

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.
"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, and continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.
"For several I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

Ayer's Sarsaparilla

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists. \$1, six \$5. Worth \$5 a bottle.

B. B. B.

Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivaled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, eruptions, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sinuous-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson VIII—May 24

CAPTIVITY OF ISRAEL.—2 Kings 17:6-18.

GOLDEN TEXT.—*Because ye have forsaken the Lord, he hath also forsaken you.*—2 Chron. 24:20.

PROPHECIES OF THE CAPTIVITY.

In three lessons we have seen how Amos and Hosea warned the Israelites against their sinful courses, showing them that if they refused to repent, there could be but one end,—captivity and destruction. These warnings continued for a long time, and were reinforced by foretastes of Assyria's cruelty and power. In Judah were two prophets, preaching to their people against the sins which were hastening them also to ruin. Between Judah and Assyria lay the two kingdoms of Israel and Syria. These two had combined together against Assyria, and desired Ahaz, king of Judah, to join with them, and because he would not join them, they attacked him. Isaiah then declared to Ahaz for God that he need not be troubled, because within five years both Syria and Israel would be conquered by Assyria. This prophecy was fulfilled by the invasion of Tiglath-Pileser (735-733), when Pekah, king of Israel, was slain. Micah, too, joined in the warning to Judah by foretelling the destruction of Samaria.

Moreover, Hezekiah, the new king of Judah, made a great reformation, and sent invitations to Israel to join in a religious revival, and come up to Jerusalem to celebrate the passover, and serve Jehovah again. Many mocked, but some came. And the destruction of the idols and altars extended beyond the bounds of Judah into Israel. Thus God put every possible hindrance in the downward path of Israel. But all in vain.

THE CAPTIVITY OF ISRAEL.—*In the ninth year of Hoshea.* The last king of Israel. Hoshea was a usurper, he slew King Pekah, and reigned in his stead, doubtless by the aid of the Assyrian king, Tiglath-Pileser, the great conqueror, died very soon after he had established Hoshea upon the Samaritan throne; and on his death, his empire was shaken to its centre. Revolts broke out on all sides. Hoshea paid tribute to his successor for a short time, and then made an alliance with So (Sabaco), the Pharaoh of Egypt. This brought the Assyrian army upon him, and for three years they besieged Samaria. Hoshea was seized, and imprisoned by the Assyrian king, and the kingdom was practically without a head, but Samaria held out for three years, and then was captured. The end of the kingdom of Israel had come. There was the usual massacre, in which neither age nor sex was spared. *And carried Israel away into Assyria.* 27, 280 now, besides those carried away 10 or 12 years before. *And placed them in Halah.* A district in Assyria, on the upper waters of the *Habor*, which is the *river of Gozan*. All are in Mesopotamia. *In the cities of the Medes.* East of Assyria, included in the modern Persia; The ultimate fate of the ten tribes has been a subject of endless controversy. They never returned as tribes. Those who have remained must have been few and poor, and their distinct nationality was lost among the numbers who were imported into the country by the Assyrians. Of those who were carried away captive, many would lose their nationality by intermarriage with the heathen; while some perhaps joined with those who returned with the Jews to Jerusalem under Ezra and Nehemiah. James speaks of the Jews as the twelve tribes. Representatives of all the tribes returned and formed the Jewish nation, thus fulfilling the promises given through Amos and Hosea. Here is the only place to look for the lost ten tribes. The remnant was saved.

THE MORAL CAUSES OF THE CAPTIVITY.—Vers. 7-18. *For so it was, that.* He gives the reason for this terrible calamity. The people had come into that condition in which it was impossible to destroy the sin without at the same time destroying the sinner. This is the state where-in is no hope. God had done all that wisdom and love could do to save them, without success. There was only one thing left to do,—to root out the sin by destroying the sinner. *Sinned against the Lord, their God.* To whom they owed all things. *Which had brought them up out of the land of Egypt.* By a mighty deliverance, full of wonders of love and care. *And walked in the statutes of the heathen.* Contrary to the express commands of God. *Whom the Lord cast out.* They adopted the very worship on account of which the heathen were destroyed from the land that they might possess it. *And the statutes of the kings of Israel, which (statutes) they had made.* Referring to the golden calves, and the cere-

