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## Administrator's Notice

All persons having any legal claims  
against the estate of Samuel Hayward late  
of the Parish of Lincoln, in the county of  
Sunbury, deceased, are requested to hand  
in their accounts duly attested, to me  
within three months from date. All  
persons indebted to the said estate are  
requested to make immediate payment to me.

JOHN HAYWARD  
Administrator  
Lincoln Sun. Co. Nov. 24th 1889.

# Adams Brothers,

PRINCIPAL

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COUNTY COURT HOUSE SQ.,

Opp. Queen Hotel.

## The Sabbath-School.

### INTERNATIONAL LESSON.

Fourth Quarter-Lesson XII.—Dec 22.

CLOSE OF SOLOMON'S  
REIGN.—1 Kings 11:26-43.

GOLDEN TEXT.—*Let us hear the  
conclusion of the whole matter: Fear  
God, and keep his commandments:  
for this is the whole duty of man.*—  
Eccl. 12:13.

SOLOMON'S SIN; A REVIEW.—In  
our last lesson we watched the pro-  
gress of Solomon's fall before the  
temptations to which he was expos-  
ed. His heart was turned away  
from God; he disobeyed God, and  
married heathen princesses; he yield-  
ed to their influence and built altars  
to idols, he grew extravagant, and  
to support his extravagance, oppres-  
sed the people with heavy burdens.  
Though Solomon's sins were such as  
would hardly be noted in any hea-  
then emperor of that day, they are  
black by contrast with his privil-  
eges.

CONSEQUENCES TO HIMSELF.—God  
was indignant. He could no longer  
bless any one who was openly diso-  
bedient to his laws.

CONSEQUENCES TO THE KINGDOM.  
—Vers. 26-35. The ground dis-  
graced by the heathen altars was  
afterwards called "the Mount of the  
Destroyer (corruption)." Seldom is  
one word found to describe so truly  
the consequences of a king's policy.  
All the evil consequences which fell  
on Solomon fell also on his king-  
dom. His moral delinquencies  
affected unfavorably the morals of  
the kingdom. His kingdom was  
rent in twain. *And Jeroboam the  
son of Nebat, an Ephraimite* [i. e.,  
Ephraimite]. Ephraim was the  
ancient rival of Judah, and by rea-  
son of its numbers, position, etc.,  
might well aspire to the headship of  
the tribes. *Of Zereda, a town of  
Ephraim, location unknown. Solo-  
mon's servant: rather, officer. Lifted  
up his hand: rebelled. Solomon  
built Millo, and repaired* (rather  
closed up) *the breaches* (or ravine, a  
part unbuild) *of the city. Probably  
the breach referred to was that  
caused by the ravine, which separat-  
ed Zion from Moriah and Ophel,  
and the Millo was the bank or ramp-  
part which closed it along the line  
of the north wall. Jeroboam was a  
mighty man of valor. A man of  
unusual power, and ability, both in  
war and in peace. Made him ruler  
over all the charge of the house of  
Joseph. Solomon, i. e., made Jeroboam  
superintendent of all the forced  
labor exacted from his tribe—  
the tribe of Ephraim, the son of  
Joseph—during the time that he  
was building Millo and fortifying  
the city of Jerusalem. The tribe of  
Ephraim, with its constant envy of  
Judah, must have been mortified to  
find themselves employed on the  
fortifications of Jerusalem. Their  
murmurings revealed to Jeroboam  
the unpopularity of Solomon. *When  
Jeroboam went out of Jerusalem:*  
perhaps toward his own home in  
Ephraim. *The prophet Ahijah;* per-  
haps the one who made known to  
Solomon God's message on account  
of his sins. *The Shilonite:* belong-  
ing to Shiloh. *And he* (the prophet)  
*had clad himself with a new garment:*  
a large square piece of cloth, thrown  
over the shoulders and almost cov-  
ering the whole person in daytime,  
and used at night for a coverlet.  
*And Ahijah caught the new garment.*  
A new garment is one that is whole  
and complete; the kingdom was  
hitherto without split or division.  
It indicates the newness, the still  
young and vigorous condition of  
the kingdom. *And rent it in twelve  
pieces:* each representing a tribe.  
*Thus saith the Lord, the God of Is-  
rael.* Thus showing plainly to Jer-  
oboam the source from which the  
gift came, and presenting strong mo-  
tives for adhering to the service of  
God. *I will rend the kingdom:* as  
the prophet had rent his mantle.  
*And will give ten tribes to thee:* all  
except Judah and Benjamin. *But  
he shall have one tribe.* Neither  
Benjamin nor Judah alone was  
meant here, but both together. *Be-  
cause, etc.* (See last lesson.)*

