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Food cooked in **COTTOLENE** is delicate, delicious, healthful, comforting.

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D'FOWLER'S EXT. OF **WILD STRAWBERRY** CURES **COLIC CHOLERA DIARRHOEA DYSENTERY** AND ALL **SUMMER COMPLAINTS** OF **CHILDREN** or **ADULTS** Price 35 CTS BEWARE OF IMITATIONS.

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take it faithfully until Cured, and then write us a statement of your case. We offer a **FREE TEN DAY'S TRIAL** of the **WORLD'S FAIR** to the individual who, before the first day of August, 1893, show the greatest improvement, or remarkable cure from the use of this remedy. These cures must be bona-fide, and before a Justice of the Peace, and the testimonial accompanied by the photograph of the individual sending it, and the signature of the dealer of whom the remedy was purchased.

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ELSON'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter-Lesson II.—July 9.

PAUL AT PHILIPPI.—Acts 16: 19-34.

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16: 31.

THE GOSPEL WORK INTERFERES WITH SINFUL GAINS.—Ver. 19. For some time the missionaries preached the Gospel in Philippi. The work progressed, and a church was founded. Frequently they met in the streets a poor slave girl owned by speculators, who made money out of her as a fortune-teller. D. Lyman Abbott says "she was a mixture of fraud, clairvoyance, insanity, and devil." The demon was cast out by Paul in the name of Jesus Christ. Her masters saw that the hope of their gains was gone. They cared nothing that a soul had been saved in comparison with the loss of their gains. Worldly opposition to the Gospel still grows chiefly from this same cause. The Gospel stands against all unjust gains, all oppressions of the poor, all lotteries, and gambings, all methods of making money by injuring others.

THE ARREST.—Vers. 19-23. They caught Paul and Silas. The idea of violence is conveyed. Drew them into the marketplace. Where the magistrates habitually sat. Unto the rulers, &c. The judges. Saying, These men, being Jews, No people were regarded by the Romans with such contempt and hatred as the Jews. Do exceedingly trouble our city. The Gospel does produce a revolution in an ungoverned world. But this is not the fault of the Gospel, rather of the sin that is ruining men. And teach customs, which are not lawful for us to receive. Roman law forbade the introduction of innovations in religion, especially into Roman cities like that of Philippi, as calculated to unsettle the people and create political disturbance. The multitude rose up together. The accusations aroused the populace, as a mob. Bent off their clothes. The clothes of Paul and Silas. Commanded to beat them. The custom was to inflict blows with rods upon the naked body. Paul relates how "thrice he was beaten with rods, and of the Jews five times had received forty stripes save one." Why did they not escape by means of their Roman citizenship, as they did the next morning? The clamor of the mob gave them no opportunity to be heard.

THE APOSTLES IN PRISON.—Vers. 24-26. Thrust them (sore and bleeding) into the inner prison. The dungeon, a damp cell far underground, opening only at the top, without fresh air to light. Made their feet fast in the stocks. A heavy piece of wood with holes, into which the feet were put, so far apart as to distend the limbs in a most painful manner. Paul and Silas prayed, and sang praises. Their wounds were undressed, their position was one of torture. But they passed the night in devotions. The Christian's inward experience of joy is superior to outward experience of trouble; also that the Christian's prayer, even in his direst extremity, should ever be with praise. And the prisoners heard them. The inner prison appears to have held more than Paul and Silas.

What these missionaries prayed for we do not know. It may have been for release from suffering, as was right; but we have no doubt that their most earnest prayer was that God would make his cause more successful through their sufferings. How the answer would come they could not know. Answers to prayer very often come in the most unexpected ways. And suddenly there was a great earthquake. This was the Lord's answer to prayer. This answer involves a divine interference with nature, though not a violation of natural law. All the doors were opened, and every one's bands were loosed. Either by the action of the earthquake, or by the supernatural power which produced the earthquake.

THE CONVERSION OF THE JAILER.—Vers. 27-34. The keeper... awaking out of his sleep. He was awakened by the earthquake. Drew out his sword... would have killed himself. The Roman law transferred to the jailer the punishment due an escaped prisoner. Cried with a loud voice. To secure attention. Do thyself no harm, "or wrong." His purpose of suicide was harmful for his body, and sinful for his soul. For we are all here. A reason why the jailer should not kill himself. Came trembling, for fear. He connected all that had occurred with the two prisoners Paul and Silas. Fell down. Recognizing they were under no mortal protection. And brought them out. From the inner prison. Sirs, what must I do to be saved? The question cannot refer to any fear of punishment from the magistrates; for he knew that the prisoners were all safe. He was conscious of hav-

ing done wrong toward God. He is aware that these men claim to be the servants of God, that they profess to teach the way of salvation.

What shall I do to be saved? is the most important question any person can ask, for it determines not only (1) his happiness; but (2) his character; (3) the best use of life here; (4) his usefulness in the world; (5) his relations to God; (6) his redemption from the guilt and punishment of sin; (7) his eternal destiny, character, and usefulness in heaven.