monial of their worship. *Did secretly.* They cloaked their idolatry with pretences that it was a worship of Jehovah. *They built high places.* . . . *from the tower of the watchman to the fenced city.* The sense appears to be in the loneliest as well as in the most populous places. *Images, perhaps carved in some figure, representing some idol. They burnt incense.* A common mode of worship. *As did the heathen whom the Lord carried away before them.* This is referred to in astonishment at the blindness and ingratitude of their course. *Wrought wicked things.* The vile immoralities connected with heathen worship. *Provoke the Lord to anger.* Indignation comes nearer to expressing the idea. It is the feeling that makes God hate sin and punish it. *Yet the Lord testified against by all the prophets.* Those who speak what God would say to men. *And by all the seers.* Prophets of every kind were sent. *Saying, Turn ye.* The prophets correspond very nearly to our preachers, who went forth and preached with the authority of truth and conviction, and the authority of inspiration from God. *But hardened their necks.* It expresses unbending obstinacy. *That did not believe in the Lord.* They knew his existence, but they did not trust in his guidance and goodness, so as to do what he commanded. *They rejected his statutes, and his covenant.* The whole Mosaic law was called the covenant. It was called so because they had agreed to keep this law, and God had promised to protect and bless them on that condition. *His testimonies.* His law, which is the testimony he bears for truth and against iniquity. *And followed vanity.* Nothingness. *Caused their sons . . . to pass through the fire.* This was done in the worship of Molech. The Rabbins tell us that this idol was made of brass, and that the head was that of a calf with a crown upon it. It was made hollow, and a furious fire was kindled within it. . . . When the arms were red hot, the victim was thrown into them, and was almost immediately burned to death. *Divination and enchantments.* These were different ways of seeking to know future events, and of imposing upon the people. They were false, superstitious, leading to idolatry, being connected with idol worship. *And sold themselves to do evil.* The metaphor is taken from the practice of men selling themselves into slavery, and so giving themselves wholly up to work the will of their master. This was a wide-spread custom in the ancient world.

How could these Moral Causes bring National Ruin? (1) The sins of the Israelites took them from under God's special guidance. All things, all nations, are under God's control. (2) Irreligion brought weakness. There was no longer any high moral devotion to a great cause, which gives strength. A guilty conscience is always weakness. (3) Immorality led to degeneracy. It made them physically weak, and it divided the counsels of the nation.

Practical Hints.

In these days, when we so much need warnings, God has brought to light records of the past, long buried, confirming the teachings of this history. There comes a time in the progress of sin, when it is too late for reform; when the sin can be destroyed only by the destruction of the sinner. God does all that is possible to save men from sin and ruin. He puts every kind of obstacle in their path,—warnings, mercies, punishments, entreaties, love. The real source of national decay and ruin is in irreligion. No outward power can destroy the nation which worships and obeys God. No amount of prosperity, or wealth, or extent of territory, or military defences, can save from ruin the nation which yields to irreligion and immorality.

There is but one alternative before men,—repentance or ruin. God is slow to anger, and full of tender mercies, delaying punishment as long as possible.

W. C. T. Union.

OUR MOTTO.—*If God be for us, who can be against us.*

W. C. T. U. Convention.

THE OFFICIAL ANNOUNCEMENT.

The following circular is sent by Miss Tilley, of Toronto, the Corresponding Secretary of the Dominion W. C. T. U., for insertion in the *Witness*:—
DEAR SISTERS,—The fourth convention of the Woman's Christian Temperance Union of the Dominion of Canada will be held at St. J. N. New Brunswick (D. V.) June 19 to 23, 1891. An executive meeting on the evening of the 18th. The sessions will be held in the school-house of the Centenary Methodist Church.

Miss Willard (President of the World's and National W. C. T. U.) will again be present, and give her valuable assistance. She will address two evening meetings. Miss Anna Gordon (World's Superintendent of Juvenile Work) will also be with her, and will address a children's meeting.

This convention will be composed of the Executive committee, the provincial corresponding and recording secretaries and treasurers, one delegate at large from each auxiliary province, and one delegate for every one hundred paying members of the auxiliary provincial unions.