MERCY WITH JUDGMENT.—Vers.  
34-39. *I will not take the whole  
kingdom out of his hand.* Although  
Solomon had so grievously sinned,  
yet he had not gone wholly astray  
like Saul, and therefore his punish-  
ment was not like Saul's, the loss of  
the whole kingdom. *But I will  
make him prince all the days of his  
life.* The rending of the kingdom  
should not take place till Solomon  
had died, but in the reign of his son.  
*For David my servant's sake,* God  
had made a solemn covenant with  
David, and a promise which could  
not be broken. *For David my ser-  
vant may have a light always before  
me.* The idea is not that of a home  
but family, issue. We speak of the  
extinction of a family. *In Jerusa-  
lem, the city which I have chosen me*

to put my name there. David's  
family never was extinct, for it lives  
forever in "his greater Son" Jesus.  
*Thou shalt reign according to all  
that thy soul desireth.* We are not  
justified in concluding from these  
words that Jeroboam then had am-  
bitious designs upon the throne. It  
was the putting before him of all  
the possibilities and hopes the most  
eager soul could desire, and showing  
him the one only way in which they  
could be realized. *If thou wilt  
hearken unto all that I command  
thee.* The new kingdom could be  
successful on the same conditions  
on which David and Solomon had  
succeeded. *And build thee a sure  
house: secure perpetuity to his  
family in the kingdom. I will for  
this afflict the seed of David but not  
for ever.* As he had promised to  
David, that "if his son should com-  
mit iniquity he would chasten him  
with the rod of men," a temporal  
and human punishment.

SOLOMON'S DEATH.—Vers. 40-43.  
*Solomon sought therefore.* This is a  
continuation of ver. 26, the inter-  
vening verses being an explanation  
of the statement that Jeroboam  
lifted his hand against Solomon.  
*To kill Jeroboam.* It would appear  
that the announcement of Ahijah  
was followed within a little while  
by something like overt acts of re-  
bellion on the part of Jeroboam.  
He should have waited, like David  
in the time of Saul, till Solomon's  
end had come. *And Jeroboam  
arose, and fled into Egypt.* The  
most natural place of refuge. Prob-  
ably there was a new dynasty since  
Solomon married Pharaoh's daugh-  
ter, and the Egyptians, perceiv-  
ing the weakening of the kingdom  
in Solomon's later days, and long-  
ing for the immense wealth gathered  
in his kingdom, were quite willing  
to welcome any enemy of Solomon.  
*Shishak king of Egypt.* Shishak is,  
beyond doubt, the Sheshonk I. of  
the monuments, and is the first of  
the Pharaohs who can be identified  
with certainty. *Solomon reigned  
... forty years.* He must have  
died when about 60 years old. He  
forfeited the promise of long life by  
not fulfilling the conditions.

### PRACTICAL HINTS.

God has made this world so that  
in against him contains in itself the  
elements of evil to the sinner, as the  
seed contains the plant.

No one can sin without injuring  
others as well as himself.

Those who show talent, skill, and  
faithfulness in lesser things are soon  
wanted for greater things, and find  
open doors to a wider sphere

But what shall be the results in  
the end will depend on whether they  
obey God and keep his command-  
ments.

God always fulfils his promises  
just as fully as those to whom they  
are made will render possible by  
fulfilling the necessary conditions.

To hasten the fulfilment of God's  
promises by criminal methods of our  
own brings not only guilt but fail-  
ure.

In all sin there is exceeding dan-  
ger of going beyond the line of re-  
pentance return.

### REWARDS OF INVENTORS.

Fortunes Realized from the Barbed Wire  
and Grain Binder Patents.

