



This Institute has affiliated with the ST. JOHN BUSINESS COLLEGE, and the combination will in future be known as The

St. John Business College and Shorthand Institute.

See next week's announcement.

**HERBERT W. MOORE**

Barrister-at-Law,  
Solicitor in Equity, Conveyancer  
etc., etc.

ROOM NO. 1 FORTY-SECOND FLOOR, FRANK  
WILLIAM ST., ST. JOHN, N. E.



**WALTHAM WATCHES.**

This subscriber being the only authorized  
Agent of the WALTHAM WATCH CO.  
in this city, can sell ALL GRADERS AND STYL.  
at the lowest possible prices.

CLOCKS, WATCHES, JEWELRY

See, etc.

11 of the BEST MAKERS. For sale at as low  
prices as at any establishment in the City.

New Goods Received Monthly.

New Hair Restorative a rare in St. John.

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**THOMAS L. HAY**

Dealer in

Hides and Calf Skins,

AND SHEEP SKINS.

Corner of St. John Street.

Where Hides and Skins of all kinds w  
be bought and sold.

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SAINT JOHN, N. E.

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Commission Merchant

INDIAN TOWN,  
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Tone and Quality

CATALOGUES FREE.

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An Article Required in Every Home

A Night Ash

NIGHT COMMODE

an indispensable article for  
the bedroom. Securely  
packed for shipment.

Circulars sent on application

**J. & J. B. HOWE.**

Furniture Manufacturers

Market Building, Guelph, Ont.

ST. JOHN, N. E.

Dissolution of Partnership.

THIS partnership heretofore existing be-  
tween Arthur P. Tippet and W. F. Burditt, by  
mutual consent, has been dissolved by mutual  
consent. Mr. A. P. Tippet assumes all liabilities  
in connection with the Farm Machinery  
Branch, and will collect the accounts due  
same. Mr. W. F. Burditt assumes all liabilities  
in connection with the Farm Machinery  
Branch, and will collect the accounts due  
same.

ARTHUR P. TIPPET.

W. F. BURDITT.

Referring to the above notice I beg to an-  
nounce that the business of Manufacturing  
Agents and Commission Merchants will be  
continued under the name and style of Arthur  
P. Tippet & Co., at the old stand, 3 and 4  
North Street, and would respectfully solicit  
for the new firm the same liberal patronage  
accorded to the former partnership.

ARTHUR P. TIPPET.

Referring to the above notice I beg to an-  
nounce that the Farm Machinery business  
will continue to be carried on under the name  
and style of W. F. Burditt & Co., with office  
at the same place as before, 3 and 4 North  
Street, and would respectfully solicit for the  
new firm the same liberal patronage accorded  
to the former partnership.

W. F. BURDITT.

**FARM**

FOR SALE.

THAT VALUABLE FARM containing

200 Acres, situated at

CANAAN RIVER,

Queens Co., and known as the "TAYLOR"

Farm.

TERMS EASY.

Particulars apply to

J. FRED. SHELLEY,

104 London House, St. John, N. B.

## SABBATH SCHOOL.

### Bible Lessons.

Studies in the Old Testament.

THIRD QUARTER.

Lesson XII. Sept. 16. Num. 30: 1-13.

THE SMITTEN ROCK.

GOLDEN TEXT.

"They drank of that spiritual Rock that  
followed them; and that Rock was Christ."  
1 Cor. 10: 4.

I. THE DAY AND THIRSTY LAND. 1. Then: after an interval of nearly 38 years, during which Kadesh was probably the central nucleus or rendezvous. Meantime they are not conceived as dwelling in their intervals of repose, in a compact camp, which the nature of the country forbade to such an immense multitude, amounting to over 2,000,000, but as expatiating in bands, here and there, over the adjacent country, still harkening to the tabernacle as the centre and rendezvous to which they would return. Came the children of Israel, even the whole congregation. However they had hitherto become separated into roaming or straggling detachments, yet now they all came into one solid, compact mass. Into the desert of Zin. The place of encampment was no doubt adjacent to the spring of Kadesh. On the former occasion they probably encamped on the more level ground of the wilderness of Paran to the west; but now, for some reason unknown to us, on the hills of the wilderness of Zin to the east. In the first month: Abib, or Nissan, including parts of our March and April. It was the first month of the 40th year since the Exodus, as appears from Num. 33: 38, compared with ver. 23 of this chapter, and Deut. 2: 1. This, therefore, was the last year of Israel's sojourn in the wilderness, and during the course of it Miriam, Aaron, and Moses all died. And the people abode in Kadesh. The time of their stay in this place it appears from comparing chap. 33: 38, was about four months, as on the first day of the fifth month Aaron died at Mount Hor, whither they had previously removed. And Miriam: Moses' older sister, who it is supposed watched infant Moses by the Nile. As she must have been 11 or 12 years old at that time, and Moses was now 119 years old (for he died aged 120, eleven months after), Miriam must have been about 130 years old at her death.