The entertainment of all officers and delegates will be provided for by the St. John W. C. T. U., and they with ourselves earnestly hope all provinces will send a full delegation. Convener of billeting committee Miss Jane Lockhart, 98 Wentworth street, St. John. The corresponding secretary will arrange with the railway companies for reduced rates. Delegates will pay one full first-class fare at starting point, and the ticket agent will furnish a certificate, which, on being signed by the corresponding secretary at Convention, will enable them to return at a reduced fare. Visitors as well as delegates will be entitled to the advantage of the reduced railway rates. Farther particulars will be found in the *Woman's Journal* when all arrangements are made.

It is hoped that everyone attending the Convention will previously obtain a copy of the last Dominion report (price 15 cents, to be had from the corresponding-secretary), and study it carefully, in order to obtain a knowledge of the present condition of the Dominion W. C. T. U., and be prepared to discuss the different questions that will come up at the coming convention.

Special prayer is asked that this convention may be for the glory of God and the furtherance of his cause. Yours faithfully,

MARY S. FAWCETT, President,
103 Hazleton avenue, Toronto.
JULIA TILLEY, Cor.-Sec.,
96 John street, Toronto.
March 16th, 1891.

John Bright, the Quaker, the patriot, the most progressive of men so far as the rights of human beings are concerned, the tried and valued friend of every movement for the general benefit of women, was one of the eighty-one who on May 20, 1867, voted in favor of Mr. Mill's amendment to leave out the word *man* in a reform bill in order to insert the word *person*. But nine years afterward, namely, in March, 1876, he spoke against the enfranchisement of woman. This led to his being charged with having changed his opinions; but this he denied in a letter under date of Oct. 21, 1882, when he was still in the prime of his life and vigor, in these words:

My dear Sir: I have not changed my opinion on the question of woman's suffrage. I voted with great doubt and reluctance with Mr. Mill, and more out of sympathy for him than agreement with him on the subject before us. I cannot give you all the reasons for the view I take, but I act from a belief that to introduce women into the strife of political life would be a great evil to them, and that to our own sex no possible good could arrive.

If women are not safe under the charge and care of fathers, husbands, brothers and sons, it is the fault of our non-civilization, and not of our laws. As civilization, founded on Christian principles advances, women will gain all that is right for them to have, though they are not seen contending in the strife of political parties. *In my experience I have observed evil results to many women who have entered hotly into political conflict and discussion. I would save them from it.*

I am respectfully yours,
JOHN BRIGHT.

Minard's Liniment is the best.

WORTHY OF CONFIDENCE.

Those who have used it praise it! Mrs. Geo. Ward writes from Josephine Ont., concerning Hagyard's Yellow Oil: "As a sure cure for chapped hands, swellings, sore throat, etc., I recommend Hagyard's Yellow Oil to all."

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

C. O. Jacobs, Buffalo, an employee of the U. S. Express Co., says:—*Dr. Thomas' Electric Oil* cured him of a bad case of Piles of 8 years standing, having tried almost every known remedy, "besides two Buffalo Physicians," without relief; but the Oil cured him; he thinks it cannot be recommended too highly.

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HATS—BOYS' HATS
MENS' HATS—BOYS' HATS
OUTSIDE SHIRTS—INSIDE SHIRTS
MENS' STRONG TWEEDS that will wear.
ALL AT VERY CLOSE PRICES.
FRED. B. EDGECOMBE.
C. P. R. TICKET AGENT

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Scales, just received and for sale by
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Fredericton, Dec. 19, 1888.

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Sick Headache and relieve all the troubles incident
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Dizziness, Nausea, Drowsiness, Distress after
eating, Pain in the Side, &c. While their most
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Headache, yet CARTER'S LITTLE LIVER PILLS
are equally valuable in Constipation, curing
and preventing this annoying complaint, while
they also correct all disorders of the stomach,
stimulate the liver and regulate the bowels.
Even if they only cure

HEAD

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who suffer from this distressing complaint;
but fortunately their goodness does not end
here, and those who once try them will find
these little pills valuable in so many ways that
they will not be willing to do without them.
But after all sick head

ACHE

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