The ups and downs of inventors are re-  
markable, especially the ups, says W. H.  
Osmer in the St. Louis Globe-Democrat.  
While acting as a patent solicitor several  
instances came to my notice. The barbed  
wire patents, which have netted fortunes  
to their owners, have an interesting  
history. The first patents were issued to a  
man named Kelly, living down East. About  
two years later a farmer at De Kalb, Ill.,  
conceived the idea of keeping his unruly  
cattle in the pasture by putting short barbs  
of wire and then twisting it with a plain  
wire. This is known in the market as  
Glidden wire, being named after its in-  
ventor, Joseph H. Glidden. One day while  
he was experimenting with it a neighbor  
going by shouted: "Joe, you better be out  
harrerin, in your ouths instead of foolin'  
away your time with patents." Glidden  
thought otherwise, and in less than two  
years received a bonus of \$90,000, with the  
guarantee of a royalty on all made under  
his patents. For the year 1881 his royal-  
ties exceeded \$174,000. The Appleby grain-  
binder, which, in being perfected, bank-  
rupted the owners, Appleby, Parker, Stone  
and Bishop, by a loss of \$32,000, eventually  
came to the surface with \$150,000 for each  
of the owners, while its present owners  
have realized over \$1,000,000. In this re-  
cord, however, the fact should not be lost  
sight of that hundreds of inventors in this  
and other lines have wasted the best years  
of their lives, and as many capitalists  
have witnessed the fading of their last dol-  
lar in schemes that never "panned."

### Queen Victoria's Rings.

It is said that the three rings which  
Queen Victoria prizes the most highly are:  
First of all her wedding ring, which she  
has never taken off, then a small emerald  
ring, with a tiny diamond in the center,  
which the Prince Consort gave her at the  
age of sixteen; and an emerald serpent,  
which he gave her as an engagement ring.  
For many years after the Prince Consort's  
death her Majesty slept with these rings on  
her fingers, only taking them off to wash her  
hands, as the water would, of course, spoil  
the enamel.

## FLOWERS AS EMBLEMS.

A Form of Heraldry Whose Mys-  
teries Are Past Finding Out.

Love, Historical and Romantic, Regarding  
the Various Floral Badges Told of in  
Ancient and Modern Myths,  
Traditions and Theories.

"A good symbol," it was the opinion of  
Emerson, "is the best argument, and is a  
missionary to persuade thousands. There  
is no more welcome gift to men than a new  
symbol." This, says the London Standard,  
may possibly account for the rise, popular-  
ity and persistence of floral symbols.

Yet it seems difficult to explain why  
Wales should have chosen the leek for its  
cognizance, though the Cymric poets have  
a good deal to say about the broom. The  
Scottish thistle is more to the point. Yet  
the northern botanists are by no means at  
one in assigning that heraldic plant to any  
known species, or even in agreeing that it  
is a *Carduus* at all. "The plant with which  
Holyrood is decked on festive days is usu-  
ally the cotton thistle, which is certainly not  
a wild plant in North Britain. The rose has,  
of course, a romantic tale to explain its  
choice as the emblem of old England,  
though, like the majority of such tales, this  
legend may belong to the myths of the  
*post hoc, propter hoc* order. The fleur-de-lis  
of France is still less easy of explanation.  
For, though it is conventionally regarded as  
a lily, the heraldic painters have so effectually  
disguised it that it is now a mere  
matter of choice to say what it is. As early  
as the year 1611 Givillin (who was in those  
days considered a cunning finder out of  
hidden things) regarded the device on the  
Bourbon flag as "three toads," and it is  
affirmed that it was in allusion to these sup-  
posed symbols of their country that the  
popular nickname of "Jean Crapauds" was  
bestowed on the French people. Still more  
recently, owing to certain ornaments re-  
sembling bees having been found in the  
tomb of Childeric, father of Clovis, it has  
been thought that perhaps these insects,  
and not lilies or toads, are represented on  
the white flag.

