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CURES PAINS,—External and Internal.

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TESTIMONIAL.

MESSRS. C. C. RICHARDS & CO., DEAR SIRS,—I have been much troubled with lame back for fifteen years. Three bottles of MINARD'S LINIMENT completely cured me. It gives me much pleasure to recommend your Liniment, and you may use this letter to further the use and sale of it. Two rivers, N. S. ROBERT ROSS.

Golden Medical Discovery

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Ending Ulcers.

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DR. PIERCE'S PELLETS—Anti-Bilious and Cathartic. 25c. a vial, by druggists.

EQUITY SALE.

THERE will be sold at Chubb's Corner, so called, in the City of Saint John, on **Saturday, the 28th day of July next,** at Twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the 24th day of March, A. D. 1888, in a suit therein pending, wherein Bela R. Lawrence is Plaintiff, and William E. Blanchard and Mary Frances Blanchard, his wife, Charles L. Richards and Eleanor Richards his wife, and R. Henry Holland are Defendants, with the approbation of the undersigned Referee in Equity, pursuant to the provisions of the forty-ninth chapter of the Consolidated Statutes, all the right, title and interest of the said defendants, and of all or any of them, in and to a certain indenture of Lease, bearing date the thirteenth day of May, A. D. 1878, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of Saint John, in the City of Saint John, in the Province of New Brunswick, in the Dominion of Canada, of the first part, and Gilbert R. Pugsley, of the said City of Saint John, Barrister-at-Law, of the second part, and in and to the Leasehold lands and premises therein, and in the said mortgage and plaintiff's Bill described as "All that lot of land situate, lying and being in the City of Saint John, bounded and described as follows, that is to say: Beginning at the southerly side of King Street at a point distant one hundred feet seven inches and one-half westerly from the south west corner of King and Charlotte Streets, said point being the north-easterly corner of a lot of land leased by the said the Rector Church Wardens and Vestry of Trinity Church to John Anderson, thence running easterly along the southerly line of King street twenty feet, thence southerly parallel to John Anderson's easterly line sixty-three feet five inches to a reserved alley-way twelve feet in width, thence westerly along the northerly line of said reserved alley-way twenty feet, and thence northerly along said John Anderson's easterly line sixty-three feet two inches to the place of beginning, the said lot of land being known and described as lot number two on a plan of lots leased by the said the Rector, Church Wardens and Vestry of Trinity Church, and filed in the office of the Registrar of Deeds in and for the City and County of Saint John, on the eleventh day of May instant, together also with the right of ingress and egress and regress in common with the other lessees and tenants of the said the Rector, Church Wardens and Vestry of Trinity Church, in through, over and upon the said reserved alley-way of twelve feet in width, and of the piece of land marked in said plan as reserved for common use of tenants" and in and to a certain other indenture of Lease made between the said the Rector, Church Wardens and Vestry of Trinity Church of the first part, and Charles L. Richards, of the said City of Saint John, Accountant, of the second part, dated the day and year aforesaid, and in and to the leasehold land and premises therein, and in the said mortgage and plaintiff's Bill described as "All that lot of land situate, lying and being in the City of Saint John aforesaid, bounded and described as follows, that is to say: Beginning on the southerly side of King Street at a point distant eighty feet seven and one-half inches westerly from the south-west corner of King and Charlotte Streets, said front being the north-easterly corner of a lot of land leased by the said the Rector, Church Wardens and Vestry of Trinity Church to Gilbert R. Pugsley, thence running easterly along the southerly line of King Street twenty feet, thence southerly parallel to Gilbert R. Pugsley's easterly line sixty-three feet eight inches to a reserved alley way twelve feet in width, thence westerly along the northerly line of said reserved alley-way twenty feet, and thence northerly along the said Gilbert R. Pugsley's easterly line sixty three feet five inches to the place of beginning, the said lot hereby leased being known and described as lot number three (3) on a plan of lots leased by the Rector, Church Wardens and Vestry of Trinity Church, and filed in the office of the Registrar of Deeds in and for the City and County of Saint John, on the eleventh day of May, in the year of our Lord one thousand eight hundred and seventy-eight, together also with the right of ingress, egress and regress in common with the other lessees and tenants of the said the Rector, Church Wardens and Vestry of Trinity Church, in, through, over and upon the said reserved alley-way of twelve feet in width, and the piece of land marked on said plan as reserved for common use of tenants."

For terms of Sale and other particulars apply to the Plaintiff's Solicitor.

Dated April 19th, 1888.

HUGH R. McLEAN, Referee in Equity for the City and County of Saint John.

