

**A Great Problem.**  
 -Take all the Kidney and Liver Medicines.  
 -Take all the Blood purifiers.  
 -Take all the Rheumatic remedies.  
 -Take all the Dyspeptic and indigestion cures.  
 -Take all the Ague, Fever, and bilious specifics.  
 -Take all the Brain and Nerve force restorers.  
 -Take all the Great health restorers.  
 -In short, take all the best qualities of all those, and the best.  
 -Qualities of all the best medicines in the world, and you will find that—Hop Bitters have the best curative qualities and powers of all—concentrated in them, and that they will cure when all of those singly or combined fail. A thorough trial will give positive proof of this.

**Hardened Liver.**  
 Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about as all. My liver became hard like wood, my limbs were puffed up and I had the most excruciating pains that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. MOORE, Buffalo, Oct. 1, 1881.

**Feverish and Suffering.**  
 "I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one day, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and some of us have a stock day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters, for less than one doctor's visit will cost. I know it."—A. WOODRUM.

**Expensive medicine without a touch of green.**  
 Hop Bitters on the white label. Stir all the vile, poisonous stuff with "Hop" or "Hope" in their names.



**PORTRAITS**

India Ink, Water Colors, Crayon, Oil, &c.

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 46 KING STREET.

**HAYING TOOLS!**  
 BUILDERS' HARDWARE,  
 PAINTS AND OILS,  
 GLASS AND PUTTY,  
 CARPENTERS' TOOLS,  
 TABLE AND POCKET CUTLERY, &c., &c.

A full stock of above lines of Goods. Price Low. Wholesale and Retail.  
**Z. R. EVERETT,**  
 Fredericton, July 15, 1884.

**BUFFALO ROBES**  
 SELLING AT  
 A Very Small Advance on Cost.

**SLEIGH ROBES.**  
 10 GREY JAPANESE ROBES;  
 10 BLACK JAPANESE ROBES;  
 Selling this season at lower prices than ever before. G. & R. EVERETT, Fredericton, 11 King Street.

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 (at the Old Stand.)  
 WATERLOO STREET.

Having purchased all the Stock, Tools, Machinery, &c., of the late firm of A. Christie & Co., are now prepared to carry on the manufacture of  
 Doors, Sashes, Windows, Siding, Posts, Balusters, and all kinds of  
**BUILDING MATERIALS.**  
 Planning, Matching, Sawing and Jig Sawing Turning, &c. Best Pine, Oak, Spruce, White Pine, &c. and all kinds of Wood Turning.  
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**DRY GOODS.**  
 All orders by our Travellers, or by Letter, will be done, as usual, prompt and careful attention.

**DANIEL & BOYD.**  
 50 CHURCH STREET, with name and blank of some stores, Avon, A. W. BROWN, Vermont, N. H.

**Sabbath School.**  
**BIBLE LESSONS.**

FROM PROLOGUE—SELECT NOTES.  
 First Quarter.  
 Lesson 2.—March 1. Acts 21:18-24.

**PAUL SENT TO FELIX.**  
**GOLDEN TEXT.**  
 If any man suffer as a Christian, let him not be ashamed.—1 Pet. 4:16.

12. *Certain of the Jews.*—The Jews here alluded to were doubtless composed of Paul's bitter foes from Asia Minor, together with his Sadducean opponents. *Brought themselves under a curse.*—These violent men bound themselves with a dreadful oath; that is, they invoked the curse of God upon themselves if they did not kill Paul, or if they ate or drank anything before they killed him.

13, 14. *They came to the chief priests and elders.*—No doubt the party of religious assassins went to that group of the Sanhedrim known as bitterly hostile to Paul. These doubtless were of the Sadducee party, which at that time supported the majority of Jewish magistrates.

15. *Now therefore.*—The conspirators, it is plain, felt quite sure of the hearty concurrence of the highest authorities. *As though ye would inquire, etc.*—The reason assigned for again bringing Paul before the Sanhedrim was plausible, as the former hearing was interrupted, and the information obtained imperfect.

The reasons for this plot. The plot was necessary either (1) because the Sanhedrim had just, under Roman rule, its power to inflict capital punishment; or (2) because, even if they possessed that power, the chief captain was not likely to allow its exercise in the case of a Roman citizen; or (3) because the experience of the previous day had shown that the violent party were not likely to obtain a majority in the council.

