

HOW THEY ENJOY IT.



JOHNSTON'S FLUID BEEF

Supplies all the elements that are needed to form

"Flesh," "Muscle" and "Bone."

1891 Spring & Summer 1891
OPENING.

We have just opened a splendid line of SPRING and SUMMER
DRESS - GOODS.
We can offer a fine assortment of all the newest and most desirable shades and colorings, in Henriettas Cashmeres, Amazon Suitings, Nuns Veiling, Plaids, &c.

JOHN HASLIN
NEW GOODS
Just Opened at
R. BLACKMER'S JEWELRY STORE.

Next Door to Peoples Bank of N. B.

SILVERWARE.

Fine Quadruple Plate Tea Sets, Waiters, Tilting Ice Pitchers, Cake Baskets; Dinner Castors, Breakfast Cruets, Pickle Castors, Butter Coolers, Butter Knives; Sugar Shells, Salt and Mustard Spoons, Berry Dishes, Card Receivers; Napkin Rings, Spoon Holders, Mugs, Goblets, Spoons, etc.
Engraving on Silverware bought here done FREE.

WATCHES.

A BIG LINE of WALTHAM WATCHES. LADIES 10k and 14k Solid Gold, Gold Filled, Silver and Nickel Watches. GENTS' WATCHES, all grades, in Solid Gold, Gold Filled, Silver and Nickel Cases, ranging from \$2.75 each to \$175.00 each. Just opened an assortment of Waterbury Watches, long and short wind, Boys' and Ladies' Sizes.

Solid 14k Gold Sets.

Diamond Turban Brooches and Eardrops. Diamond, Moonstone and Pearl Set, Brooches and Bars. Ladies' Roll Plate Brooches and Bars, Bracelets, Cuff and Collar Buttons. Gents' Solid Gold 10k and 14k Cuff and Collar Buttons. Solid Gold and Roll Plate Tie Pins.

CLOCKS.

100 Nickel Alarms, One and Eight Day Clocks, Cathedral Gongs, Solid Brass, Antiqued Oak, Imitation Marble, Plush, Black Walnut and Veneered Clocks. 8 day Calendar and Cuckoo.

SPECTACLES AND EYEGLASSES.

REPAIRING OF WATCHES, CLOCKS AND JEWELRY DONE PROMPTLY.



Tinware for the Bedroom

TINWARE FOR THE KITCHEN.

In fact House Furnishing Tinware of all kind.

But it is HANGING LAMPS, PARLOR SUITES and BEDROOM SETS we call special notice to.

LEMONT & SONS

212. 212.

Wool Underwear

Ladies' Wool Vests and Drawers;
Misses' Wool Vests;
Infants' Wool Vests;
Gents' Wool Shirts and Drawers;
Youths' Wool Shirts and Drawers;
Boys' Wool Shirts and Drawers;
Ladies' Wool and Cashmere Hose;
Misses' Wool and Cashmere Hose;
Infants' Wool and Cashmere $\frac{1}{2}$ Hose;
Gents' Wool and Cashmere $\frac{3}{4}$ Hose, from 9 to 11 inches;
Boys' Wool Hosiery.

JOHN HASLIN

NEW YEARS

SALE.

GREAT CLEARING-OUT

—OF—

YOUTHS AND BOYS OVERCOATS

AND

Ready-made Clothing.

TEN PER CENT. DISCOUNT will be allowed on all purchases until the first week in January, 1891.

THOS. W. SMITH

I have not time to dwell on the prodigal's reception at home. But he did not faint nor fail by the way. And he was not rejected at his father's door. No. On the contrary his father came out and met him, and he took him in his arms, and kissed him, and called him his long lost, and made a feast for him. It was a grand reception he was granted.

And, if like him, you will come and give yourself to the Lord, there will be for you as for him a feast of joy. What a feast we will have on Sabbath, if you will come and be with us! You spoil our joy by your staying away. Come then! Let nothing hinder you. With a resolve that will stand at nothing, that will at once come forward to the fullness of the Father's House, say, and do it: "I will arise and go to my Father."

AMEN.

Silent Forces.

The late Dr. Alexander Clark thus beautifully illustrates the efficacy of silent forces:—

Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges into the flinty rock. And yet, once in a while they fail to divide the solid mass. The iron wedges and sledges prove useless, and the workmen wonder at the stubborn rock.