H. LAWRENCE STURDEE, Plaintiff's Solicitor. 17tds

SABBATH SCHOOL.

Bible Lessons.

Studies in the Old Testament.

THIRD QUARTER.

Lesson V. July 29. Exodus 40: 1-16.

THE TABERNACLE.

GOLDEN TEXT.

"Behold, the tabernacle of God is with men, and he will dwell with them."—Rev. 21: 3

2. *On the first day of the first month:* the month of Abib, afterwards called Nisan, covering parts of our March and April. This month was the beginning of their religious year. The tabernacle was set up on their New Year's Day.

I. THE TABERNACLE. *Its Name.* Tabernacle is from the Latin *tabernaculum*, a tent. *Tabernacle of the tent of the congregation:* rather, the tabernacle, the tent of meeting.

Its Design. The plan of the tabernacle and of its furniture was designed by God, and revealed to Moses on the Mount (Ex. chaps. 25-28; Heb. 8: 2). For it was intended to symbolize and teach the great truths of the Jewish religion; it was "an example and shadow" of heavenly and spiritual things (Heb. 8: 5). And no one but God could know what would best express the truths he wished to teach. It is well to bear this in mind, in connection with the form of baptism. *Its Structure.* The tabernacle was to comprise three main parts,—the *tabernacle* more strictly so-called, its *tent*, and its *covering* (chap. 35: 11; 3 : 33, 34; 40 : 19, 34. Num 3 : 25, etc) The Tent was of goats' hair, the common material for tent coverings, and either plain black as usual, or dyed in bright colors. Its shape and general construction resembled those of other tents of the period. The Covering was to be of red ram-skins and seal-skins (25 : 5) (in the form of leather), and was spread over the goats' hair tent as an additional protection against the weather.

The Tabernacle Proper. This was a structure of wood covered with gold, having two sides and a back, but without floor, roof, or front. The ground served for a floor. Its roof was a delicate tapestry of "violet, crimson blue, crimson, and white" underneath the goats' hair tent, and the front was "an entrance curtain made of fine linen of pure white, embroidered with threads of violet, purple, crimson, and gold in a kind of checker-work." The tabernacle was 30 cubits long and 10 wide and 10 high. If we reckon a cubit at 18 inches, this would give a length of 45 feet, and a width and height of 15 feet. The walls on three sides of this structure were made of 48 upright acacia planks 15 feet long and 27 inches wide, entirely overlaid with gold. On the lower end of each board were two tenons, each of which fitted into a solid silver socket. These sockets, 96 in number, weighed a talent each, or about 100 pounds avoirdupois, worth $1648 each, or $165 000 for the whole splendid foundation. The Holy Place was the room of the tabernacle nearest to the entrance, and was probably, judging from the proportions given in the description of the temple, 30 feet long and 15 feet wide. In this room were the golden candlestick, the altar of incense, and the table of shew-bread, and the priest entered it every day for service. The Holy of Holies, the second of the two rooms, was 15 feet square, separated by a veil from the Holy Place, and contained only the ark of the covenant with its mercy seat and cherubim. Here was the peculiar dwelling place of Jehovah, and it was entered only by the high priest once a year, with the most solemn ceremonies.

1. The tabernacle symbolized the abiding presence of God with his people. 2 Each heart should be a tabernacle of the Holy Ghost. The heart is the glory of the man, and there God should dwell in its holy of holies.

II. THE ARK OF THE TESTIMONY. 3 *And thou shalt put therein:* in the second room, or Holy of Holies. *The ark of the testimony.* This was a chest of acacia wood 2½ cubits (3 feet 9 inches) in length and 1½ cubits (1 foot 3 inches) in height as well as width, plated within and without with gold. The lid of the ark was of solid gold, and was called the mercy-seat. Upon it were two golden figures of winged cherubim, with their wings stretched out over the ark, and their faces turned toward one another. Within the ark were deposited the two tables of stone engraved with the ten commandments (Deut. 10: 2), which were called "the tables of testimony" (chap. 31: 18), or simply "the testimony" (chap. 25: 16), because they testified of the character and will of God; whence the ark was sometimes called "the ark of the testimony" (according to Heb. 9: 4, the ark also contained Aaron's rod that budded, and a golden pot of manna). The ark was deposited in the Most Holy Place, and was the only furniture in the apartment.

