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"Lovest Thou Me?"

BY E. H. SHANNON. "Lovest thou Me?" Hast thou not heard That which in other years Brought back the flush to Peter's cheek, And drowned his eyes in tears? How could the trusting heart forget The Friend who, day by day, With loving hand and step by step Had led them all the way?

Could he forget the wondrous voice, Sweeter than seraph strain, Which, in the quiet solitude Or on the crowded plain, Told of the life He came to save, Himself the chosen One. To bear God's love to human hearts Through His beloved Son ?

Has Jesus ever spoken thus. In half-reproachful tone, When in the flush of thy poor love Thou thought'st of work well done? Amid the busy whirl of life, To His own service true. Has this same query never come To thrill thy pulse anew?

Happy if thus He speaks to you As in the days of yore; He only loves to hear you tell, And thus to love Him more. How oft the mother as's the lips Of lisping infancy "Do you love me?" but for the bliss Repeated lovingly.

Love ever asks a quick return; Loves still to have it told: And hearts are just the same to-day As in the days of old. And happy if when next he asks Our hearts: "Lovest thou Me !" That we with glad response may tell: "Thou knowest how trustingly."

The Ten Commandments.

September 7th contains a very interevening meetings it says:

ing the word "Tekel" in the twenty- This is the secret of his power. seventh verse of the fifth chapter of the Book of Daniel, described the who would profess to be Christians and feast of Belshazzar and the writing on | who would scorn the idea that they are the wall. He pointed out that, though as bad as Belshazzar, are even worse all others had failed to read the writing | than he was. But at the same time on the wall, Daniel had no difficulty how few can see this awful truth until ecstasy over her first-born, perhaps, in reading the writing of his God. Mr. Moody, in his direct, forceful way, "Mene, mene, tekel upharsin. What has made the fact stand out like the new gift, a precious presence which does that mean?" said the king. It horns on an ox's head. How wondermeant "God hath numbered thy king- fully he applies the duties and prohidom and finished it." "Thou art bitions of the Ten Commandments to weighed in the balance and found want- the present condition of things! Now ing," and Thy kingdom is divided and this is true, effectual preaching. It is given to the Medes and Persians." practically preaching the word; and That night the king's doom was sealed. | well would it be for them, for the He could imagine he heard some of cause, and for the world if ministers them say, "I hope Mr. Moody is not would study and practice Mr. Moody's going to class us with these stupid methods. It is preaching the Word as people; why, we are not as stupid and Samuel preached it to Saul, as Nathan ignorant as they were." Well, it was preached it to David, as Christ preached a question in his mind whether they it to the scribes and pharisees, as were not a good deal worse. He re- Stephen preached it to the Libertines membered a lady in London was quite and Cyreneans, and as Peter preached insulted when he spoke to her about it on the day of Pentecost. And, after this subject, and compared her with all, this preaching is as much needed Belshazzar. "Why," she said, "I hope to-day as ever; for it is the only preachyou don't think I am as bad as he was?" "No," he said; he thought she was far worse. They all had their false gods. They had their gods of gold; and what should he say of whisky, which was far worse. He would rather see the gods of iron a thousand times than the god of whisky. He thought it was one of the worst curses they could have. Now let them take up these ten laws or commandments and consider them. "Thou shalt have none other god before me." How many that evening were prepared to step into the balance and be weighed there against that ! What was their god, and who was their god ?- They said they did not know, perhaps. Well, he would tell them. It was the thing they thought most about. There was many a business man in Belfast that made a god of his business. They had not to go to China and Africa to find idolators. They would find them here in this Christian country. The second commandment was very much like it, "Thou shalt not bow down to any graven image." That meant, among other things, thou shalt not bow to the crucifix, nor the cross. They were to look to Jesus Christ, not the cross. "Thou shalt not take the name pastor, to the church, or district of the Lord thy God in vain." Suppose ing any profane man or blasphemen present that night were put into the scales to be weighed against that, what would become of his soul? What was going to become of him that took the name of the Lord in vain? Let them not make light of this question. God was not going to held him guiltless that took his name in vain. Let no man think he was going into the kingdom of God who did this. In connection with the command. "Remember the Sabbath day, to keep it holy," he said he would not ride upon a Sunday train lest the driver or conductor might rise up in judgment against him. He also pointed out that any man could do more work in six days than in seven-

The worst disease-Dyspepsia.
The best Cure-K.D C

plete rest one day in seven, because he for the whole family night or day. found thirty years ago he could not And yet in conversation this poor work seven days in the week, even woman shows a peaceful mind. She although the work was the Lord's. The great success of Scotland he attributed to the respect in which the Scottish people hold the Sabbath. Dealing with the fifth commandment, "Honor thy not fret." One day the visitor finds father and thy mother," he contended | the weary body lying peacefully upon that no man could honor his father and | the bed, the four children and a few mother who made a habit of staying out late drinking and of doing what that God has taken the case. The was wrong. He also held that there than by putting a knife into one. The son who, through his drinking and unkindness, took five years to kill his parents was far worse than any murder er. In connection with the command. "Thou shalt not steal," he held that it was not sufficient to confess one's sin to God in such a case. The thief must make reparation to him from whom he had stolen. He reminded his audience that to break one of the commandments was to break all.