2. And there was no water for the congregation. There was water, natural spring at Kadesh, but (1) the supply was insufficient for so great a multitude; (2) the supply may have failed from some temporary drought, as is frequently the case in the desert; (3) the people were somewhat scattered, and it would be difficult for all to reach the limited supply. And they gathered themselves against Moses: rebelling against his authority, and complaining of the way in which he had led them.

3. And the people chafed with Moses: with bitter, reproachful words. Died when our brethren died: referring to those who died in the rebellion of Korah by earthquake and fire (16: 32-35); and perhaps to other cases where the rebellious were slain. But more likely to the whole number of adult men who gradually perished because of their unbelief and rebellion at the time the spies were sent into Canaan.

4. Into this wilderness: "a land of deserts and of pits; a land of droughts and of the shadow of death; a land that no man passed through, and where no man dwelt" (Jer. 2: 6).

5. Come up and see of Egypt. The contrast with what they had heard, or in some cases have even remembered, of Egypt was very great. But in all such cases the tendency is to emphasize the good of the past and forget its evils, and at the same time to magnify the evils of the present and forget its good.

II. THE PRAYER. 6. And Moses and Aaron went, etc. Instead of turning upon the people in a reprimanding tone, and denouncing their judgments against them, they have immediate recourse to the appointed meeting place, where the Lord was to be sought, and there humbly prostrate themselves before his face. The people cried; but Moses and Aaron prayed. Felt upon their faces: the outward expression of their inward feelings.

PRAYER—THE TIME OF DOUBT. The Bible is full of examples and of invitations to take our troubles to God. The cause was God's. The people were in this trouble in obedience to God's leading. God was the only one who could give help. He had often given it before. God's wonderful goodness and glory is shown in his being the hearer and answerer of prayer. The glory of the Lord appeared: flashing in brilliance from the cloud. A token that God heard. A manifestation to the people that he was on the side of Moses and would defend him.

III. WATER FROM THE ROCK. 8. Take the rod: that with which the miracle in Egypt had been wrought, and which had been used on a similar occasion at Rophim. This rod as the memorial of so many divine interpositions, was naturally laid up in the tabernacle, and is accordingly (ver. 9) described now as taken by Moses and Aaron. The Lord said: Speak ye unto the rock before their eyes. There will exist at Kadesh a large single mass or small hill of solid rock. It is the only visible naked rock in the whole district, and from it still flows an abundant stream. Moses was to speak, not to smite! He spoke to the people instead of to the rock, as commanded. If he had only governed his tongue, he would have saved himself great trouble. And thou shalt bring forth to them water out of the rock. Here was the answer to Moses' prayer. God was marvellously good to the rebellious people in spite of their sinful complaining; better than Moses thought he ought to be.

10. Hear now ye rebels: These words mark the first sin of the brothers. They were to address the cliff and not the people. He had waited thirty-eight years for a new generation to arise. The promise of God (Num. 14: 13) had led him to expect in the children a better people than the fathers had been. But here, at their first assembly to march upon Palestine, they seemed to possess all the rebelliousness of those who had perished for their sins. It was a bitter disappointment. Moses' face was as the face of a rock (R-v. V. r. shall say). N. I probably with the emphasis on we (for the promise is not in the Hebrew), as if Moses and Aaron proposed with arrogant assumption to work the miracle themselves, but either (1) an expression of impatience, as if they had to do such a thing; or (2) an expression of a people, or (3) an expression of doubt, as Bishop Hall paraphrases it.

"Is it likely that we shall fetch water out of this hard rock?" This we are required to do; but is this a thing possible to be done?"

