17.

GOLDEN TEXT.—Wherefore it is
lawful to do well on the sabbath day.
—Matt. 12:12.

JESUS AT CHURCH ON THE

SABBATH.—Ver. 10. And he was teach-

ing in one of the synagogues: as was
his custom. Every town and vil-

lage seems to have had one or more
synagogues. The services were
more like our prayer-meetings, or
Bible-classes, or a conference, than
like our usual Sabbath services. It
was the custom to invite any rabbi
to speak to the assembly. The
preacher sat while he was speaking.

JESUS PERFORMS A MARVELOUS

CURE ON THE SABBATH.—Vers. 11-13.

And behold, there was: in the
synagogue. Not even bodily infirm-

ity kept this woman from the house
of God. A woman which had a
spirit of infirmity. Literally, of
weakness, feebleness of health.

Eighteen years. Showing the
strength and the incurableness of
the disease. And was bowed together,
and could in no wise lift up herself.

Such cases are chiefly met with in
the aged, and are permanent in
character, admitting of very little
relief. And when Jesus saw her, he
called her to him. The Lord seeing
her miserable case, at once com-

mences the work of healing. It is
almost certain that Jesus must have
seen faith in her, or at least that
condition of spirit which would
blossom into faith at the first word
from him. Jesus thus shows how
willing he is to help. He knew she
desired and would have asked his
help, had she known him. And
said unto her, Woman thou art

loosed (unbound, set free) from
thine infirmity; as from bondage.
And he laid his hands on her. This
act strengthened and confirmed her
faith. It confirmed the divine
words of him who performed this
divine act. And she was made
straight. She was able to stand
upright. And glorified God: ac-

knowledging the healing as the gift
of God.

The Cure. In the healing of this
woman our Lord is said to have
done five things: (1) he saw her;

(2) he called her; (3) he healed her;

(4) he touched her; (5) he lifted her
up. Thus does he cure a sinful
soul.

THE ACCUSATION OF SABBATH-

BREAKING.—Ver. 14. And the

rule of the synagogue. The presi-

dent of the college of elders, who
answered in some respects to the
pastor of a modern church, but was
more an executive officer and less a
teacher. Answered: in response to
what had just occurred. With in-

dignation. With strong feeling
against Jesus. Because that Jesus
had healed on the Sabbath day. The
malignity and folly of this man
reems almost incredible. Instead
of glorifying God that so astonish-

ing an act of divine power and
mercy had taken place, speaks
words which imply that this afflicted
woman ought to have absented her-

self from the syna-gogue when the
Lord was there, lest he should heal
her. And said unto the people. He
has not the courage to address Jesus
himself, but preaches at Him by re-

buking the multitude. There are
six days in which men ought to work.
True; but there had been no stroke
of work. A word spoken, the
stretching out of a hand, a straight-

ening of herself upon the part of
the woman—that was all. In them
therefore come and be healed, and
not on the Sabbath day. As if healing
were unsabbatical work.

Pharisaic Sabbath Rules. The

Jewish sabbath had refused, even
when threatened with death, to
touch the helm a moment after the
sun had set on Friday, though a
storm was raging; and thousands
had let themselves be butchered
rather than touch a weapon in self-

defence on the Sabbath. The ut-

most Pharisaic ingenuity was ex-

hausted in making observance of
the Sabbath a burden. Thirty-nine
kinds of work were separately speci-

fied as illegal. Grass was not to be
trodden. Shoes with nails were not
to be worn, as the nails would be a
"burden," and a "burden" must not
be carried. A tailor must have his
needle about him towards sunset
on the Friday, for fear the Sabbath
should begin while he was yet
"carrying" it. Their devo-

tion to the Sabbath was right,
but their method of applying it was
false in the extreme. A set of hard,
definite rules binding the conduct,
instead of great principles planted
in the heart, always leads to evil,
to inconsistency, and hypocrisy, and
smothers the true life under a load
of mere outward forms.