Mr. Moody's preaching are a living favored ones. Ministering to them in demonstration of the power there is in the word of God, when clearly, tersely, naturally, earnestly presented. All patience and faith has been taught us who have ever heard him know very well that he never puts on style, never is theatrical, or sensational, that he never pretends to be, or attempts to play the role of a finished orator. On the other hand he only talks to the people, simply, plainly, directly, and in great earnest. He appeals to their reason, their judgment, their common sense. He takes the great truths of God's word, interprets them in the The Belfast (Ireland) Telegraph of light of reason and common sense, and practically applies them to the present esting account of Mr. Moody's work | condition of things and to the indiviin that city. Speaking of one of the dual lives of those who compose his audience. He explains Bible with death into life. Her child arose and Mr. Moody read a portion of the Bible, and applies its great truths to began to speak. Words could not twentieth chapter of Exodus (contain- the present condition of things, as is clothe a richer meaning than those ing the Ten Commandments), and tak- so clearly seen in the quotation above.

ing that effectually moves men to seek Christ in the forgivene s of their sins

"Sick, and ye Visited Me."

"Ye have the poor with you always, and whensoever ye will ye may do them good." "Blessed is the man who considereth the poor; the Lord will deliver him in time of trouble. In many words, as in many acts, the Lord Jesus has shown us His tender sympathy with the poor and needy. He has identified Himself with them so closely that He says an act of kindness done to them is really done to Him. The heart most like the blessed Christ is a heart that is patient and considerate toward the poor and unfortunate, and even toward the shiftless and incompetent. We may well ask our selves the question, when weary of the recurring wants of those whom we have had my surroundings been like theirs?" A round of visits among the needy and the sick is not conducive to high spirits. To "consider" the poor requires a giving out of personality and an expenditure of sympathy which costs more self-denial than gifts from the purse. How familiar to many a visitor are pictures like this: Wretched quarters upon the ground floor, far from clean. The mother sitting in a rocking chair very ill, feverish, and breathing painfully. The eldest child, a boy of thirteen, and a girl of nine doing all the work for a family of six. The mother and children remarkably clean in dress, considering the dirty room and surroundings; the hasband. who has been dead but three weeks, had always been able to support his family, and they have never asked help before.

The woman now, although very ill. had neither doctor nor medicine. Day after day, as the visitor goes with words of counsel and supplies of food, the invalid is found sitting in the same May we strive, conscientiously, to do that is, making six days' work each chair, often unable to speak above a

K. D.C. Restores the Stomach K. D. C. CURES MIDNIGHT DYSPEPSIA.

week the rule. He himself took com- | whisper, and only the one small room | A Book which Makes Things | collecting facts. He told me that he rests in God's promises; there is no rebellion over her hard lot, and of her children she says: "The good Lord will take care of them, I know: I do relatives sitting mutely by; she knows women thank her earnestly for what were many more cruel ways of killing she has done to make the last days of the sufferer less hard, and say: "God will surely reward you." Only one picture of thousands like it in cities the world over. G the pity and

pathos of human life " As we have therefore opportunity, let us do good unte all men, especially unto them who are of the household of faith;" for it is true that in this "household" the loving Father allowed some of his dear children to be dependent for the comforts of life up-The wonderful effects produced by on the care and generosity of more material things, they may minister to us in the spiritual. Many a lesson of by the bedside of the suffering and in the lowly homes of the poor.

Christ's Words to Women.

MRS. PERSIS L. CHRISTIAN. [Read Luke vii. 11-17.]

