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People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

Hood's Sarsaparilla

And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema, or Salt Rheum and all other blood diseases, because it

Makes

Pure Blood

Results prove every word we have said. Thousands of voluntary testimonials fully establish the fact that Hood's Sarsaparilla cures.

Creates An Appetite.

"My husband was feeling miserable and had no relish for food. He began taking Hood's Sarsaparilla and Hood's Pills and felt better at once. Hood's Sarsaparilla gave him a good appetite." Mrs. JOHN STEWART, Barclay, Ontario.

Suffered 20 Years.

"I have been a sufferer from liver and kidney complaint for twenty years. I was advised by my druggist to try Hood's Sarsaparilla and did so, and I am thankful to say that it has given me great relief. I confidently recommend it to any sufferer from these complaints." JAMES ENRIGHT, 121 Robinson St., Toronto, Ont.

Hood's Sarsaparilla

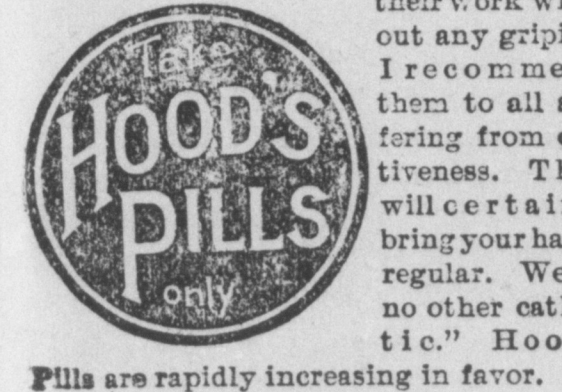
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True Blood Purifier

Prominently in the public eye today. Prepared by C. I. Hood & Co., Lowell, Mass. Sold by druggists. \$1; six for \$5.

Best Little Purgative

I ever used," writes one lady in regard to Hood's Pills. They are so mild and do their work without any griping. I recommend them to all suffering from constiveness. They will certainly bring your habits regular. We use no other cathartic." Hood's



Pills are rapidly increasing in favor. 25c.

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LOW'S WORM SYRUP

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

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PISCATAWAY FOR

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson xi, Sept. 15.

THE CITIES OF REFUGE.—

JOSHUA 20:1-9.

GOLDEN TEXT.—Who have fled for refuge to lay hold upon the hope set before us.—HEB. 6:18.

RELIGIOUS ARRANGEMENTS.—The tribe of Levi has no section of the land assigned to it. To this tribe forty-eight cities were allotted, pretty evenly distributed among the tribes, averaging four to each tribe, and they were to receive for their support a tithe of all the produce of the land. This arrangement was for the purpose of leaving them free to give their whole time to religious and educational work. The principle was much the same as when we now support pastors and preachers.

The religious capital was Shiloh. Here the tribes were to assemble three times a year, spending a week in celebrating each festival. These feasts were of value in many ways. They bound the tribes in political and social unity. They gave the people annual vacations, lest they should become sordid. They promoted the religious life, keeping ever before the people the great things God had done for them. They preserved the unity of the faith. They promoted friendly intercourse, and distributed information throughout the country.

THE AVENGER OF BLOOD.—There are some crimes that must be removed if a nation would exist and prosper. Such are treason, which strikes at the life of the nation, and murder, which strikes at the existence of the family as well as of the individual. From the earliest times these crimes have been punished most severely. When there was no strong general government, but small tribes, these tribes, or the relatives of the murdered person, were compelled themselves to punish the murderer. Hence, in very early ages, there grew up the custom of blood avenging. Prior to the Mosaic age, it was required of the nearest of kin, as a matter of duty, to avenge the death of a slain relative. He was called the Goel or Avenger, and together with his office inherited the property of the deceased. Sometimes a whole family took upon them this duty (2 Sam. 14:7).

