

"She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Can-

ada. But her ways are not always the same. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

CORROLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it? For sale everywhere.

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Sts.,
MONTREAL.

D'FOWLER'S
EXT. OF
WILD STRAWBERRY
CURES
COLIC
CHOLERA
CHOLERA-MORBUS
DIARRHOEA
DYSENTERY
AND ALL
SUMMER COMPLAINTS
OF
CHILDREN & ADULTS
PRICE 35 CTS
BEWARE OF IMITATIONS

GREAT

Clearance & Remnant Sale

OF

BOOTS & SHOES

AT

Lottimer's Shoe Store

In order to make room for New Fall Goods we have decided to sell many lines at greatly reduced prices to clear.

Here is an opportunity to buy Boots and Shoes cheap.

Sale to commence on

Wednesday

AUGUST 23rd.

And to continue for TEN DAYS.

Want of space prevents us from giving list of prices.

A. LOTTIMER,

210 Queen Street.

Hardware.

PER S. S. WINTHROP FROM NEW YORK.

17 Cases General Hardware and Mechanics Tools

3 Bundles Sand Paper.

1 Case Ice Cream Freezers.

1 Box Liquid Gold Paint.

Just received and for sale by

R. CHESTNUT & SONS.

SUCCESSORS IN BUSINESS TO THE

BYMYER MANUFACTURING CO.

1000 CATALOGUE WITH 222 ILLUSTRATIONS.

NO DUTY ON CHURCH BELLS.

Babb Eng. Co., Amherst, N. S., Agents.

THE LARGEST ESTABLISHMENT MANUFACTURING

CHURCH BELLS & CHIMES

WILLIAMS & CO.,

1000 CATALOGUE WITH 222 ILLUSTRATIONS.

NO DUTY ON CHURCH BELLS.

Babb Eng. Co., Amherst, N. S., Agents.

THE LARGEST ESTABLISHMENT MANUFACTURING

CHURCH BELLS & CHIMES

WILLIAMS & CO.,

1000 CATALOGUE WITH 222 ILLUSTRATIONS.

NO DUTY ON CHURCH BELLS.

Babb Eng. Co., Amherst, N. S., Agents.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter-Lesson XII.—Sept. 17.

PERSONAL RESPONSIBILITY.—Rom. 14:12-23.

GOLDEN TEXT.—*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.*—Rom. 14:21.

GENERAL STATEMENT OF THE PROBLEM.—First. There are certain acts which are universally conceded to be right, and as coming within the Christian law of liberty.

Second. There are other acts which are as plainly prohibited. To do them is wrong and always wrong.

Third. There are a very large number of acts which lie in the twilight region, between the day of certain right and the night of acknowledged wrong. They are not wrong in themselves, but according to the circumstances and motives of their doing.

Fourth. The method of settlement is that employed all through the Bible, of laying down general principles, and not definite rules and commands. For the principles abide eternally, but the application of them varies continually. The same general principles must be applied in our imitation of the example of ancient saints and even of Jesus himself. To do the same thing they did, but under different circumstances, may be a violation of the very principles on which they acted.

For us to attempt to walk on the sea because Jesus did, or to pray all night on a mountain in a winter storm, because Jesus did so in a summer night, or to wear the very same fashion of clothes that he wore, might easily be the very opposite of following his example. The application of great divine principles to our daily lives in varying circumstances, is a large part of the discipline by which we grow in grace and develop a strong and holy character.

EARLY CHRISTIAN PROBLEMS. First. The duties of the Jewish to the Gentile disciples. The Jewish disciples wanted the Gentiles to be saved, but felt that it was necessary that in doing so they should adopt the Jewish ritual. They knew that their religion was divine. For 1500 years they had been the chosen people of God. And now, to ignore this, to receive men into the kingdom in another way than commanded to proselytes by God himself, and practised for ages, was not this an insult to God, to religion, to the Bible, to all their past history? Again, there was a great social and religious barrier between Jews and Gentiles, which made it exceedingly difficult for them to live and work together as brethren in the same churches. What were they to think of those Jewish converts who, like Paul, seemed to trample on the Jewish ritual, and reject Jewish patriotism?

