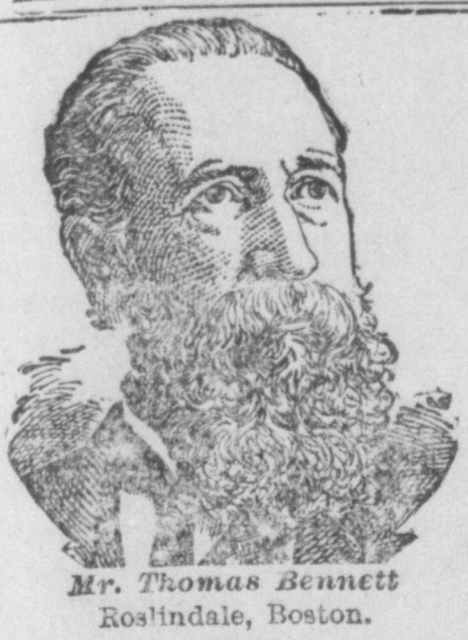




He Could Not Live

Was what friends said, but

Hood's Perfectly Cured

Dreadful Case of
Chronic Eczema.

Such a testimonial as we give below few medicines can produce. It is one of thousands possessed by Hood's Sarsaparilla, and proves the merit of this medicine. Reliable, honest, industrious, is what all say of Mr. Bennett. He has been engaged as gas-fitter in Boston for 35 years, with Trelwell, 111 Washington street, and McKinney, Washington st., opp. Boylston. "C. I. Hood & Co., Lowell, Mass.:"

"Gentlemen:—I am only doing what is just when I tell voluntarily what Hood's Sarsaparilla has done for me. I know it

Saved My Life.

"A year ago last winter, after exposure to storms, I caught a severe cold, after which chronic eczema appeared on the left of my leg and spread all over my lower limb from knee to ankle, and the itching and burning was something awful. Added to this was a severe pain, seemingly in the bone. At last it became so that I had to give up work and was unable to walk. I had to have my leg bandaged all the time and frequent changes of the cloths. For nine months I sat with my leg resting in a chair.

Oh, It Was Dreadful!

Friends said I could not live long. In all I had seven different physicians, all to no purpose whatever. I knew the merit of Hood's Sarsaparilla as I had, some years before, taken it with benefit, and decided to try it for my apparently hopeless case. In two or three days after I began my appetite was better and my courage revived. To make a long story short, the eruption entirely disappeared, and "the flesh on my leg resumed perfectly healthy appearance. I was soon able to walk about. I cannot tell how amazed my neighbors and friends were. I can now walk without any lame-

Hood's Sarsaparilla Cures

ness, as well as ever. Have not the slightest eruption or itching or burning, or any sort of trouble whatever with my leg. The gratitude I owe Hood's Sarsaparilla is simply unspeakable." THOS. BENNETT, 172 Sycamore St., Rosindale, Boston, Mass.

Try HOOD'S.

are tasteless, mild, effective. All druggists, 25c.

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LOW'S WORM SYRUP

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

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RISO'S CURE FOR

QUIES WHILE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson III, July 21.

NADAB AND ABIHU.—Leviticus 10:1-11.

GOLDEN TEXT.—Do not drink wine nor strong drink, thou, nor thy sons with thee.—Lev. 10:9.

THE TABERNACLE SET UP.—The last part of Exodus is devoted to the tabernacle. As soon as the principles of the law and covenant were given, the next most important thing was to organize the religious worship of the nation. For this there must be a central place and means of worship, toward which the whole nation should look. This religious center was a beautiful and costly tabernacle, built of acacia wood planks covered with gold, placed in solid silver sockets, and roofed with a delicate tapestry of violet, crimson blue, crimson and white. Over this was spread a tent of goat's hair and of skins dyed red. The tabernacle proper was forty-five feet long, fifteen feet wide, and fifteen high (a cubit being counted as eighteen inches), and surrounded with a court one hundred and fifty feet long and seventy-five feet wide. Within the tabernacle were the ark of the covenant, the table for shewbread, the golden candlestick, the golden altar of incense, and in front of it was the brazen altar for burnt offerings. The people contributed liberally for this costly work.

Every part of the tabernacle had its symbolic meaning for the instruction of the people.