Teachings of the Ark 1 The ark may be taken as symbolical of the Divine Presence, or the divine plan in human life. 2 The law was placed in the ark to show that the centre and heart of all things is righteousness. On this God's throne is founded. 3 Over the law was the "mercy seat or *propitiatory*; because Jehovah there revealed himself, especially on the great Day of Atonement as "God pardoning iniquity, transgression, and sin." For no one can reach righteousness except through the atoning mercy of God. And the law would be terrible to us who have broken it, did not the mercy-seat shelter us from its anathemas.

III. THE TABLE OF SHEW BREAD 4 *And thou shalt bring in the table:* of shew-bread It was placed on the north side of the Holy Place (the tabernacle facing the east) It was 2 cubits (3 feet) long, and 1 cubit (18 inches) wide, and 1½ cubits (2 feet 3 inches) high, and was made of acacia wood overlaid with gold. *The things that are to be set in order upon it.* The table was furnished with two vessels for bread, two for frankincense (spoons of 25 : 29), and probably two for wine ("covers and bowls" of 25 : 29, for the drink offering which always accompanied the meat offering), all of gold. Upon the two platters were twelve loaves of bread, six upon each, piled one above another, representing the twelve tribes; and on the top of each pile was a small saucer of frankincense. The bread was renewed every Sabbath, the stale loaves being eaten by the priest upon the spot.

Teachings of the Table of Shew-Bread 1. This bread represents Christ, "the living bread which came down from heaven" (John 6 : 51). 2 This particular piece of furniture came to indicate especially the idea of a home, the abode of a family. And it signifies that God, who thus reveals himself at the mercy-seat, intends to furnish in his gracious presence a home for his people, who are his children.

IV. THE GOLDEN CANDLESTICK *And thou shalt bring in the candlestick:* rather, lamp stand or chandelier. It was composed of a straight stem, rising perpendicularly from a base, and having on either side of it three curved arms or branches, all of them in the same plane, and all rising to the same level. It was made of a talent of pure gold, which, at £4 an ounce, would be worth $28,000. *And light the lamps thereof.* Upon the seven lamp stands were seven golden lamps; the ancient lamp being simply a bowl, not unlike a gravy boat in shape, with the wick hanging over the spout.

Teachings of the Golden Candlestick. 1. There was no window in the tabernacle. All natural light was excluded from the room in which the priests ministered. God in Christ is the light of the world. 2 Christ and the church are both seen here. The base and stock, or main pillar, represent Christ. The branches represent the church. 3. Would not the lamps that burned during the darkness seem to say to every troubled soul that God never slumbered nor slept, that at all times he is waiting to listen to the prayers of his people?

V. THE GOLDEN ALTAR OF INCENSE. 5. *Thou shalt set the altar of gold for the incense* This was in the form of a box, a foot and a half square, and three feet high, with a projection like a horn at each upper corner. It was made of acacia wood overlaid with gold *The hanging of the door:* *i.e.*, the curtain at the entrance to the tabernacle (chaps. 26 : 36; 36 : 37, etc.)

Teachings of the Altar of Incense. 1. This altar is a beautiful and instructive type of Christ, our great Intercessor, the incense of whose prayers burned continually. 2 The incense was a type of the prayers and worship of God's people, kindled by the flame of the Holy Spirit. 3. We cannot reach this altar whence true prayer arises, except by the altar of atoning sacrifice, and the laver of purification, and by the light of the golden candlestick.

VI. THE ALTAR OF BURNT OFFERING. 6. *The altar of the burnt offering before the door of the tabernacle.* This was often called the brazen altar, because it was covered with bronze, or rather, copper. It measured seven and one-half feet in length and breadth, and was four and one half feet high. Its acacia frame was overlaid with copper. On it were burnt the whole burnt offerings, and all those parts of the other animal sacrifices which were offered to the Lord.

Teachings Take altar symbolized the atoning sacrifice of Christ. It stood before the tabernacle, to teach us that no one can enter the holy place of heaven and the heavenly life, no one can reach God, and dwell in his abiding presence, except by the sacrifice of Jesus, to whom all the sacrifices pointed (see Heb. 9: 11-14; 10. 1-9). Its benefits extended to all. None but priests could enter the tabernacle, but all had access to this altar.

VII. THE BRAZEN LAVER. 7. *The laver between the tent and the altar.* This was a large copper vessel standing upon a pedestal, the whole resembling a huge vase. It was filled with water for the use of the priests, who washed their hands and feet.

Teachings. This water for washing signifies the moral cleanliness required of all who will come into the presence of God

VIII. THE COURT OF THE TABERNACLE 8 *Set up the court round about:* that is, the curtain enclosing the court. The court was 150 feet long and 75 feet wide, having the tabernacle in the middle of its western or back end. The screen around it was made of plain white linen, and was 7½ feet high. This curtain was suspended by hooks upon pillars of acacia wood which stood in sockets of copper.