It would certainly be difficult for any one  
to explain why Florence adopted the "ziglio  
blanco," Prussia the lime, Saxony the mign-  
onette, or Ireland the shamrock, unless,  
indeed, we are to accept without question  
the legend of St. Patrick and his demon-  
stration through it of the mystery of the Trin-  
ity. Nor is it much easier for any one who  
is critical and popular myths to account  
for the white lily being the badge of the  
Ghibellines, and the red of the Gueichs, any  
more than it is explicable why the Yorkists  
took the white rose and the Lancastrians  
the red, or why the heartsease was the em-  
blem of the "violet-crowned" city of Athens.  
Again, why was Apollo supposed to love  
the laurel and the cornel cherry, Pluto the  
cypress and the maiden hair—a moisture-  
loving fern, which we may take for granted  
could not be very plentiful in his chosen  
realm—Luna the dittany, Ceres the daffodil,  
Jupiter the oak, Minerva the olive,  
Bacchus the vine, and Venus the myrtle  
shade?

Why, again, is the Canterbury-bell the  
flower of St. Augustine? Why is the crocus  
the emblem of St. Valentine—unless it  
happens to appear about his festival time—  
the cardamine of the Virgin Mary, or the  
St. John's-wort of the beloved apostle? Mr.  
Gomme may, perhaps, hint at these flowers  
having been "totems," and possibly the  
flowers were actually favorites with those  
whose cognizance they became after their  
death or were borne on their shields as  
heraldic emblems during life. But still,  
the endless floral badges of the highland  
clans are left in the regions of airy myth,  
like the betony which was apportioned to  
St. Ffraed as a symbol of the double share  
of grace with which he was endowed, or  
the lily of St. Thomas A'Beckett, or the  
convallaria, which, according to a hagiologi-  
cal myth, sprang up from the blood of the  
dragon which St. Leonard slew in a wood  
standing on the site now occupied by the  
suburb of Hastings bearing his name.

It is scarcely less puzzling to give a rea-  
sonable explanation of why certain flowers  
are assigned to, or have been appropriated  
by, certain individuals.

The Napoleonic violet is a case in point.  
The modest plant which once made all  
Paris fragrant on the Bonapartist fete day  
was never an object of concern to the "Lit-  
tle Corporal," and only very credulous peo-  
ple now swallow the romantic legend of his  
telling his adherents, when banished to  
Elba, that he would "come back with the  
violets." The story was an invention of  
after times.

Nor has any one to our knowledge gone  
into the origin of the scarlet carnation as  
the chosen flower of the Stuarts. Jacobin-  
ism—the Jacobitism of the Pretender and  
of the gallant gentlemen who mounted the  
white cockade and lost their heads for their  
pains—is now a vanished faith. Yet to  
this day mysterious hands yearly deposit  
wreaths of carnations on the tombs of  
Cardinal York and other members of the  
hapless line of James II.

Later floral emblems are less difficult  
to explain. In truth, except for the problem  
which individual tastes must always re-  
main, there is no great puzzle in the mat-  
ter. The old Kaiser Wilhelm, of Germany,  
who in spite of his military reputation and  
general drill serjeantry, was wonder-  
fully suffused with the Teutonic senti-  
mentality which pervaded Germany in his  
boyhood, was fond of the corn-flower, and  
wherever he went, in his later days at least,  
the whole country side blossomed forth in  
blue in his honor. The old Emperor's devo-  
tion to the memory of his mother  
amounted to a "cult," and one of his earliest  
recollections of her was that when she and  
her boys were fugitives from Berlin on the  
occasion of one of Napoleon's invasions, she  
rested for a moment by a corn-field, and  
amused them by plucking the blue corn-  
flowers and making them wreaths and nose-  
gays.

The present Kaiser is said to affect the  
violet, a fancy which may clash with that of  
the Bonapartists, should the adherents of  
the "democratic empire" again come to the  
front in France. A flower was, of course,  
necessary to the Boulangists, and, with  
characteristic instinct for effect, the partisans  
of the "national and honest repub-  
lic" have chosen the carnation. Never-  
theless, the origin of the symbol does not  
matter, except from a historical point of  
view. The mysteries of this form of  
heraldry are generally beyond finding out,  
and not infrequently are better left unex-  
plored, if the result of antiquarian search  
is as depressing as that which affirms that  
the word shamrock is derived from the  
Arabic shamrook, a club or shillelah, and  
that this weapon is, in truth, the true badge  
of the Hibernian race.

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