Lessons from this Ruler. (1) Men
are often opposed to good being
done, because it is not done in their
own way. (2) They are more apt
to look at what they consider a vi-

olation of the law in others, than at
the good which others may do. (3)
This conduct is often the result of
envy.

THE TRUE KEEPING OF THE

SABBATH.—Vers. 15-17. Thou hypo-

crit. A hypocrite is one who acts
the part of one character while he is
really another. This man was a
hypocrite, in that he made "zeal for
the sanctity of the Sabbath" a pre-

text for his malignant opposition to
Jesus." He was speaking a false-

hood under the guise of a truth, for
Jesus did not work in any sense
contrary even to their own rules.

They were very particular about
certain rules of their own making,
but continually and notoriously
guilty of wrong toward others.

Doth not each one of you on the Sab-

bath loose his ox, etc. Do necessary
labor for brute beasts that they may
have comfort and help. And ought
not this woman, being a daughter of
Abraham: one of the covenant peo-

ple of God, Whom Satan hath
bound eighteen years; a terrible af-

fliction, in contrast with the ordi-

nary thirst of cattle. Be loosed from
this bond on the Sabbath day. Every
reason for their own action had ten-

fold force as applied to what Jesus
had done. All his adversaries were
ashamed. The ruler's effort to in-

jure Jesus had recoiled against him-

self. And all the people rejoiced.
He spoke words of salvation, and
showed them his power as a Saviour.

Sabbath-keeping. The Sabbath
should be a day of religious joy, not
of gloom. But in order to be this
it must be a day of rest from bodily
toil, from worldly cares and duties
and pleasuring, and also a day of
worship, of study of God's Word, of
spiritual culture and growth. The
spirit of the Sabbath is more impor-

tant than any particular form of
keeping it. Therefore fill the Sab-

bath with worship and devotion;
seek to make it accomplish its pur-

pose of rest and spiritual life, and
there will be little danger of error
in the methods of Sabbath-keeping:

Jesus said, "The Sabbath was made
for man, not man for the Sabbath."

It was made for man's whole
nature, for body and soul, for phys-

ical rest, for mental and social im-

provement, for his spiritual and
moral growth, and for his eternal
salvation; and a religious observ-

ance of the Sabbath is best fitted to
promote all these. They treat man
as nothing but an animal, who ad-

vocate the use of the Sabbath for mere
physical recreation and pleasure.

W. C. T. Union.

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

Miss Willard at Fredericton.

Nothing could better demonstrate
the interest taken by the public in
Miss Willard and her work than
the assemblage of sympathetic
friends and workers at St. Paul's
Church on Tuesday evening. A
heavy thunderstorm occurred just
as the people were gathering, other-

wise the church would not have
been able to contain the audience.

The meeting was opened by singing,
reading of the Scriptures, and prayer
by the Rev. Mr. Shenton, after
which the Rev. Mr. Mowatt, who
said, he was glad to have the honor
of presenting to the audience the
head of the noble association, one
who had sacrificed all to her work,
and done so much toward the elevat-

ing mankind, introduced Miss Frances
Willard, President of the World's
W. C. T. U. The lady was received
with a most hearty welcome, and
was listened to with the closest at-

tention throughout.

As a presentation of the claims of
the White Cross Movement it would
be hard to surpass. Miss Willard's
style of oratory is clear and incisive,
yet finely adorned by illustrations.

At times her humorous and droll
expressions would cause a ripple of
laughter, while her pathetic stories
would start tears to the eyes of her
hearers. Enthusiastic in her work,
yet always impressing you with the
breadth of common sense, bringing
conclusively to her hearers that
what was wrong was wrong; and a
wrong no matter how old it was
grew to be a right, and on this prin-

ciple the fight was to be fought.
Miss Willard produced an admir-

able impression and her visit will do
good.

War on Tobacco.

WOMEN WHO WON'T SMOKE—WON'T

MARRY MEN WHO SMOKE, AND WILL

OBTAIN DIVORCES FROM SMOKING

HUSBANDS.