There is another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre are selected. Now you begin to shake your heads and think, "well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. 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 the grooves, and no sledge is needed to drive them. They would break under the severe blows of the hammer. But the workmen just let the wedges alone. They will do what the iron failed to do. How so? The damp wood swells. The particles must have room enough to enlarge; and the granite heart of the rock cannot resist this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often, in other things; what noise and visible effort fail to do, some quiet power when applied will surely achieve. Teachers may remember this fact in mechanics, and manage some stubborn natures by the application of the silent forces. The iron and the sledge hammers often fail, but tears, prayers and a patient example under God never fail.

A Future Full of Hope.

Look where we may, the future seems full of hope. The great world, slowly and reluctantly, it may be, is still opening its eyes to the appalling spectacle of wretchedness, degradation and sin that lies so close to us on every hand. The cry of the afflicted and the down trodden is heard at last. We refuse to acquiesce in what selfishness and cowardice assure us to be inevitable. The few who have taken upon their shoulders the burden of suffering humanity are beginning to find not only sympathy but help in their efforts to do battle with the evil power which now desolates so vast a portion of mankind.

The struggle must be long. No schemes however glorious, no devotion however generous, can win a sudden triumph. For at the best human progress cannot be measured from year to year: its movements, though sure, are imperceptible; only by generations can loss or gain be reckoned. But when a new spirit enters into the world, when the ideal of the few becomes the enthusiasm of the many, and the vision once seen only by lone watchers on mountain heights is revealed in its glory to the toilers on the plain, when a faith once dim and faint begins to stir with a new fire and a new life, we cannot for long be unconscious of such a change. And such a change is surely coming on. The long night with its darkness and silence is passing away, and through the awakening world rings the trumpet sound, "Let the king reign!"—Sunday Magazine.

If you live in the full sunshine of Christ, and have Him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say: "Come, let us walk in the light of the Lord."

It is not by striking off all allegiance but by finding your true Lord, and serving Him with complete submission, that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson XI.—March 15.

GEHAZI PUNISHED. — 2 Kings 5:15-27.

GOLDEN TEXT.—Be sure your sin will find you out.—Num. 32:23.

NAAMAN'S RETURN.—Vers. 15-19. And he returned to the man of God, probably in Samaria. The journey must have been about 30 miles. And came (probably into Elisha's house) and stood before him, for the first time seeing the prophet through whom he had been cured. "Standing" implies respectful honor to the prophet. Behold, now I know. From what God had done for him. That there is no God in all the earth, but in Israel. Naaman seems absolutely to renounce all belief in any other God but Jehovah. I pray thee, take a blessing (Rev. Ver. present) of thy servant. Because with a present there generally is given good wishes and benediction, the Hebrews frequently used "blessing," as here, for "a gift." But he said, calling attention to his God, and showing that it was for religious reasons that he refused, I will receive none. True religion is God's free gift. No money can buy its blessings. No return can be made for them except faith, love and obedience. Shall there not then. Rev. Ver., if not, yet I pray thee let there be given. Two mules' burden of earth. He wished to erect an altar of this earth, which should be, in the midst of a heathen country, a sign and monument of the God of Israel, and a memorial of the prophet of that God. Nor sacrifice unto other Gods, but unto the Lord. He returned a happy convert to Jehovah, and from his high official place could send forth an undoubted testimony to the throne, the court, and the people, of the power and goodness of the one living and true God. In this thing . . . pardon thy servant. It shows that he had a tender conscience, which he desired to avoid an appearance of denying Jehovah, and which was forced to speak out its scruples and have them quieted. When my master goeth into the house (or temple) of Rimmon, the national god of the Syrians. And I bow myself in the house of Rimmon. He would have to appear to worship the idol, although in his heart he did not worship him. And he said unto him, Go in peace. The usual Oriental benediction. The prophet was willing to leave the good seed already sown to bear fruit in due season, assured that in time he would be led to the right course, his difficulties would be made plain, and the discipline of deciding would strengthen his faith and upbuild his character.