Teachings. The court signifies the separation of God's people from the world, for no Gentile could enter this court; and also the preparation needed before entering into the sacred mysteries of religion. There can be no sudden leap from worldliness into the highest experiences of God's love and truth.

IX. THE DEDICATION OF THE TABERNACLE. 9. *And thou shalt take.* The instructions for this anointing had been previously given in 30 : 26-31, and are repeated here, although their execution appears to have been delayed to a later date (see Lev. 8: 1-13). Moses perhaps found that there was not time for the completion of the ceremony on the day of the erection of the tabernacle and therefore deferred a part of it

Teachings. 1. Some things should be set apart exclusively for religious purposes; some days, as the Sabbath; some hours, as the hour of prayer; some money, as gifts to God's cause; some places, as the church. 2 By this setting apart, the people were taught the meaning of holiness consecration, setting apart for God; and by contrast, the nature of sin. This setting apart is to teach that all things really are holy, and should be consecrated to God.

X. THE DEDICATION OF THE PRIESTS. 12. *And thou shalt bring Aaron and his sons.* See chap 29; Lev. 8. To consecrate and set them apart to the priest's office.

(1) PURIFICATION *Wash them with water:* bathing the entire body. He that would serve God must first be made pure himself, "by the washing of regeneration and the sanctification of the Holy Spirit" (see 2 Cor 7: 1).

(2) THE HOLY GARMENTS 13 *Put upon Aaron the holy garments.* See chap 28

14 *Coats:* tunics, or long skirts, of linen. So God's saints are clothed in white raiment (white including all beautiful colors) and in the righteousness of Jesus Christ.

(3) ANOINTING. 15. *And thou shalt anoint them:* set ing them apart for holy and special service of God. *An everlasting priesthood.* The meaning is, that the priesthood should descend from one generation to another perpetually.

—I will frankly tell you that my experience is prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a powerful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—*Prof. Agassiz.*

Send to Book Room for No. 1, 2, 3 and 4, ward edition; $1 00 per dozen.

SLEEP.—I do not think a person should be waked at morning, and for this reason: When a man falls asleep, he is in the shop for repairs, as the railroad men say. His frame and all its intricate machinery is being overhauled and made ready for the next day's work. The wear of the previous day is being repaired. Nature is doing that herself. She knows what the tired frame needs, just as she knows how to make the heart throb and send the blood coursing through the veins. Then she takes the tired frame, lays it down on a bed, surrounds it with the refreshing air of night, covers it with the soft darkness and lets the man rest. "Tired Nature's sweet restorer, balmy sleep," visits him, and as the hours wear by, his energies are renewed, his strength comes back, and finally, when morning breaks and the sunlight steals through the lattice, he opens his eyes, and is himself again. Or if he is early to bed, he awakes with the cock's crowing. Now, who shall go to that man's side, an hour before he opens his eyes, and say to Nature, "Stand aside and let him go on. He has had enough of rest." Well Nature will say, "You can take him if you will but I will charge him with an hour's loss of sleep, and I'll collect out of his bones and nerves and his hairs and eyesight. You can't cheat me; I'll find property to levy on."

—You see a good deal of advice in the papers now about raising small fruit, but none about raising small potatoes.—*Pittsburg Chronicle.*

A YEAR'S EXPERIENCE.

After nearly a year's use of Simson's Liniment, I have proved it to be what I supposed at first it was, an excellent Liniment to have about a stable. I have used it in cases of cuts, falls, bruises and sprains on my horses, and in every case found it to give relief at once, cleansing the cuts and falls so that they healed rapidly, and reducing the soreness in cases of sprains and bruises in a short time. Nothing has presented itself to me that so effectively relieves and prevents the Horse Distemper. I have also found it of very great service, both in my own family and in the families of my men, in cases for which it is intended to be used. R. T. WORDEN,

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ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Dysentery and Diarrhœa, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP," and take no other kind.

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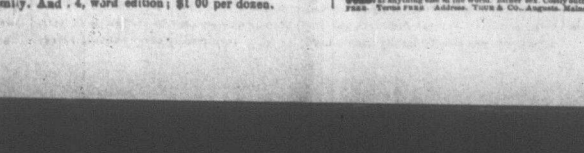

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PLEASE TAKE NOTICE!!