11. He smote the rock twice: when he was commanded to speak only. This act expressed either (1) unbelief, as if the word alone would not be sufficient, or (2) the bitterness of the petty personal anger of Moses and Aaron, an anger far removed from the divine indignation against wrong which becomes the saint, and which partakes the calmness, even as it does the sternness, of that God from whom it proceeds. And the water came out abundantly. God's mercies are not always repressed by the infirmities of his saints. The waters of mercy, in revivals of religion, may sometimes, though they do not usually, flow when the professors and ministers of religion are unfaithful. God would not destroy the people, or deprive them of needed blessings, because the leaders sinned.

IV. THE SIN AND PUNISHMENT OF MOSES. 12. Because ye believed me not, to sanctify me. That is, ye have not believed in me with that practical faith which would have led you to sanctify, or, in other words, to honor and glorify me in the eyes of this people. Therefore ye shall not bring this congregation into the land which I have given them. The punishment was heavy; out of the sin of those who stood in high places as long as their secular gifts allowed: there was to be a new era, and there must be a new man.

13. This is the water of Meribah: i. e. strife: called Meribah of Kadesh in Deut. 32: 51, to distinguish it from the Meribah of Sinai (Ex. 17: 2, 7). Because the children of Israel strove. The name did not arise from the sin of Moses and Aaron, but from that of the people. And he: the Lord was sanctified in them: the Lord was shown to be holy, opposed to all sin, in all places and in all ages, by this signal punishment of his most beloved servant.

### A Woman in It.

The anecdote is told of Frederic the Great, that when it was said a man had fallen at the head and broken his leg, he asked at once, "Who was she?" "It was no she at all, your majesty," was the reply; "it was a man." "Yes," said the monarch, "very likely; but of course there was a woman at the bottom of it." And so on inquiry it proved, that the man looking down to speak to a woman had lost his footing, and so he fell to the ground.

But there is another side to "the woman in it," as the following narrative of fact so delightfully and instructively shows.

"When I first came to New York at the age of twelve years to seek my fortune," says the narrator, "I can call myself a precocious chap without danger of being accused of an unusual degree of self-appreciation. I was quick to learn everything, the bad as well as the good. My employer used profane language. I picked up the words he dropped with a naturalness that surprised even myself. The boys in the office all chewed tobacco. This was a little the hardest job I ever attempted, but after two weeks of nausea and indecorable stomach-wrenching, I came off victorious and could get away with my paper of tobacco a day with the best of them."

One afternoon I was sent with a note from my employer to a house in the upper part of the city. I hadn't anything to read but I had plenty of tobacco, and with a prospect of entering myself during the two or three hours I must spend in the passage. For some distance I did not notice who were beside me, and by-and-by a lady said very softly and pleasantly: "Would you please, little boy, be more careful? I am going to a party this afternoon, and I should not like to have my dress soiled."

I looked into her face. It was the sweetest face I ever saw. Pale, earnest, and loving; to my boyish heart it was the countenance of an angel.

There was very little that I could say. I managed to dispose of the tobacco, however, and wiped my mouth very carefully, all of which I felt certain she saw and mentally commented upon.

"Have you a mother, little boy?" she next asked in the same tone.

"No, ma'am, I answered, and I felt my throat swelling up and knew I must swallow very fast to keep from sobbing."

"You have a father, then, I suppose?" she kept on.

"No, ma'am, no father."

"Brothers and sisters?"

"Neither, ma'am."

"Then the little boy is alone in the world?"

"Alone, ma'am."

"How long has your mother been dead?" and the dear woman looked away from my face, and waited until I could speak.

"Two years," I answered.

"And you loved her?" came next.

"Dearly," was all that I could say.

She was silent a moment, and then said: "So sweetly—oh I shall never forget it."

"And what do you think your dear mother would say—how do you think she would feel—to know that the little boy was guilty of such a disgusting habit as this?" pointing to my cheek, where the tell-tale quid had vainly tried to stand its ground. "I must leave now," she continued, "but here is my card, and if you come to me to-morrow evening I shall be glad to see you, and perhaps we can be of service to each other."

She gave me her little gloved hand, and on my dying day I shall never forget the sensation of that moment. I could not bear to part with her; without her I felt that I could not live; and I could not grow to a man's estate, man in the true sense of the word. From that moment tobacco never passed my lips.