The tabernacle symbolized the abiding presence of God with his people. Over it was the Shekinah, the pillar of cloud and of fire, which guided the nation through the wilderness, and whence came the voice of God to their hearts. So Jesus tabernacled among us, Immanuel, "God with us," the comfort and the guide of his people.

THE CONSECRATION OF THE PRIESTS.—Leviticus, chaps. 8, 9. The next duty was to consecrate the priests. The first seven chapters of Leviticus describe some of the sacrifices and the ritual. Chapters 8 and 9 describe the inauguration of Aaron and his sons as chief priests with appropriate ceremonies.

THE DIVINE FIRE ON THE ALTAR.—9:22-24. At the conclusion of the ceremonies, the glory of the Lord shone out before the people and a fire came out from him and kindled the altar flames.

The fire was to be perpetual (Lev. 6:13). It was to be continually fed with the fuel especially provided by the congregation, and with the daily burnt offerings. Tradition assures us that it never was quenched till the destruction of the temple by Nebuchadnezzar.

THE SIN OF NADAB AND ABIHU. V. 1. And Nadab and Abihu, Eldest sons of Aaron, just consecrated as priests, Took either of them his censor. A small vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled.

And put incense thereon. The burning of incense composed of fragrant spices, was a symbol of prayer. And offered strange fire. They filled their vessels with common fire instead of taking it from the holy fire of the altar, which was always to be used in burning incense. Commanded them not to do. The sin seems to have consisted of several transgressions: (1) They each took his own censor, and not the sacred utensil of the sanctuary. (2) They both offered it together, whereas the incense was only to be offered by one. (3) They presumptuously encroached upon the functions of the high priest; for, according to the Law, the high priest alone burnt incense in a censor. (4) They offered the incense at an unauthorized time, since it was apart from the morning and evening sacrifice. (5) They used strange fire.

The whole was a wilful and public disobedience to direct commands. They assumed to do their duties in their own way.

THEIR PUNISHMENT.—Vs. 27. And there went out fire from the Lord, from the Shekinah resting on the tabernacle. And devoured them, destroyed their lives on the spot. Moses said unto Aaron, not in reproach, but in explanation of the terrible judgment. I will be sanctified in them that come nigh me. I will be made to appear holy through those who minister in my name. I will be glorified by the people. And Aaron held his peace. He submitted in silence to the calamity. Carry...out of the camp, where all corpses were buried. Uncover not your heads. One of the expressions of mourning. Neither rend your clothes, another manifestation of sorrow. Let ye die, because by these signs of mourning would be interpreted as expressing dissatisfaction with what God had done. Let your brethren...beavil. The whole people might mourn, for this would deepen the impression of the event.

THE OCCASION OF THEIR SIN, STRONG DRINK.—Vs. 8-10. Do not

drink wine nor strong drink, any intoxicating drink, when ye go into the tabernacle, when performing your sacred duties. Neither shall any priest drink wine when they enter into the inner court. This implies that Nadab and Abihu had performed their service in a state of intoxication. Let ye die. The penalty on Nadab and Abihu was sudden death. If these leaders could defy God's commands, in the very act of worship, who would respect the laws or the lawgiver?

Intemperance destroys multitudes of lives. It shortens many more. The evils wrought by drink were more deadly because more continuous than the three great historic scourges of war, famine, and pestilence combined.

Death, moral and physical, is frequently the result of drinking intoxicating liquors. They destroy body and soul; they shorten the life by weakening the body; they lead to injuries and murder. Intoxicating liquors ruin the mind and destroy the soul. They take away the blessedness and usefulness of life here, and the hope of eternal life.

That ye may put difference between holy and unholy, etc. Do not touch strong drink, for it so darkens the moral understanding that you do not clearly distinguish between what is right and what is wrong. It distorts the conscience, confuses the vision, warps the judgment, gives false courage to do wrong. Hence, so many comic crimes under its influence who would never commit them when sober. That ye may teach the children of Israel. One of the functions of the Levites was to instruct the people. Teachers need to have a clear mind, and to set a good example. Strong drink destroys both these powers of the teacher.