Nor is this a question of mere fear. A consciousness of sin is a right feeling. Only fools care nothing for danger. A realization of God's power is a right feeling. Believing on the Lord Jesus Christ. Faith in Christ saves us because it is the acceptance of God's way of salvation, by the atonement in Jesus. Because it is the act of taking the things offered to us by God. Because it unites us to Christ. Because it fills the heart with love to God and to Jesus. And thy house. Not that his faith would save his household as well as himself, but that the same way of salvation was open both to him and to himself, but that the same way of salvation was open both to him and to his household. And they spoke unto him the word of the Lord. They then proceeded to pour into his ears the history of Jesus Christ, and to explain what it was to believe in him. All his household shared his glad tidings. The same hour of the night. It was midnight. Washed their stripes. From the blood. Often one of the most striking changes that occur in conversion is seen in the disposition to be kind and humane to the suffering. Was baptized, he and all his household. As soon as they were sure they believed, they confessed Christ in baptism. Brought them into his house. The most comfortable place he could find for them. Set meat (food) before them. The two sufferers may have well needed food. They had probably been fasting for nearly twenty-four hours. The next morning, by a proper use of their Roman citizenship, aided no doubt by the miraculous event of the night, the two missionaries were set free, and returned to the house of Lydia.

PRACTICAL HINTS.

Bad men are willing to make their gains out of the misfortunes and follies, and to the injury, of others.

The Gospel interferes with the money-making schemes of bad men. Therefore bad men are opposed to the Gospel.

But they cloak their opposition under false pretences.

God sometimes lets his people suffer, that they may show forth the triumph of his grace and love.

Songs in the night are a faith of prayer.

God is mightier than prisons, or all earthly powers, and can deliver his children.

True faith always changes the nature and the actions.

W. C. T. Union.

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

Historical Sketch of the Dominion W. C. T. U.

The Woman's Christian Temperance Union originated in the United States, being a natural outgrowth of the famous "Temperance Crusade" of 1873-1874. The National W. C. T. U. of that country was organized in the fall of 1874, since which time State and Local Unions have sprung up like magic all over the country. The paid-up membership in the United States is now estimated at about 150,000.

As the work of the Society became known, interest was awakened among the Christian women of Canada, the first W. C. T. U. being formed in Owen Sound, by Mrs. R. J. Doyle. One by one, local unions were formed in the different provinces, largely, at first, by the efforts of Mrs. Letitia Youmans, of Ontario. For some time these local Unions worked independently, but gradually they came to feel the necessity and to see the advantage of uniting as Provinces. The Provincial W. C. T. U. of Ontario was organized in 1877. Those of British Columbia, Quebec, and Maritime Provinces in 1883; Manitoba in 1885, and local Unions were started in the North-West Territories, and in 1889 placed under the motherly care of a superintendent.

The methods employed for the extension of the work in the United States and Canada have greatly differed. In the former country there were very few Local and no State Unions until after the formation of the "National." In Canada the Locals united to form the Provincials, and the latter united, after a time, in the Dominion W. C. T. U.

The first steps taken were the appointment of delegates to the

Provincial Unions of Ontario and Quebec. These ladies met in Montreal, P. Q., October 20, 1883, discussed the situation, adopted a constitution, elected officers (appointing Mrs. Youmans, President), and selected delegates to the National W. C. T. U. of the United States.

Plans were also made for holding the First Convention during the following winter, but it was afterwards deemed wisest to wait a little longer, and it was finally held in Ottawa, in February 1885. Mrs. Youmans was continued as President, but owing to her serious illness, and also for various other good reasons, four years elapsed before the Second Convention was held, during June, 1889, in the city of Toronto. At this meeting the Constitution was materially altered, Mrs. Youmans elected Honorary President and a new presiding officer chosen, the plan of work being rearranged. In 1890 the Convention met in Montreal, P. Q. in 1891 in St. John, N. B., and in 1892 in Ottawa, Ont.

The Dominion W. C. T. U. in 1891 numbered a paid-up membership of a little over 7,000, with a reported "following" of 20,000 more. The society is auxiliary to the "World's" W. C. T. U.

OBJECTS.

The Dominion W. C. T. U. is a society of Christian women pledged to total abstinence and banded together for the preservation of the home, the education of the young, the elevation of public sentiment with respect to the pause of temperance, the reformation of the drinking classes by the power of Divine Grace, and the securing of laws which shall totally prohibit the carrying on of the liquor traffic in the Dominion of Canada.

PLAN OF WORK.

Note I.—Each Superintendent of a Department in the Dominion W. C. T. U. should, by correspondence with the Provincial Executives, strive to secure in each Province a Superintendent for the work carried on by her Department, and with whom she shall correspond and co-operate.