Second. The duties of Gentile disciples to the Jewish. Why should not the Gentiles become Jews? And yet to do so laid a heavy, unnecessary burden on the Gentiles, a yoke which neither the Jews nor their fathers were able to bear. And lastly, it seemed to subvert the very truths of the Gospel for the salvation of men. It led men to rely on forms and ceremonies, instead of on Christ alone.

Third. The relation of Christians to the heathen world. The Christians living among the heathen were few and poor, and it was very difficult to keep themselves pure from idolatry. A large portion of the meat offered for sale in the markets had been offered in some heathen temple as a sacrifice to idols. Should they eat of such meat? Were they in so doing partakers in idol worship? Should they go to any heathen feasts with their friends, or should they abstain altogether?

HOW THESE QUESTIONS WERE SETTLED. First. By the Principle of Liberty (vers. 12, 13). So then. As a conclusion from what Paul had been saying. *Every one of us shall give account of himself to God.* Each is responsible to God and must act as in his sight. *Let us not therefore judge one another.* Let us allow them the same liberty that we demand for ourselves. *But judge this rather.* That is, turn your judgment to yourselves, and see to it that by your use of your liberty you do not cause others to fall into sin.

Second. By the Law of Love (vers. 14, 15). *Nothing unclean in itself.* This had been revealed to Paul. He is referring to such things as were pronounced unclean by the Jewish ceremonial. Certain things were declared unclean to the Jews, for their separation from other nations. The principle is an important one. Men are not always doing right when they act according to their consciences, for conscience is not the ultimate standard of right, since it may be only partially enlightened. *But to him that esteemeth any thing to be unclean, to him it is unclean.* The simple principle here taught is, that it is wrong for

any man to violate his own sense of duty. *If thy brother be grieved.* Injured, hurt. *Destroy not, etc.* These words refer to the profound irritation, the hurtful judgments, the breach of brotherly ties, which must result from such wounding. And all this for the privilege of eating a certain kind of meat in a certain place. They had the right to eat it, and to believe it to be harmless. No man could forbid them. But they could and ought in love to freely refrain from that which was injuring others. *Let not... your good.* Your light, your liberty. *Be evil spoken of.* Because misunderstood, because it led to evil results, thus bringing discredit on the cause. *For the kingdom of God is not meat and drink.* "Eating or drinking." These are of little account. In themselves they do not make any one better or worse. But there are some things absolutely essential, righteousness in heart and life, peace with God and man, and joy in the Holy Spirit, pure heavenly joy. These things must be in every disciple. *Follow after the things which make for peace.* Step aside from all strifes about meats and drinks and festivals, and seek love to God and to each other. *Edify.* Build up, in character and happiness.

Third. By the Principle of Self-denial (vers. 20, 21). *For meat, destroy not the work of God.* That is, paying too high a price for any kind of food or pleasure. *All things indeed are pure.* This is emphasizing the fact that even things good in themselves may become a stumbling block and occasion of falling. *It is good.* Honorable, worthy. We not only have liberty to eat, we have also liberty to abstain from eating. Self-denial for the good of others is one of the noblest of all virtues.

Note that there is an easy perversion of this truth. We are not to refrain necessarily from doing what others object to, or dislike, or oppose as wrong. For by that rule we never could do anything, especially could we never advance a reform. Jesus did many things that others did not like. Paul advocated opinions, and lived in a manner often utterly hateful to many of his brethren. It is only when taking a certain course injures others, causes them to stumble into sin, that we are to refrain from doing permissible things. Often the acting contrary to the feelings and opinions of others is one of the very best things for them.