16. *When Paul's sister's son.*—This is the only direct reference in Scripture to Paul's family. *Heard of their lying in wait.*—It is difficult to keep a secret in which forty men are sharers. *Entered into the castle.*—There was no time to be lost, for the Jewish delegation were on their way to the castle (ver. 21). *And told Paul.*—We see, from the fact thus stated, that St. Paul, though in custody, was allowed to hold free communication with his friends.

17. *Bring this young man unto the chief captain.*—Although Paul had an express promise from Christ of security, that he would escape the snares of the Jews, and bear witness for him at Rome, yet he did not neglect any proper means of safety. To be assured that it is God that works in them, is the best of all motives to induce intelligent Christians to work out their own salvation with fear and trembling (Phil. 2:12, 13).

18, 19. *The chief captain took him by the hand.*—Bengel remarks, the captain took Paul's nephew by the hand "in order to confirm the young man's confidence."

20. *So the chief captain.*—The chiliarch is obviously glad of the intelligence. His sympathies are clearly with St. Paul personally as against the high-priest and his followers.

21. *At the third hour of the night.*—Nine o'clock in the evening. It was evidently the object of the chiliarch to place the prisoner beyond the reach of an attack before daybreak.

With this view, all as well as the horsemen, were to be mounted (ver. 24). 470 soldiers seems to have been a large force to see guard a single prisoner from the murderous design of 40 Sicarii, but the disturbed, uneasy state of the entire country must be borne in mind, and the Roman commander in Antiochia was perplexed and alarmed about the whole matter.

24. The whole party went during the night about 45 miles, to Antipatris. From this point the 400 soldiers returned, and the 70 horsemen went on alone with Paul to Caesarea. *Felix the governor.*—Felix and his brother Palaus were originally slaves, and then freedmen in the house of a noble Roman lady, Antonia, mother of the emperor Claudius. According to Josephus, he was one of the most corrupt and oppressive governors ever despatched from Rome to Judea.

—A youth of virtue secures an old age of content.—Young.  
 —God is the only sure foundation on which the mind can rest.—S. Franciscus Primit.

**"Tread at Last."**

Mr. Paxton, the Sunday-school missionary, relates the following: "In a log school-house on the banks of the Grand Chariton, in Missouri, after I had finished a speech in favor of a Sunday school, a plainly dressed farmer rose and said he would like to make a few remarks. I said, 'Speak on, sir.' He said to the audience, pointing across the room at me.

"I've seen that chap before. I used to live in Maconpin County, Ill., and that man came there to start a school. I told my wife that when Sunday schools came round game got scarce, and that I would not go to his school or let any of my folks go. It was not long before a railroad came along, and I sold out my farm for a good price, and came to Pike County. I hadn't been there more than six months before that same chap came to start a Sunday school. I said to my wife, 'That Sunday-school fellow is about, so I guess we'd better move to Missouri.' Land was cheaper in Missouri, so I came back and bought a farm and went back for my family. I told them Missouri was a fine State; game plenty, and better than all, no Sunday school there."

"Day before yesterday I heard that there was to be a Sunday-school lecture at the school-house by some stranger. Says I to my wife, 'I wonder if it can be possible that it is an Illinoisian?' I came here myself on purpose to see; and my neighbors, it is the very same chap.

"Now, if what he says about Sunday schools is true, it's a better thing than I thought. If he has learned so much in Sunday school, I can learn a little; so I've just concluded to come to Sunday school, and to bring my seven boys."

Putting his hand in his pocket he pulled out a dollar, and coming to the stand where I was he laid it down, saying: "That'll help to buy a library. For neighbors," he added, "if I should go to California or Oregon, I'd expect to see that chap there in less than a year."

Some one in the audience spoke up: "You are tired."

"Yes," he said, "I'm tired at last. Now I'm going to see this thing through, for if there is any good in it, I am going to have it." Selected

BY ANNA WARNER.

You think I am very hard upon dancing; and I have reason. "Two years ago," said a young girl to me, "you told me that if I went on doing these things I should myself change; that I should not do them and keep myself. I was almost angry then—but do you know, it has come true: I have changed. Things that I minded and shrank from then, I never notice now. I have got used to them, as you said; it frightens me when I think of it."

Poor child! neither fright nor warning have stayed her course since then. A ceaseless thirst for excitement, an endless round of unsatisfying pleasure—so-called—a weary, disappointed look on the young face; broken engagements, forgotten promises, a wasted life. This is what it has all come to. "Hard upon dancing!" "Yes, certainly I have reason. Do I not find it right in the way of my Bible class, who might else become Christians?" Do I not know how it tarnishes the Christian profession of others? Do not the careless young men in the class boast that they can get the church members to go with them anywhere for a dance? Or how would you like to have a young girl come to you, frightened at the things she had permitted at the ball the night before, entreating to know if you thought them very bad?