Dr. Trumbull, in his Blood Covenant, thinks that the Goel was rather a redeemer, a restorer. His mission was not vengeance, but equity. All through the east there are regular fixed tariffs for blood cancelling. Throughout Arabia, and Syria, and in various parts of Africa, the first question to be considered in any case of unlawful blood-shedding is, whether the loss of life shall be restored or balanced by blood, or by some equivalent of blood. Though it is true, still, in some instances all money payment for blood is refused; but the avowed motive in such case is the holding of life as above price—the very idea which the Mosaic law emphasized.

The danger of this plan of punishing crime was that justice would give place to revenge. To avoid this the plan of cities of refuge was instituted; while at the same time the sacredness of human life was upheld in the highest degree.

THE CITIES OF REFUGE.—Vs. 1, 2, 7, 8. Appoint out for you cities of refuge. It was necessary that there should be places where the refugee, falsely accused, should have the right of asylum, and where he would be safe from all pursuers. Whereof I spake unto you by the hand (the agency) of Moses. See Numbers 35:9-34; Deuteronomy 19:1-3.

THE EVIL CONSEQUENCES AVOIDED.—The evil consequences which might follow from the right of asylum were avoided by the plan of the cities of refuge, (1) because the cities of refuge did not shelter a wilful murderer, but the authorities, after a fair trial, were to deliver him up. The sinner the punishment, the fewer the criminals. (2) Because no money could buy off the wilful murderer. Thus the Jewish law showed a just regard for human life and put the poor on the same footing as the rich. On the other hand, the cities of refuge were an institution of mercy, saving any one who had accidentally killed another from being executed as a murderer. Such an one would have a refuge, a fair trial.

THE CITIES CHOSEN.—There were six cities appointed for this purpose, three on either side of the Jordan, almost equally remote from each other.

ON THE WEST.

1. Kedesh, in Naphtali.
2. Shechem, in Mount Ephraim.
3. Hebron, in Judah.

ON THE EAST.

1. Golan, in Bashan.
2. Ramoth-Gilead, in Gad.
3. Bezer, in Reuben.

These spots were marked so as to make a city of refuge easy of access from all parts of the land.

Kedesh (holy) was the most northerly in the tribe of Naphtali. Its modern name is Kades. Mount,

mountainous or hilly region. Bezer.

The most southerly of the cities of refuge east of the Jordan, twelve miles northeast of Heshbon. In the wilderness. A wild but not uninhabited region. Ramoth in Gilead (heights of Gilead). One of the great fortresses east of the Jordan, in the tribe of Gad. Gilead. The mountainous region east of the Jordan, extending some sixty miles from the Dead Sea to the Lake of Galilee. Golan was the most northerly city chosen on the east of the Jordan. Its site is now unknown. Bashan. It extended from Gilead to Hermon, and from the Jordan valley to Salchah.

ADAPTATION TO THEIR PURPOSE.—(1) They were so situated, three on each side of the Jordan, as to present the easiest access from all parts of the country. (2) Roads were to be built to all these cities and the roads leading to the cities of refuge were to be kept in good repair. No hillcock was left, no city was allowed over which there was not a bridge, and the road was at least two and thirty cubits broad. At every turning there were posts erected bearing the words, Refuge, Refuge, to guide the unhappy man in his flight; and two students in the law were appointed to accompany him, that, if the avenger should overtake him before he reached the city, they might attempt to pacify him till the legal investigation could take place. Here the murderer was safe till he could have a fair trial, before impartial judges, and with at least two witnesses.

FOR WHOM PREPARED.—V. 3. The slayer that killeth any person unawares. A wide distinction was made between the man who committed wilful murder and one who slew another by mistake. In the former case the guilty criminal met with no compassion from the Mosaic Code. He was regarded as accursed. The horns of the altar were to be no refuge for him. He was to be dragged from them by force to suffer his doom, nor could rank or wealth exempt him from it. In the latter case, where life had been taken unawares, a more merciful system of legislation intervened.

HOW MANAGED.—Vs. 4-6, 9.

FIRST. The one who had killed another must flee to a city of refuge. In no other place was he safe. If he refused to go, the blood was upon his own head.