Fourth. The Principle of Faith (vers. 22, 23). *Have thou faith? have it to thyself before God.* Faith here means confidence that God in that Gospel has so made all things new that there is nothing now common or unclean. *Have it to thyself before God.* Keep that persuasion to thyself; let it be between thee and thy God; do not parade it before thy brother in such a way as to shock his weak prejudices and tempt him to sin. *He that doubteth.* Is unsettled in his conscience as to what is right for himself, and so in eating does what he feels to be wrong. *Is damned.* Is condemned by God and by his conscience.

MODERN PROBLEMS AND THEIR SOLUTION. There are not a few questions continually coming up before our young people which must be answered according to the principles laid down by Paul. Many of them are connected with amusement or recreation. But first and foremost comes the question of Total Abstinence from alcoholic drinks. Ministers and teachers should not merely say to the youthful inquirers that "they must decide these questions for themselves," as is too often done. Christian leaders are to help them to decide, to point out the principles on which they must decide, to show them the facts which will guide to a right decision.

W. C. T. Union.

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

Canon Wilberforce.

Canon Wilberforce is a most uncommon character. He bears a name celebrated in the annals of reform during three luminous generations. His grandfather, William Wilberforce, was the central figure of the anti-slavery movement in Great Britain. His father, Bishop Wilberforce, was the leading son of the church, and Canon Wilberforce is to-day the most eloquent exponent in the mother country of the temperance reform. He lives at Southampton, in a beautiful house called the Deanery, and has a parish of twelve thousand souls. Adjoining his library is an oratory, where he gathers the family for worship and often bows alone before the altar, for the little chapel, with its mellow light, is fitted up like a "High Church" in miniature.

The entrance door to this beautiful home has on the stained glass the words: "Adam's house was Paradise; to his sons the true Paradise is home." Photographs of our

own leading temperance workers, Gen. Neal Dow, Joseph Cook and many others, illustrate the comradeships to which the Canon is always loyal. Great characters in church and state speak from the walls to the thoughtful visitor of ideas the highest and most helpful to humanity. The sweet note of the bullfinch in its cage by a window looking on the conservatory and garden causes Canon Wilberforce to say, in his impetuous manner; "That bird knows a sweet little German song, 'Ich liebe Dich,' 'I love you,' but I can only get him to sing it by standing before his cage, whistling the tune myself as much as at one with him as possible. Doing this, I often think it is just the way that God gets a song out of my heart; he could crush me in His hand, just as I could crush the little bird, but what good would that do? It would be spoiling a beautiful organism, and not getting the song after all. The bird is like me; neither of us can sing to God, 'I love Thee,' except we see that which is so true in nature and in grace—'He first loved us.' Freewill must always go with love."

Having heard the fiery utterances of Canon Wilberforce on the temperance platform, it was a great contrast to see him enter the church with the white-robed procession of priests and choir boys, going through the intoned service, praying with his face to the altar where a crucifix and burning candles were set out in full array, besides seven branched candelsticks on either side of the altar. When he entered the pulpit, however, he spoke with the individuality that is inseparable from his utterances, both public and in the social circle. He inveighed against the efforts now being made by the Established Church to prevent the people of Wales, who are nearly all Dissenters, from securing the liberty they seek from the oppressive rates they are obliged to keep up with the church they have no sympathy with. He said with great earnestness: "Well might the prelates, who are now so active to prevent the passage of this bill, say with the great dramatist: 'He who steals my purse steals trash; but he who filches from me my good name takes that which, while it cannot him enrich, renders me poor indeed.' The good name of the State Church would be brightly furnished by its participation in the great fight that is now going on against the dramshops."

Canon Wilberforce gives this definition of theosophy: "It is a modern substitute for Christianity; this is its true status, for the old sages would not know their creed as developed by the modern Christianity who have taken in hand to teach us what Oriental religions are and who cannot separate themselves from their environment, saturated as it is with Christianity."