Examine it, test it for yourself; only be honest. Can you dance in "armor" crowned, and shield, and shining with the hope of salvation, with "righteousness" and "faith"? Are your shoes "peace," peace of heart, of conscience? Is your belt the girdle of "truth"? Can you "show your colors in the throng"? "Dare you"? Are they not rather trailing in the dust, or quietly pocketed, or left at home? Think honestly, and answer to yourself how it is. As in feasting, so here, you cannot dance all night with people and next day warn them against it: "world and the things of the world," and even hope to be listened to. "I am as

good as most church members," ah, how often we teachers and talkers meet with that rebuff! And how well the Lord knew when he said, "He that is not with me is against me." "Doth a fountain send forth at the same place sweet water and bitter?" James iii. 11.

"A time to dance." Yes, whenever, and wherever, you can do it as the whole-souled servant of Christ. And how about dancing at home, among ourselves, as people say? Without going any further one thing forbids it all; if you dance anywhere—you, a professing Christian—in the eyes of the world you dance everywhere. The world allows no middle ground for Christians. "I saw her dancing;" and nobody stops to inquire when, or with whom, or how. So that there is nothing for it but this, "Avoid it, pass way by it, turn from it, and pass away."

**Being a Pastor's Influence.**

One person—male or female—in the congregation, can weaken a pastor's influence, and finally disrupt the pastoral relation, by perceiving and depreciatory criticism. Nominally can stand long with a foe or two of this kind in his congregation; for man is not perfect, and when there is some one to direct the attention of his audience habitually to his defects, he will certainly fall, soon or later. Unfortunately, in almost every parish, there is some one person who is credited with "boosing the Rector." Just keep up the cry, "Oh, yes; he is a good man enough, but he is not as good a preacher as I have heard." Speak it over so tenderly and lovingly, and that minister is doomed! When he hears it—as he certainly will—let him pack up his grip sack and flee to the mountain, or—somewhere else—for the storm is near at hand.

A plain, earnest preacher once entered the pulpit of a fashionable church, in which the hearers were supposed to exhort the minister to help them heaven-ward. The preacher went right on, as was his duty, telling his people, not exactly rhetorically, but strictly according to the Holy Bible, that they were sinners against God, and in danger of hell. In the audience were a man and his wife—he irreligious, she a professor of religion. No sooner had they reached the pavement, at the close of the service, than she began a heartless criticism of the preacher and his sermon—how he was rough, unrefined, and lacked all the requisites which make the orator,—the train of remark was kept up until it became noticeable that her husband made no reply. She turned and looked into his face. He was weeping—a converted sinner.

Let parents beware what they say about the sermon or the preacher before their children, in whose hearts the Word of God may be seeking a lodgment. Why pray in the morning for the conversion of sinners, and then, by cold criticism of the sermon neutralize the very means by which it pleases God to save? Thoughtless comments at the dinner-table will do this far more effectually than all the profanity the children hear as they pass the drinking saloons on their way to school. Parents beware!—The Lutheran.

As an article for the toilet, Ayer's Hair Vigor stands unrivalled. It cleanses the scalp and preserves it from scurf and dandruff, cures itching and humors, restores faded or gray hair to its original dark color and promotes its growth.

For Deep Seated Colds and Coughs, Allen's Lung Balm cures when all other remedies fail. See adv.

**REST AND COMFORT TO THE SUFFERING.**  
 "Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Headache, and any kind of Pain or Ache. "It will most surely quicken the blood," and heal, as long as power is retained. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of doubtful strength of any other remedy in the world, should be in every family handy for use when needed. It is ready to the hand in the treatment of Cramps in the stomach and Pains and Aches of all kinds. It is for sale by all Druggists at 25 cents a bottle.

**ADVICE TO MOTHERS.**  
 Are you distressed 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 **WATERBURY'S SOOTHING SYRUP FOR CHILDREN TEETHING.** It is invaluable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures teething and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. **MRS. WATSON'S SOOTHING SYRUP FOR CHILDREN TEETHING** is the best and most reliable of all the remedies for the teething of infants. It is for sale by all Druggists at 25 cents a bottle.