Here we have recorded one of the most deeply pathetic and significant of Christ's miracles. The broken-hearted widow was weeping over her dead, her only son. Why should she not weep? Yet, Jesus said to her, "Weep not"; and then occurred before her eyes the wonderful transformation of which follow: "And he gave him to his mother." Death had taken her How true it is, as he says, that many child from her; and here was one who gave her back her own. He was hers once more; he was a new gift. When his little heart first beat upon her own, she was happy; a mother's was hers. There had come to her a gave color, warmth and purpose to her life. For years, it may be, this precious presence had been the light of her dark widowhood, her joy in the pres ent and the expectation of her future But now he is gone. Widowed and childless she mourns. Moved with compassion, Jesus said to her, "Weep not," and gave to her her living child. And what a gift is he now Once he was laid in her arms, the morning star of her life; now he comes as the mid-day sun of her exist ence. Once the couch of his baby fingers filled her with sacred peace now she clasps him to her heart again. hears again the name-mother, with the thrill of living love in it; and up from the baptism of an awful sorrow, she rises to a serener height of faith and content, and to a sense of richer

Whatever may be the special lesson neant to be taught here, the thought s beautifully typical of what Christ has done for all motherhood. To mothers come the most precious and valuable of all gifts, children. Ac cording to the various types of womanhood, they are accepted as gifts from heaven, dearer than life, or, as unwelcome burdens. The Christian mother looks upon her children as for eternity, as well as for time; longs to see them walking the way of the upright, and forming characters approved of God. Too often she is disappointed and mourns the waywardness and wickedness of her children. They love and practice the evil instead of tried to help: "Would I do any better the good. They are separated from her by their lives, and "separation is death." They are dead in sin. How great must be the sorrow here, an ever abiding, haunting, evil spirit that will not down, which poisons every waking hour and haunts the sleep in

nourn their dead? Yes, there is One who, moved with compassion, has said : " I am the resurrection and the life." "He that cometh to me I will in no wise cast out." Though your sins are scarlet they shall become white as snow. This One, who so loved the world, has touched humanity's bier, and a countless host has arisen to walk in newness of life. To many a mother has he given back her dead-a redeemed spirit. And this new gift comes as a renewed blessing from God, and the mother's heart knows the depth of joy. She is bound to Christ by stronger bonds than ever before, and this nearer relation should bring her life, for exceeding gratitude, into the very footsteps of the Master.

DYSPEPSIA.

Safe.

Everyone knows that where the Bible has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was a kind of rogue's museum-a place where they had all kinds of skeleton keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would ex pect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a-Bible! No! it was a bottle! Where the Bible bears sway, the rows and quarrels do not Years ago, a young infidel was travel-

ling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book-a Bible; and after reading it a while, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and hardened. - Henry. watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a desire to do right; we must be in the cabin that was hallowed by the Word of God and consecrated by the word of prayer. Would a pack of cards, a rum bottle, or a copy of the Age of Reason, have thus quieted this young infidel's fears ?- Inspiration of the Bible.

Home Piety.

Home is the place above all others that test the quality of piety. The real self is here disclosed. Whatever cloak of pretence, in word or action, may hide deformities to the eyes of outside observers, in the more conventional contact of life, it is not usable at home. The light is too strong and the range of vision too close. But this very fact makes the revelation of sin cere, loving, Christly character all the Oil, wrote to Ireland, telling his more beautiful and helpful. Let us ever give thanks for the great multitude of hearts whose piety makes luminous with joy and blessing so many homes; piety that finds the springs of its strength in communion, such as Mary found at the feet of her Master, gives its service in thoughtful activities that imitate Martha in all but the cumbering cares that shut the gates of prayer and trust.

It is in the home that character i not only most severely tested but also comes to its best fruitage. The sacred relationships of the family, in their varied obligations, demand services that, for their fulfilment, call into exercise the noblest expression of selfsacrifice. A discipline of love, when controlled and guided by spiritual life and purpose, develops the choicest fruits and influence of Christian character. Home piety that reveals these qualities is the mightiest force through which the Spirit of God works in mak ing the family the saving unity of society. Is not this our great need? Homes redeemed and filled with the spiritual light and blessing. The world will not be saved until the family life is purified in its springs of action. The Churches cannot do the work for which they are set unless the Christian home lends its aid. The ideal, the meaning of the home must be lifted up. It is not alone a place for the shelter and physical care of loved ones. Above all other duties in the Christian family is that of spiritual Is there hope for these mothers who training in all the ways of character building. By example, by precept, by education, piety, as expressing the need and life of God in the soul, should be the very atmosphere of the home.-Illustrated Christian Weekly.

How to Read.

When Gladstone, the statesman, reads a book he does so pencil in hand, marking off on the margin those passages which he wishes to remember, querying those about which he is in doubt, and putting a cross opposite those which he disputes. At the end of the volume he constructs a kind of index of his own, which enables him to refer to those things he wishes to remember in the book.