GEHAZI'S VILLAINY.—Vers. 19-26. So he departed from him a little way. He had gone a little way when Gehazi bethought himself and ran after him. Gehazi, the servant of Elisha the man of God. Living with such a man, in such a home, amid religious teachings, and the marvellous works of God, Gehazi became a villain. Behold, my master hath spared Naaman. Gehazi hated to see such riches leave his master's house, for a mere religious scruple, a sentiment. Covetousness is the over strong desire for more, uncontrolled by reason, or conscience, or the word of God. It is not coveting to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrongdoing or neglect of duty. But, as the Lord liveth. This was taking the name of the Lord in vain, on a trivial subject, in a trivial manner. And when Naaman saw him running after him. On an Eastern road the travellers were not numerous, and any one in hot pursuit would at once be noticed, and it would be felt that he was anxious that the travellers in front should halt. He lighted down from the chariot to meet him. Gehazi may have been the messenger first sent to bid the Syrian go and wash in Jordan, and he had clearly been by his master's side during the subsequent interview. Is all well? He feared that some evil must have befallen Elisha. All is well. Nothing is the matter with the prophet. My master hath sent me. Gehazi's facility in lying, his skill in making up a plausible story, argue that lying was no new accomplishment of his. There be come to me from Mount Ephraim. There, we know, there was a college of prophets, and in the neighborhood may have been others. The communities of prophets would naturally be poor, and few things were more likely than that they should reach Samaria in need both of money and clothing. A talent of silver. \$1600 to \$1800. A large sum to ask for such a purpose, and all he dared to ask. Take

two talents. And he urged him. Naaman was more than glad to do something for Elisha, and gave all that would be received. Bound two talents of silver in two bags, and laid them upon two of his servants. Both from courtesy, and because the weight would be too much for Gehazi to carry so far alone, the two talents weighing over 205 pounds avoirdupois. When he came to the tower, He took them from their hand. We may conjecture that the hill, which must have lain between Elisha's house and the place where Gehazi overtook Naaman, interrupted the view in this direction, and that Gehazi dismissed Naaman's servants at this point lest they should be seen from his master's residence. But he went in, and stood before his master, as if nothing had been done. He took his usual place, with placid face and folded hands. And he said, Thy servant went no whither. Lying naturally follows wrong doing. Went not mine heart with thee. The prophet means to say, Was I not with thee in spirit—did I not see the whole transaction, as if I had been present at it? Is it a time to receive money, etc.? Elisha, in all he had done for Naaman, had sought to teach him the nature of the true God, and to lead him to worship him. God's blessings were free; they could not be purchased. The leprosy therefore of Naaman, whose money he had taken, shall cleave unto thee, and unto thy seed forever. Leprosy is hereditary. A man cannot sin and not curse his children as well as himself. And he went out from his presence. See Gehazi as he goes out of Elisha's presence, and regard him as a specimen of those who having been judged on the last day will—depart! A leper as white as snow. It was intended that the leprosy of the body should drive out the leprosy of the soul.

Gehazi had a guilty conscience. He was afflicted with the leprosy. Then all the comfort of his wealth was destroyed. His stolen riches were practically lost.

He was a public abhorrence and warning.

He injured his own family—those he most loved.

PRACTICAL HINTS.

What God has done and is doing in the world, proves him to be the one true God.

True gratitude always has the desire to express itself in deeds and gifts of love.

Never should any money considerations whatsoever be permitted to lessen the influence of the Gospel.

Covetousness, the love of money, is a root of all evil, a fountain of sins and crimes.

Sins flourish in clusters. One leads to another.

No one knows what he is, till he is assaulted by some great temptation.

No one can escape from the eye of God. Every man's sin is known. Man may not know of it, but God knows always. There is no such thing as a secret sin.

Every sin, unconfessed and unforgiven, will receive due punishment.

Gehazi's punishment was public. He did this thing secretly, and thought it would never be known. But God brought it out before Israel and before the sun. Wherever Gehazi went, men discerned the proof of his sin and of divine justice. He was widely known as the prophet's servant; and still wherever he went in all Israel he must be a preacher of the divine law. No man could see Gehazi without recalling Naaman's story and thus learning of God's cleansing grace; yet this man himself was a solemn warning that God is just.

The best religious opportunities, the best examples, the purest instruction will not prevent some from falling into sin.

Random Readings.

It is the surmounting of difficulties that makes heroes.—Kossuth.

The best preparation for the future is the present well spent.—Macdonald.

The most beautiful thing in human life is attainment to a resemblance of the Divine.—Plato.

Death is God's angel of birth. We fear him. The dying stretch out loving hands of hope towards him.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, Why wasn't it done the other way?—Oliver Wendell Holmes.

Surely the day when, perhaps, we have been fluent in worldly conversation and yet have neglected our opportunities of speaking a word for our Master, must be a lost day.—Bridges.