**JOHNSON'S COD-LIVER OIL**

**FOR INTERNAL AND EXTERNAL USE.**  
**PARSONS' PURGATIVE PILLS**  
**MAKE NEW, RICH BLOOD.**  
**CHICKEN CHOLERA.**

**McSHANE BELL FOUNDRY**  
 Manufacturers of all kinds of Cast Iron and Brass for Steam Engines, Boilers, and all kinds of Machinery. Also, all kinds of Castings, and all kinds of Repairing.

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 Manufacturers of all kinds of Cast Iron and Brass for Steam Engines, Boilers, and all kinds of Machinery. Also, all kinds of Castings, and all kinds of Repairing.

**Baltimore Church Bells**  
 Established 1846.  
**COFFIN AND GASKET WAREHOUSES,**  
 OLD STAND:  
 77 & 79 Princess St., St. John, N. B.

**The Family Welcome.**  
 Choice of Address all communications to  
 The Family Welcome,  
 288 BROADWAY ST.,  
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**PARKER BROS.**  
 Market Square,  
 Would call the attention of their friends in the Country to their well assorted stock of  
**DRUGS**  
 AND  
**Proprietary Medicines,**  
 PERUMERY, TOILET REQUISITES,  
 DIAMOND DYES, DRUGGISTS' AND OIL-  
 MEN'S Sundries, Brushes,  
 ESSENCES, &c., &c., &c.

**NEW FALL GOODS**  
 At McNally's.

Several car loads New Furniture (all kind) at greatly reduced prices. All the latest styles in Parlor, Chamber, Dining Room, Hall, Library and Office Furniture kept in stock and made to order at short notice. Cases, tables, bed room and glass-ware, Lamp, Table Cutlery and Fancy China, crockery and glass, silver plated ware, finest assortment and lowest prices in the City. Have been appointed agent for Toronto Plate Glass, and shall keep a full line of their goods in stock. Every article guaranteed as represented. My stock of Fancy Household Goods is unusually large and well assorted. Holiday trade.

**MELLIN'S FOOD**  
 THE only perfect substitute for Mother's MILK. The most nourishing diet for infants and nursing mothers. Keeps in all climates. Commended by physicians. Sold everywhere. Beware of cheap imitations. The one and only Food of Infants. Sent free by mail. DOLLER, GOODALE & CO., Boston, Mass.

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**PRIZE** Send six cents for postage and receive free a costly box of goods worth help you to more money and health than anything else in the world. All of either sex, succeed from first hour. The best time to order is before the winter, absolutely free. At once address, Turner & Co., Augusta, Maine.

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Rapidly taking the place of all other Machines wherever introduced.  
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**LIBERAL INDUCEMENTS TO DEALERS**  
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 30 UNION SQUARE, - - NEW YORK.  
**WILLIAM ORAWFORD,**  
 No. 36 Charlotte Street,  
 second door from  
 Brown's Corner, - - ST. JOHN, N. B.

**Sheriff's Sale.**  
 Will be sold at Public Auction, at Chubb's Corner, Prince William Street, City of Saint John, on Saturday, the Eighteenth day of April next, between the hours of Twelve o'clock noon, and Five o'clock in the afternoon:

All the right title and interest of Law or in Equity of Daniel McNameara, in and to all that certain lot, piece and parcel of land, described in a deed from Arthur E. Pagan and wife to William McNameara, deceased, bearing date the twentieth day of September, A. D. 1882, and registered in the office of the Registrar of Deeds of the City and County of Saint John, in Book No. 2 of Records, page 386, 387, as follows: All that certain piece or parcel of land hereinafter bearing date the fourth day of April, in the year of our Lord One Thousand Eight Hundred and Forty-six, and therein described as follows: (and being a part of a tract of land purchased by the said John W. Scott of Robert W. Crookshank, Esquire, and Jane his wife, in the month of November and year 1841), the said tract, piece or parcel of land now sold to said George F. Sibley in and to be bound as follows, to wit: Beginning at Arthur Hooper's North-east corner, thence by the magnet of Eighteen Hundred and Forty-one feet, North, seventy-eight degrees East, eight chains four poles each and twenty-five links to the said John W. Scott of Robert W. Crookshank, Esquire, and Jane his wife, in the month of November and year 1841), the said tract, piece or parcel of land now sold to said George F. Sibley in and to be bound as follows, to wit: Beginning at Arthur Hooper's North-east corner, thence by the magnet of Eighteen Hundred and Forty-one feet, North, seventy-eight degrees East, eight chains four poles each and twenty-five links to the said John W. Scott of Robert W. Crookshank, Esquire, and Jane his wife, in the month of November and year 1841), the said tract, piece or parcel of land now sold to said George F. 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