Darwin records a meeting with Buckle, the historian, and "was very glad to learn from him his system of

C. Relieves Distress After Eating

bought all the books which he read, and made a full index to each of the facts which he thought might prove serviceable to him, and that he could always remember in what book he had read anything for his memory was wonderful. I asked him how at first he could judge what facts would be serviceable, and he answered that he did not know, but that a sort of in stinct guided him. From his habit of making indexes he was enabled to give the astonishing number of references on all sorts of subjects which may be found in his 'History of Civilization.'"

Darwin's own method, as described by his son, was not very dissimilar. 'In each book, as he read it, he mark ed passages bearing on his work. In reading a book or pamphlet he made pencil lines at the side of the page, often adding short remarks, and at the end made a list of the pages marked. When it was to be catalogued and put away the marked pages were looked at, and so a rough abstract of the book was made."

GATHERED.

Inexperience is the mother of self-

No man is any stronger than the weak spot in his character.

No man can look at the stars with out wanting to live forever.

If Christ lives in your heart, the people who live in the same house with you will not be long in finding it

Those that do the Word of God heartily will do it speedily; while we delay, time is lost, and the heart

Duty and place are inseparably connected. It is not enough to earnestly right place to do it.

Minard's Liniment cures Colds, etc.

HAVE YOU SEEN the new Perfume. 'Lotus of the Nile?" It is perfectly

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HE QUIT THE DOCTOR.

GENTLEMAN, - I was troubled with dyspepsia for about four years and tried several remedies but found them of little use. I noticed an advertisement of Burdock Blood Bitters, so I quit the doctor, and started to use B. B. B., and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case, and I can highly recommend this excellent remedy to all.

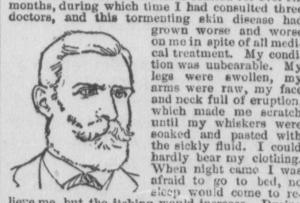
BERT J. REID. Wingham, Ont.

DEAR SIRS, -I can highly recommend Hagyard's Pectorial Balsam as the best remedy for coughs and colds I have ever used.

MISS F. STEPHENSON, Oakland, Ont.

Awful Suffering. Driven Almost Insane by Doctors. Tried Cuticura. Relief Immediate. Entirely Cured in 4 Months.

I suffered with the dreadful eczema for over six



on me in spite of all medi cal treatment. My condi tion was unbearable. My legs were swollen, my arms were raw, my fact and neck full of eruption which made me scratch until my whiskers were soaked and pasted with the sickly fluid. I could hardly bear my clothing. afraid to go to bed, no sleep would come to relieve me, but the itching would increase. During day time 1 had no rest, I was all broken up, ner-

vous to the highest degree, and nearly driven to despair. At that time I read about the CUTICURA REMEDIES, intended to try them, and dropped the doctors. After applying Cuticura I had the first night's rest for several weeks. Using the Cuticura, Cuticura Soap, and Cuticura Resolvent, with proper judgment, my condition improved slowly but surely day by day, until after three to four months' use of them I was cured. Our minister, Rev. J. G. Perrault, in Mandan, knows me and knows how I suffered. Any one may write to him and he will certify to the truth. may write to him and he will certify to the truth

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The new Blood and Skin Purifier and greatest of Humor Remedies, internally, cleanses the blood of all impurities and poisonous elements, while Cuticura, the great Skin Cure, and Curtcura Soap, an exquisite Skin Purifier and Beautifier, externally, clear the skin of every trace of disease

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ARRANGEMENT OF TRAINS In Effect June 27th, 1892.

Eastern Standard Time

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Boston and points west. St. Stephen,

St. Andrews, Houlton, Woodstock and points north. 10.00 A M-For Fredericton Junction, St

John and points east, McAdam P. M. -For Fredericton Junction, St. John, St. Stephen, St. Andrews, Houlton and Woodstock.

RETURNING TO FREDERICTON. Frem St. John 6.25, 7.30, a.m.; 4.30 p.m.; Fredericton Junction, 8.25, a m, 11,45, 5.55 p. m.; McAdam Junction, 7.00 10.00, a. m., 2 00 p. m.; Vanceboro, 9.40 a. m.; St. Stephen, 5.35, 7.45, a. m.; St. Andrews, c5.10, t7.20.

ARRIVE IN FREDERICTON. 9.25 a. m., 12 55, 6.40 p. m. LEAVE GIBSON.

6.50 A. M. - Mixed fer Woodstock and points north ARRIVE AT GIBSON.

4.00 P. M.-Mixed from Woodstock, and points north, c Mondays and Thursdays only. t Tuesdays, Wednesdays, Fridays and Saturdays only. D. McNICHOL.

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