SECOND. The preliminary examination. Shall stand at the entering of the gate of the city, i. e., not outside of the gate of the city, but in the public place of judgment. The gate was surmounted by an arch or by beams which upheld the massive wall above. The gateway was thus sheltered from the sun and storm. It was a convenient place for the sessions of the judges, and was used by them. The gateway of the city of refuge was probably always attended night and day by men whose duty it was to receive and take charge of fugitives. Shall declare his cause in the ears of the elders, i. e., as soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry. The trial was like that before our police judges or our grand jury.

THIRD. If this examination was favorable he was received into the city, and the authorities assigned him a place, that he may dwell among them, till his accusers came, and he could have a formal trial.

FOURTH. The regular trial. Until he stand. The persons who came for judgment always stood. Before the congregation. The rulers and representatives of the city.

FIFTH. The trial was fair. Witnesses were restrained from falsehood by the just requirement that they should be punished, if guilty of perjury, by the same punishment which would have fallen, had their testimony proved acceptable, upon the person against whom they testified. Witnesses were further restrained from untruth in capital cases by the requirement that, if the prisoner were condemned to die, they should throw the first stones, thus bringing to them the horror of committing actual murder by false testimony.

SIXTH. If the fugitive was found guilty of wilful murder, he was delivered up to the executioner.

SEVENTH. If he was exonerated from wilful murder, he was safe, but only so long as he remained within the city and its suburbs of one thousand cubits beyond the walls. He must remain here, away from his home and business, till the death of the high priest. This seeming hardship was necessary and just, because there is usually some fault of passion or carelessness in even accidental murders, and this great inconvenience would tend to carelessness and safety. Until the death of the high priest. There ought to be some limit to this exile, and this change of administration would be as good as any.

CHRIST THE TRUE CITY OF REFUGE. THE AVENGER.—Delay him not. God's justice is like the Goel as understood by Dr. Trumbull, not seeking revenge, but equity.

CHRIST IS THE CITY OF REFUGE.

—It is Christ himself who is the one and only sacrifice for sin, and therefore the one and only hiding place to which the sinner can repair. In no place, sacrifices, or rites, is there any refuge for the guilty, save the atonement of the cross; but there such a refuge is provided as will meet the case of sinners of every class. Christ is the city of refuge because God has so appointed. To go to him involves repentance of sin, forsaking of sin, the choice of God and goodness as our portion, a new heart, and a new nature of love. Christ is not an arbitrary, but a necessary city of refuge from sin.

Christ is made as easy of access as possible. He is everywhere present.

God has done all he can to aid and draw men to Jesus. It is no roundabout road of the law; it is no obeying this, that, and the other; it is a straight road: "Believe and live."

And once in this city of refuge, the refugee must never leave it, but must make it his abiding home. For our High Priest never dies. He died unto sin once; but he now lives unto God forever. All, then, who repair to him must dwell in him continually.

W. C. T. Union.

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

Questions.

1. What has the white ribbon done for you? In respect to your personal and religious experience; in respect to your perception of the sacredness of law?

2. How has it elevated your sense of personal relationships?

3. How has it helped you to help others?

4. How has it improved your home?

Has it intensified your patriotism? Give incidents that have come under your knowledge of the good that has been done to individuals, homes, communities, or in any wise specifically, by the wearing of the white ribbon as a badge.

"A JOY IN SORROW."

I gladly add my testimony to the many already given, as to the benefit I, personally, have derived from my connection with the W. C. T. U.

I first learned of it as I sat under the shadow of a great bereavement, and it has proved

a joy in sorrow,

A sovereign balm for pain,

A beautiful to-morrow

Of sunshine after rain.

To be a co-worker with the Divine in making better the conditions of human life stirred my blighted, desolate heart as nothing else could have done, and waked me to life again.

My work in the W. C. T. U. has been almost pioneering. I have organized hundreds of unions, and have registered in my pledge-books thousands of names. How many of these might, but for the efforts of the W. C. T. U., have filled drunkards' graves, God knows. In a continually in receipt of letters from homes redeemed, thanking God for our organization.