Believing God's purpose was in it, we have obeyed the call to come and labor at the MARINER'S TEMPLE. Apparently it involves much sacrifice of means and other personal comforts to attempt and obtain SUCCESS. As advised, we shall move our MAGAZINE,

BUDS AND BLOSSOMS

and use it to help us, as heretofore, in the Work. Unless aided by Christians generally, we must suffer financial Loss. This can be, should be, and will be avoided if advertisers will encourage, and those who read this subscribe. Send for circulars and specimens, and you will see what others think and say about BUDS AND BLOSSOMS.

SOMETHING NEW IN BUDS AND BLOSSOMS AND FRIENDLY GREETINGS.

B & B This is a richly illustrated magazine, highly recommended, and can be safely introduced to the Home Circle. It is practicable and pleasing to old and young. A record of faith work. Full of the Gospel spirit. Its short stories, temperance sketches and missionary notes, make it bright and cheery. Just the thing for your family. 12th year of publication.

F. W. B.—The Editor's address is changed. Send all communications and payments to Rev. J. F. AVERY, Office, 1 Henry St., Cor Otter, of Chatham Sq., New York, U. S. Forty pages monthly. $1 per year. Send two 3c. stamps for specimen. B. & B.

The undersigned, desirous of forming a United Partnership under the Laws of the Province of New Brunswick, hereby certify:

1. That the name or firm under which such partnership is to be conducted is W. C. Pitfield & Co.

2. That the general nature of the business intended to be transacted by such partnership, is the buying and selling at wholesale of Dry Goods and other merchandise, and generally a wholesale Dry Goods and General Jobbing and Commission business.

3. That the name of all the general and special partners interested in such partnership are as follows: Ward C. Pitfield, who resides at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, is the general partner, and Samuel Hayward, who resides at the said City of Saint John, is the special partner;

4. That the period at which the said partnership is to commence is the twenty-third day of March, A. D. 1888, and the period at which the said partnership is to terminate is the twenty-third day of March, A. D. 1889.

Dated this twenty-first day of March, A. D. 1888.

(Signed) WARD C. PITFIELD.
(Signed) SAMUEL HAYWARD.

City and County of Saint John to wit: Be it remembered that on this twenty-first day of March, in the year of our Lord one thousand eight hundred and eighty-eight, at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, John Russell Armstrong, one of Her Majesty's Justices of the Peace, in and for the said City and County of Saint John, personally came and appeared Ward C. Pitfield and Samuel Hayward, parties to and the signors of the annexed certificate, and in the said certificate mentioned and severally acknowledged, the said Ward C. Pitfield, that he signed the said certificate and the said Samuel Hayward that he signed the said certificate.

In witness whereof, I have hereunto set my hand, at the said City of Saint John, the said twenty-first day of March, A. D. 1888.

(Signed) J. R. ARMSTRONG,
Justice of the Peace in and for the City and County of Saint John.

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HAVING sold these useful articles for the past seven years, we can recommend them as invaluable for Ladies', Gents' and Children's use. They can be carried in the wallet or vest pocket, and placed on the ears in a few seconds.

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WM. S. ROBBINS, No. 11 Main Street, *ST. JOHN, N. B.,* General Agent for New Brunswick.

ST JOHN, N. B., February 2nd 1888.

To the President and Directors of the Mutual Relief Society of Nova Scotia.

Gentlemen,—I have received from the hands of Dr. Morrison, your medical examiner, this day, the sum of $2000, being the amount in full of claim of insurance in your Society on the life of my late husband, John Hay. This prompt manner of settling claims is to me satisfactory that I deem it my duty to write you this letter, and I trust you may consider it worth your while to publish the same. I believe the public should know of your manner of doing business.

Yours truly,
ELIZABETH HAY,
Widow of the late John Hay.

ST. JOHN, N. B., 3rd Feb., 1888

To the President and Directors of the Mutual Relief Society of Nova Scotia.

Gentlemen,—Dr. William Morrison of this city your medical examiner, handed me to-day, your cheque for $2000, as payment in full for insurance on the life of my late husband, George A. Barker. Your Society is certainly a friend to the widow and orphan. I am pleased beyond measure to do so with your good work! Fathers and husbands, my advice to you is; protect your families.

(signed) MARGARET ANN BARKER,
Widow of the late George A. Barker.

HERBERT W. MOORE Barrister-at-Law, SOLICITOR IN EQUITY, CONVEYANCER etc., etc.

OFFICES:
ROOM No 1 PUGSLEY'S BUILDING, PRINCE WILLIAM ST., ST. JOHN, N. B. 46-3m

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Send at once and receive cash by return mail.

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M E MARSHALL, Paradise, Ann Co., June 1, 1888. tf

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E. A. POWERS.

MESSENGER AND VISITOR Office, SAINT JOHN, N. B.