The Women's Christian Temper-

ance Union, in session at Montreal,
had a grand time on Thursday
morning. After passing a resolu-

tion in opposition to low-necked
dresses, they engaged in a few min-

utes parliamentary practise. The
Star's report says:

After some preliminary remarks
Miss Willard asked that some lady
would be kind enough to make a
motion. For some moments a dead
silence reigned, and then some lady
timidly began, "Madame President,"
but somehow or other failed to finish
what she intended to say. Finally
Mrs. Noyes arose and said.
"Madame president, I move—"

"The lady will please wait a
minute," said Miss Willard. "After
saying Madame President the lady
should stand still and stiff as a stick
till I recognize her by calling out
her name." She did so, and Mrs.
Noyes, who had obeyed instructions
to the letter, continued: "I move
that the members of the Executive
of this Union be not allowed to use
tobacco." For a moment the con-
vention seemed agitated and then an
audible titter went the round of the
church till Mrs. Scott, of Ottawa,
found the temerity to ask: "If this
motion was intended to include
snuff."

Another titter followed, during
which Mrs. Noyes arose and solemnly
affirmed that the motion referred
to tobacco in all its forms.

"You heard, ladies," Miss Willard,
in her capacity as president, say.
"It is meant for tobacco in all its
hideous forms," and then, correcting
herself, I do not think that the
president has a right to add the
word hideous, but it was done
through unconscious cerebration."

"Madame President," came at
this moment from the rear of the
platform.

"Mrs. Williams," replied Miss
Willard.

I beg to move an amendment,"
said Mrs. Williams, the president of
the Flower Mission, with a merry
twinkle in her eye, and not the least
bit ashamed about the treacherous
part she was taking against the
masculine friends in their absence,
"to the effect that no lady of the
executive be allowed to marry a
man who uses tobacco in any shape
or form."

This caused another half-suppressed
outburst of merriment with such
expressions as "Well, did you ever?"
and "This is really going too far,"
while a few of the delegates, mo-
mentarily under the impression that
the thing was serious, actually
looked grim, and away in the rear
of the hall a soft, timid little voice,
said: "Does that mean the 'Y's'?"

The plaintive manner in which
this question was asked caused
another audible smile and the in-
formation asked for was ruthlessly
supplied by Miss Gordon, who be-
gged to make an amendment to the
amendment to the effect that this
motion apply to all members of the
Dominion Woman's Christian Tem-

perance Union. Then came a
number of questions. Mrs. Lindsay
wanted to know if it would not be
better to make an amendment to
the effect that ladies with smoking
husbands were justified in obtaining
a divorce. Miss Willard thought
it would be a good idea, but unfor-

tunately a third amendment was an
impossibility according to parlia-
mentary procedure. Thus the peace
of mind of miserable, wretched
husbands who indulge in the weed
was saved, and several of the dele-

gates who already saw visions of a
terrible future struggle between
their duties as wives and Christian
Temperance women began to
breathe more freely. Miss Phelps
then wanted to know if a young
lady belonging to the Union and
engaged to a young man who indulged
in tobacco, was in a position to
break the engagement. No sooner
was this question put than a hun-
dred charming "Y's" in various parts
of the church craned their necks in
an endeavor not to lose a word of
the reply, in which Miss Willard
said that though she did not feel
authorized to answer this question
in the affirmative, she did feel that
such young ladies were certainly in
a position to break the young man
off his tobacco. Mrs. Tilton wanted
to know what the ladies who were
married to tobacco consumers were
to do. Miss Willard did not know
that they could do anything as the
motion did not allow of any retro-

cession, and they would have to put
up with their better-halves who
labored under the meerschaum
hallucination. Miss Gebbs of
Quebec wanted to know what means
were to be taken to enforce these
rules, and what penalties were pre-

scribed for their violation. Miss
Willard did not know but hoped
that the Legislature at its next ses-

sion would pass a law in accordance
with the motion. There being little
time to spare before the prayer-
meeting, Miss Gordon, instead of
speaking to the amendment, moved
the previous question and when a
vote was taken tobacco and those
that used it were effectually con-

demned by it, only about five ladies,
who, Miss Willard said, were evi-