Deacon Giles' Distillery. The tract with this name, written by Rev. Dr. Cheever, is one of the most effective of temperance illustrations. It represents, as in a dream, that the workmen in Deacon Giles' distillery suddenly left him, when a set of singular looking fellows applied for work, and were permitted to run the distillery by night. They were very busy, and made a large quantity of rum. But they wrote on each barrel and cask invisible inscriptions, which remained invisible until the first glass was drawn, but then burned in flames of awful red. Some of the titles ran thus: Consumption sold here. Inquire at Deacon Giles' Distillery. Convulsions and Epilepsies. Inquire at A. Giles' Distillery. Insanity and Murder. Inquire at Deacon Giles' Distillery. Dropsy and Rheumatism, Putrid Fever, and Cholera in the collapse. Inquire at Amos Giles' Distillery. Delirium Tremens. Inquire at Deacon Giles' Distillery. Some of the demons had even taken sentences from the scriptures and marked the hogheads thus: "Who hath won? Inquire at Deacon Giles' Distillery." "Who hath redness of eyes? Inquire at A. Giles' Distillery." Others had written sentences like the following: "A portion from the lake of fire and brimstone. Inquire at Deacon Giles' Distillery." All these inscriptions burned when visible, a "still and awful red." One of the most terrible in its appearance was as follows: "Weeping and wailing and gnashing of teeth. Inquire at Deacon Giles' Distillery." In the course of the week these casks were sold, and as soon as the retailer began to draw from them the invisible inscription flamed out on the cask, visible to every beholder. Rumeller and rumdrinker were affrighted at the truth thus read. One would think that the bare sight would have been enough to terrify every drunkard from his cups, and every trader from his dreadful traffic.

Cruikshank, the artist, offered £100 for proof of a violent crime committed by a total abstainer, and the money remains unclaimed to this day. I offer as much for proof of any one case—either in the church or out of it—where drunkenness has been cured without total abstinence.

W. C. T. Union.

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

"Nothing to Me."

"'Tis nothing to me," the beauty said, With a careless toss of her pretty head; "The man is weak who can't refrain From the cup you say is fraught with pain."

It was something to her in after years, When her eyes were drenched with burning tears, As she watched in lonely grief and dread, And started to hear a staggering tread.

"'Tis nothing to me," the mother said, "I have no fear that my boy will tread The downward path of sin and shame, And crush my heart and darken my name."

It was something to her when her only son From the path of life was early won, And madly quaffed of the flowing bowl Then—a ruined body and a shipwrecked soul.

"'Tis nothing to me," the merchant said, As over the ledger he bent his head; "I'm busy to-day with tare and tret; I have no time to fume and fret." It was something to him when over the wire A message came from a funeral pyre—A drunken conductor had wrecked the train—His wife and child were among the slain.

"'Tis nothing to me the young man cried; In his eyes was a flash of scorn and pride. "I heed not the dreadful things you tell; I can rule myself, I know full well!" 'Twas something to him when in prison he lay, The victim of drink, life ebbing away, As he thought of his wretched child and wife

And the mournful wreck of his wasted life.

"'Tis nothing to me," the voter said; "The party's boss is my only dread." Then he gave his vote for the liquor trade, Though hearts were broken and drunkards made.

It was something to him in after life, When his daughter became a drunkard's wife, And her hungry children cried for bread, And trembled to hear their father's tread.

Is it nothing to us who idly sleep While the cohorts of death their vigils keep, Alluring the young and thoughtless in To grind in their midst a grist of sin? It is something for us—for us all to stand

And clasp by faith our Saviour's hand; To learn to labor, live and fight On the side of God and changeless right.

Go Lift Men Up.

Lady Henry Somerset, the great English leader of temperance, hits a great truth in the following:—