Note II.—No Department of the Dominion W. C. T. U. shall be binding upon any Province, but it is very desirable that so far as possible, its Plan of Work should be endorsed by all the Provinces.

The following are some of the Departments of Work.

DEPARTMENTS.

WORK IN THE NORTH-WEST TERRITORIES.

The work of this Department is the formation of new Unions among the scattered population of the North-West Territories.

SCIENTIFIC TEMPERANCE INSTRUCTION.

The aim of this department, is to secure such legislation, Local, Provincial and Dominion, as shall make the study and teaching of the laws of health, with special reference to the effect of stimulants and narcotics upon the human body, obligatory throughout the entire system of public education. Public addresses, petitions, and the free circulation of literature are among the methods used.

SOCIAL PURITY.

This department aims to secure more righteous laws for the protection of the purity of women and children. It seeks to establish a code of morals and to maintain the laws of purity as equally binding upon men and women.

(Continued next issue.)

Minard's Liniment cures Dandruff.

BAD BLOOD CURED.

GENTLEMAN,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B. B. completely drove them away.

SAMUEL BLAIN, Toronto Junction.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Mr. Henry Graham, Wingham, writes: "I was in North Dakota last May, and I took a bottle of Northrop & Lyman's Vegetable Discovery with me as I did not feel well without it. While there a lady friend was suffering with Indigestion, Bilio-nousness and Headache. I recommended the Vegetable Discovery to her and she tried it, and the result was that it did her so much good that I had to leave the balance of the bottle with her.

If sick headache is misery, what are Carter's Little Liver Pills if they will positively cure it? People who have used them speak frankly of their worth. They are small and easy to take.

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

→ CURES ←
DYSPEPSIA. BILIOUSNESS. CONSTIPATION. HEADACHE. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH. DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES.

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.—

TRAINS WILL LEAVE ST. JOHN.

Express for Campbellton, Pugwash, 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 & 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.

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For the removal of worms of all kinds from children or adults use **DR. SMITH'S GERMAN WORM LOZENGES**. Always prompt, reliable, safe and pleasant, requiring no other medicine. Never failing. Leave no bad after effects.

Price, 25 cents per box.

900. SALARY and Commissioner 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.

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PROMINENT CLERGYMAN

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Only, - 50 Cents

Messrs C. GATES & SON.

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Methodist Parsonage, Middleton, Anna Co., N. S.

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WM. JENNINGS,

MERCHANT TAILOR.

Fashionable Spring Overcoatings in Venetians and Worsteds, Fancy Silk Vestings, Fancy Trowsers and all the novelties in Spring Suitings.

Wm. Jennings:

McNALLY'S CHEAP SALE.

As advertised will begin 15th of April and \$1000 worth of Furniture, Carpets, Crockery and general House furnishing Goods will be sold at LESS THAN COST for Cash Only, to reduce stock.

We mention a few items:—Black Walnut Chamber Suites \$25.00, Black Walnut Parlor Suites, \$25.00, Antique Oak Chamber Suites, \$11.50, Carpet Lounges, Stuffed Easy Chairs, Velvet Platform Rockers \$3.90, Ash French Pannelled Bedsteads \$1.85, Ladies Oak Rockers \$0.25, Oak Chairs \$3.25, Cane and Perforated Seat Chairs \$5.00, Ladies Cane Back Rockers \$2.25, Sideboards, Walnut Finish \$10.00, Solid Walnut \$15.00, Jute Carpets 12c, per yard Tapestry, Union, All Wool, Brussels and Velvet Carpets in long and short ends at great bargains, Table Linens 25c, 500 Good Felt Hats at 40c, each (if you keep a store you can double your money) 10 Valises, China Tea Sets \$3.50, Printed Tea Sets \$2.00, 61 pieces, Dinner Sets \$4.80, Tubular Lanterns 25c, Silver Castor 16 inches high 5 engraved bottle \$2.75 warranted.

OUR REGULAR SALES of regular Good will go on as usual. Our Warerooms are well filled with the latest and best things for general house-furnishings.

JAMES G. McNALLY.

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WATCHES!

GOLD, SILVER, GOLD FILLED, & NICKLE CASES

—FROM—

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Best Value in the City.

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Opposite Post Office, Fredericton, N. B.

Fredericton, Dec. 19, 1888.

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First Class Work, at Low Prices.

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SCREWS. SCREWS.

2 CASES DIRECT FROM THE FACTORY.

500 Gross Wood Screws well assorted.

10 Coils Copper Wire,

1 Coils Brass Wire,

1 Coil Spiral Springs suitable for lock springs.

1 Case Iron Jack Chain containing 150 dozen assorted sizes.

Just to hand.

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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 discount both to the church and clergyman.

Any person in want of any of the above Goods, will find it to their advantage to write us for prices, terms, etc.

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P. S.—Reference, by permission, to the Editor of this Paper, who has two of our Organs in his Church.

McM. & Co.