Having to go among strangers, with no union to welcome me, or friends to greet me, knowing that there was the greatest hostility to the cause of temperance, and especially to woman's publicly espousing it, I leaned heavily on the strong arm, and have been drawn very close to the Divine heart. So I thank God for our glorious organization, and the gifted, consecrated, women He has raised up to carry it on, and wear encouragingly

"Our winsome token,

The bow of ribbon white."

G. T. CHAPIN.

FROM THE "FATHER OF PROHIBITION."

The Union Signal asks me seven questions as to my experience in temperance work, and kindly encloses a postal card on which to write my answers. While full satisfactory replies would occupy ever so many foolscap pages, I will try my best at condensation,—what the colon-balers call compression.

I have been an unwavering teetotaler from early youth. This was from the conviction that alcohol in any form and in whatever quantity was not favorable to health of mind and body; and from the certainty that entire abstinence from it was the only surety against a betrayal into the immoderate use of it, by which millions of men have been destroyed.

As a matter of conscience, also, for I consider every one responsible to God for the influence of his example that it shall be always on the side of right, never even remotely on the side of wrong.

I have been a prohibitionist more than sixty years. Every succeeding year of my life has strengthened and deepened my conviction that the liquor traffic should cease to be, because it is in deadly hostility to every interest of the nation and the people; and no human power can

eliminate from it this quality by which it poisons the bodies and souls of men.

NEAL DOW.

The Women's Christian Temperance Union of Fredericton have opened an Employment Bureau at their Coffee Rooms—Young women from the country, desiring domestic service would do well to call at these rooms, where they may be assured of a kindly interest in their welfare by the presiding matron of this department. Be sure and call at the W. C. T. U. Coffee Rooms.

York St. Fredericton.

One Bottle Cures.

DEAR SIRS.—My little sister Violet woke up frightened one night and was picking her nose very much. Sue looked as if she would take convulsions, but mamma gave her Dr. Lax's Pleasant Worm Syrup, and one bottle cured her.

MAY ARCHIBALD, Vernon, B. C.

"It's a Great Public Benefit,"

These significant words were used in relation to Dr. Thomas' Electric Oil, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable palmonic and corrective.

STONE & WELLINGTON, Montreal.

J. W. BEALL, Manager. 3-mos.

A Wide Range.

A preparation which enriches and purifies the blood and assists nature in repairing wasted tissue must have a wide range of usefulness.

Such a preparation is Scott's Emulsion of Cod-liver Oil with Hypophosphites of Lime and Soda.

The uses of Scott's Emulsion are not confined to wasting diseases, like consumption, scrofula or anæmia. They embrace nearly all those minor ailments associated with loss of flesh.

Scott & Bowne, Belleville. 50c. and \$1.

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 Pt. 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 and 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).....5.00

Express from Montreal and Quebec (Monday excepted).....8.05

Express for Sussex.....8.20

Accommodation from Point du Chene.....12.55

Express from Halifax.....15.50

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, via 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, requires no after medicine. Leave no bad after effects. Price, 25c. per bottle.

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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SEVEN BRIGHT MEN

for two or three months, for a personal canvass on a semi-political issue. From \$60 to \$150.00 per month, according to the volume and value of reports. Address, for full information.

POLITICAL BIOGRAPHER, Brantford, Ont.

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Just received 400 Boxes Horse Nails put up in one and five pound boxes handy for any one.

135 Sett Sleigh Bells including back and body strings.

6 dozen Clothes Wringers. 2 dozen Handy Bench Wringers, cheap.

1 Case Whips and Whip Thongs.

1 doz. Grain Cradles and Seythes to suit, just the thing for bucculent.

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The finest quality of Bells for church chimers, schools, etc. For warms Write for Catalogue and Prices.

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With the increasing demand for fruit, a position with us as salesmen will pay you better than engaging in farm-work. Send us your application and we will show you how to earn good money.

School teachers! It's just the thing for you during the summer. Write for particulars.

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J. W. BEALL, Manager. 3-mos.

James D. Fowler

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