At the Dress Reform Conference, Dr. Amelia Youmans spoke of the evil effects of wearing corsets and heavy skirts. We had a divine charter to use every power given us. We were to "lay aside every weight and run with patience, the race before us." There was no need to copy men's costume. Hygienic dress may be perfectly womanly and esthetic. Don't be afraid of being called strong minded, better be strong-minded than weak minded. Dr. Lillian Youmans, of New York, also spoke in favor of dress reform. Somebody remarked that if the Venus de Milo would condescend to put her foot into a shoe, she would need a number ten as that size would be in proportion to the rest of her figure.

The gospel should be accepted by every man, not only because he may die the next hour but also because he may live for many years.

Minard's Liniment is used by Physicians.

More cases of sick headache, biliousness, constipation, can be cured in less time, with less medicine, and for less money, by using Carter's Little Liver Pills, than by any other means.

The Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parmelee's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills can be given in all cases requiring a Cathartic.

A LETTER FROM EMERSON.

"I have used Dr. Fowler's Extract of Wild Strawberry and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children."

Yours truly
Mrs. Wm. WHITELEY,
Emerson Man.

A CURE FOR HEADACHE.

Headache arises from constipation, bad blood, dyspepsia, or liver complaint. As B. B. Cures all these complaints it is naturally the most successful headache cure existing. Once the cause is removed the headache vanishes.

Burdock Blood Bitters

UNDOES ALL THE CLOGGED SECRETION OF THE BOWELS, KIDNEYS, AND LIVER, CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL DEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.

INTERCOLONIAL RAILWAY.

1892. WINTER ARRANGEMENT. 1893

ON and after Monday the 17th October, 1892, the trains of this Railway will run daily (Sunday excepted) as follows.—

Express for Campbellton, Pictou, Pictou and Halifax. 7.00
Express for Halifax. 13.30
Express for Sussex. 16.30
Through express for Pt. du Chene, Quebec, Montreal and Chicago. 16.55

A parlor car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 7.00 o'clock.
Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex. 8.25
Express from Chicago, Quebec and Montreal (Monday excepted). 10.25
Express from Pt. du Chene and Moncton. 10.25
Express from Halifax, Campbellton and Pictou. 11.00
Express from Halifax and Sydney. 12.30

The trains of the Intercolonial Railway between Montreal and Halifax are lighted by electricity and heated by steam from the locomotive.
All trains are run by Eastern Standard time.

D. POTTINGER,
Chief Superintendent.
Railway Office,
Moncton, N. B., 29th June, 1892.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 368 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU 63 Spruce St. N. Y.

Bicycles.

We have several Bicycles on hand from last year which we will sell at a Bargain to any one in want on easy terms. We prefer having other goods and are reminded of the woman in Harvey Settlement who is now living happily with her ninth husband, a convincing proof of the wisdom of the old injunction "If at first you don't succeed, try, try again. Now this is our last try and if not sold this month we will either auction them off or send them to Newfoundland."
"Come early and get a Bargain."
R. CHESTNUT & SONS.

900. SALARY and Commission to Agents, Men and Women. Teachers and Clergymen to introduce a NEW and POPULAR STANDARD BOOK Testimony of 19 Centuries to Jesus of Nazareth.

The most remarkable religious book of the age, written by 300 eminent scholars, Non-sectarian. Every Christian wants it. Exclusive territory given. Apply to THE HENRY BILL PUBLISHING CO., NORWICH, CONN.

WORMS
For the removal of worms of all kinds from children or adults use DR. SQUIR'S GERMAN WORM LOZENGES. Always prompt, reliable, safe and pleasant, requiring no after medicine. Never failing. Leave no bad after effects.
Price, 25 cents per box.

NAILS.—NAILS.

Just Received.
100 Kegs Wire Board Nails.
50 " " Shingle Nails.
50 " Steel Board Nails.
From Montreal and for sale by

HARDWARE.