It often seems to me that there are hundreds of Christians to-day talking of joy and peace, spending their lives upon the mountain-top and wrapping themselves around with complacency that they are so safe in that great surging multitude, that all is well with them, and that the great heaven will soon open and let them through. But the Lord is not there. They are alone to-day, alone, as they look into the great world. Where is the Lord to-day? You go with me up those garret steps to where that woman sits with her heart bleeding, and dreading the footstep of him who should be the very joy of her life, and yet in her lonely sorrow, with tears trickling down her face, as she listens for that sound, the Lord is in that place. And in our great cities to-night there are children pattering around the snowy streets, with pale faces pressed up against the cook-shop only to get a smell of that for which their little souls are longing, and the Lord is with those children to-night. He looks up and down those busy streets, and He sees men and women who call themselves Christians passing on. Where is one that shall take those little ones in his arms and take them home? What is it makes them homeless but this awful curse, and who shall drive that devil out? I have seen in my own land strong men sitting with little babes in their laps, trying to undo the strings of which they know so little, while she who bears the sacred name of mother is lying a senseless heap upon a bed of straw. And the Lord is in such a house as that, and He calls both you and me into this great, sad world of sin, to go and kneel down by those sisters, stricken down by this awful curse, and raise them in our arms, and tell them of the great hope that is yet for them, and drive this demon out by prayer and fasting.

The Rev. Joseph Cook, the celebrated orator and writer, is soon to make his second journey around the world. Mrs. Cook meets him in Japan this autumn. The White Ribbon movement—indeed every progressive reform that seeks to incarnate Christ in custom and in law—finds in this great man a devoted and powerful ally. He believes in Woman's Suffrage, and does not hesitate to say so even amid conservative surroundings. We wish him great success on this world tour, and congratulate the countries to which he is going. We counsel our groups of White Ribbon women to secure lectures from Mr. Cook whenever practicable.—Woman's Journal.

The Public should bear in mind that Dr. Thomas' Electric Oil has nothing in common with the impure deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

Great Faith in it.

DEAR SIRS.—I have used Dr. Fowler's Extract of Wild Strawberry for nine years when required, and think it the best remedy to be had for all kinds of Summer Complaints. It has never failed in our family to cure any Summer Complaint, so we have great faith in it.

MRS. FRANK STEPHENS, Chatham, Ont.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Pamphlet free. Scott & Bowne, Belleville. All Druggists. 50c. & \$4.

INTERCOLONIAL RAILWAY

1894. SUMMER ARRANGEMENT. 1894

ON and after Monday the 24th June 1895, 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
Accommodation for P. du Chene.....10.10
Express for Halifax.....13.10
Express for Sussex.....16.35
Express for Quebec and Montreal.....22.10
A Buffet Parlor Car runs each way on express trains leaving St. John at 7.00 and Halifax at 7.20 o'clock.
Buffet Sleeping Cars for Montreal, Lewis St. John and Halifax will be attached to trains leaving St. John 22.10 and Halifax at 18.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....
Express from Montreal and Quebec (Monday excepted).....
Express for Sussex.....
Accommodation from Point du Chene.....
Express from Halifax.....15.5
Express from Halifax, Campbellton and Pictou.....18.30

Sleeping car passengers from Sydney and Halifax by train arriving at St. John at 5.00 o'clock, will be allowed to remain in the sleeping car until 7.00 o'clock on the morning of arrival.
The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, and Lewis, are lighted by electricity.
All trains are run by Eastern Standard time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B.

WORMS

and pleasant, requiring no after effects. Leave no bad after effects. Price 25 cents per bottle.

Iron Horse Shoes.

Just received 1 cwt Bar Iron, 100 kegs Horse Shoes, 100 boxes Steel Horse Nails, 25 kegs Steel Horse Shoes, 2 tons Toe Caulk Steel, 1 cask Borax.

Wholesale and Retail JAMES S. NEILL

1895.

New Styles

ROOM PAPER

At Prices that will suit

EVERYBODY.

Hal's Book Store

A SNAP.

Farmers

ATTENTION.

A few Leader Churns selling at the following prices to clear.

Number 2 at \$3.75,

Number 3 at \$4.25

Number 4 at \$5.00

Call soon before they are all gone.

LEMONT & SONS

FREDERICTON, N. B.

SCOTCH FIRE BRICK AND CLAY.

Just received from Glasgow, two car loads square side arch and end arch Fire Brick, also Fire Clay.

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Write for Catalogue and Prices. BUCKEYE BELLS, FOUNDRY, THE VAN DUSEN & TIFT CO., CINCINNATI

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Robes and Mountings

First Class Work at low

Prices. Special rates for country orders

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WATCHES

GOLD, SILVER,

GOLD FILLED, &

NICKLE CASES

—FROM—

\$200 to \$1.50 each

Best Value in the City.

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Opposite Post Office,

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