As soon as I could summon courage I called upon that lady. Well, I remember how my heart beat as I waited in the "big" parlor for her to come. I was now answered. I felt as if I followed a guide to her private sitting room. Here she got at every point of my life, and before I had time to get away from her she had me in her power. She and I sat down, and she told me of her own life, and of her own struggles, and of her own triumphs. She was a woman of great power, and of great influence. She was a woman of great faith, and of great love. She was a woman of great wisdom, and of great strength. She was a woman of great courage, and of great determination. She was a woman of great kindness, and of great gentleness. She was a woman of great beauty, and of great grace. She was a woman of great power, and of great influence. She was a woman of great faith, and of great love. She was a woman of great wisdom, and of great strength. She was a woman of great courage, and of great determination. She was a woman of great kindness, and of great gentleness. She was a woman of great beauty, and of great grace.

the while to sow the right kind of spiritual seed, but she procured me a situation with a particular friend of hers, where I remain to this day. Nobody but God knows what I owe this woman. During the last three months of those two years I noticed that she grew constantly pale and thin; she never was betrayed into speaking of herself. Sometimes when I would ask her if she felt worse than usual, she would reply: "Oh, no! I am only a little tired—that is all."

One evening she kept me by her sofa much longer than her custom, while she arranged lessons and laid out work enough, it seemed to me, for months.

"Why so much to-night?" I inquired, conscious that my heart ached, and vaguely suspecting the cause.

"Because, dear," she answered, "I do not want you to come for the next week, and I am anxious that you should have sufficient work to anticipate, as well as keep you busy. I think I can trust you to be a good boy, John?"

"I think you can, ma'am," I answered, almost sobbing.

"If I should see your mother, my boy, before long, what shall I say to her for you?"

Then I knew all, and my grief knew no bounds. It is no use to go on. She died two days later, and when I hear folks saying, "There's a woman at the bottom of it," I feel like telling the whole world what a woman did for me.—*Ch. Secretary*

—Workmen in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge hammers drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledge prove useless, and the workman wonders at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden ones of a very hard fibre, are selected. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer.

But the workman just lets the wet wedges alone. They will draw what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rock cannot withstand this silent influence. Is a little while the solid rock parts from top to bottom, and the workman's will is accomplished. It is so often, in other things. What voice and visible effort fail to do, some quiet power, when applied by the application of the silent forces. The iron and the sledge; hammers often fail, but tears prayers and a patient example never fail.

Take good care of your body and keep it clear of gray hairs so as to retain your young looks by using Buckingham's Dye for the Whiskers.

Consumption Specially Cured.

To the Editor:—Please inform your readers that I have a positive remedy for the chronic named disease by its timely use thousands of hopeless cases have been permanently cured. It shall be sent to two or three of my readers free of any of your readers who have consumed and could get away with my paper of tobacco a day with the best of them.

Dr. T. A. SLOCUM, St. John, N. B.

The New Hair Restorative sold by D. O. L. Warlock, we believe to be the best preparation in use for the hair; it does not dye gray hair, but brings back the original color, many persons in St. John will remember when Mr. Warlock's hair was almost white. He has been using it for over 20 years, and his appearance is a proof of its good qualities.

Facts to be Remembered

I. St. John has cooler and more enjoyable summers than any other city in America.

II. Fact, combined with the elevated position and perfect ventilating facilities of the St. John Business College, renders study within its walls, during the summer months, as agreeable as at any other time of the year.

III. This combination of favorable circumstances is enjoyed by no similar institution.

IV. This course of study is full and thorough, and our graduates for holding their ground, wherever found.

V. Students (lady or gentleman) can enter at any time.

Circulars mailed to any address: S. KEEFER, No. VACATION, 23 KEEFER, Principal.

**ISAAC ERB,**

**PHOTOGRAPHER,**

13 Charlotte Street,

ST. JOHN, N. B.

**MAGNETISM.**

The MARVELOUS POWER OF DR. J. GORON BENNETT'S ELECTRO-MAGNETIC BELTS, and the MAGNETISED CLOTHES FOR THE TORSO OR DIGESTION, are another proof of what wonders are now being done by ELECTRO-MAGNETISM.

The Digestor is worn alternately with the belt, and in case of paralysis these are used together. Any one suffering from bad digestion can eat a good supper and get up fresh and vigorous in the morning, by wearing the Digestor in the evening and the DIGESTOR at night.

Price 35 each. For sale by

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