Just Received by Rail.
5 cases Grindstone Fixtures,
2 " Shelf Brackets,
2 " Porcelain Door Knobs
Mrs. Potts Sad Irons,
1 Japanned Thumb Latches,
1 " Hat and Coat Hooks,
1 " Loose Pin Butt Hinges,
1 " Bench Screws and Bench Vices
1 Drive Well Points
1 General Shelf Hardware,
1 Hook and Eye Hinges,
12 Kitchen Pumps.
R. CHESTNUT & SONS.

SPRING.

NEW GOODS AT

WM. JENNINGS',

MERCHANT TAILOR.

Fashionable Spring Overcoatings in Vestments and Worsteds, Fancy Silk Vestings, Fancy Trowersings and all the novelties in Spring Suitings.

Wm. Jennings:

McNally Again.

Read Extraordinary Prices Below.

Three more car loads of Chairs, Bedsteads, Bedroom Suits, and Fancy Furniture, just received. New Upholstered Goods are being turned out of upholstery department daily.

PRICES—Walnut Parlor Suits in Tapestry with Plush trimmings, \$25.50, Solid Oak Chamber Suits, \$25.00, French Paneled Antique Oak Bedsteads with engraved head and varnished side rails \$1.50, Woven Wire Mattresses, \$2.65, Dominion Copper Wire Bed reduced to \$4.50, Oak Chairs 36cts., Cane and Perforated Seat Chairs 65cts., Oak Bent Rockers, 85cts., Platform Rockers, \$3.50, Bamboo easels, 90cts., Bamboo Fancy Tables, \$1.25, Good Strong Lounges with Steel Springs and Tapestry Covering, \$4.50, Soft Stuffed Easy Chair, \$4.00, Ivory Ware 10 pieces Toilet Sets, \$2.25, Dinner Sets, \$4.80, Polished Castor 3 bottles 90cts., Silver Plated Cast. r 16 inches high 5 engraved bottles stamped quadruple plate only \$2.75.

Special new lines in Polished Oak and Walnut Chamber Suits, Secretaries, Sideboards, Hall Racks, Book Cases, Roller Top Desks, Pictures, Easels, Window Shades, China, Silverware, Fancy Goods, 6 Childrens Carriages, came in late, \$7.50 to close them out.

We employ no peddlars but make our prices sell the goods. Come and see us before you buy. Orders by mail promptly attended to and satisfaction guaranteed. Remember the place, 152 and 154 Que Street, Fredericton.

JAMES G. McNALLY.

James D. Fowler

Watches. Watches

WATCHES!

GOLD, SILVER,

GOLD FILLED, &

NICKLE CASES

—FROM—

\$250 to \$1.50 each

Best Value in the City.

*REMEMBER THE PLACE

JAMES D. FOWLER,

Opposite Post Office,

Fredericton, N. B.

Fredericton, Dec. 19, 1888.

PORTRAITS,

—FROM—

Cabinet to Life Size

—BY—

HARVEY.

Studio — 164 Queen Street

Fredericton

John G. Adams,

UNDERTAKER

AND FUNERAL DIRECTOR

Coffins and Caskets,

Robes and Mountings

First Class Work, at Low

Prices.

Special rates for country orders.

COURT HOUSE SQUARE,

TELEPHONE 26. OPP. QUEEN HOTEL

BICYCLES.

If you want a safety, give us a call as we are selling at prices that will astonish you.

R. CHESTNUT & SONS

McMurray & Co

Booksellers, Stationers,

—AND DEALERS IN—

Pianos, Organs and

Sewing Machines.

WE handle only first-class Instruments,

which we sell at very low prices

and on easy terms. WE EMPLOY NO

AGENTS, but give the large commission

paid agents to the buyer.

Call and see our Stock, or write for

Price and Terms.

WE MAKE A SPECIALTY OF ORGANS.

Having furnished over twenty churches

in New Brunswick and Nova Scotia with

Organs, for which we make a special dis-

count both to the church and clergyman.

Any person in want of any of the above

Goods, will find to their advantage to

write us for prices, terms, etc.