

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my hair is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

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"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists and Perfumers.

Burdock BLOOD BITTERS

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PROMOTES
DIGESTION.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson VII.—May 17.

SIN THE CAUSE OF SORROW.—Hos. 10:1-15.

GOLDEN TEXT.—Your iniquities have separated between you and your God.—Isa. 59:2.

THE TIMES IN WHICH HOSEA PROPHESED. In the first part of Hosea's life, Jeroboam II. was reigning. The nation was honey-combed with the spirit of idolatry and sin. Outwardly, Jehovah-worship still continued to predominate; but inwardly, the worship of idols was almost supreme. Every commandment of God was broken habitually. All was falsehood, adultery, bloodshedding. Those who were first in rank were first in excess. Corruption had spread throughout the whole land.

HOSEA'S EFFORTS FOR THE SALVATION OF THE NATION.—By a Vivid Symbolism (chaps. 13). Commentators are divided as to whether chaps. 1 and 2 are a record of Hosea's own life and experience, or are merely an allegory.

By denouncing Sin. This Hosea does all through his prophecy, with the earnestness of a prophet who had lived near to God, and had felt the power of his preaching in his own soul.

By Love and Hope. Hosea's denunciations are all the fruit of love to the nation. God longs for their return to his covenant. More than once the prophet bursts out with hope and promise. "I will heal their backsliding, I will love them freely, I will be as the dew unto Israel; he shall grow as the lily."

By Invitation and Example. Near the close of Hosea's mission Hezekiah came to the throne of Judah, and inaugurated a reformation. He sent letters of invitation throughout Israel for the people to join again with Judah in the worship of Jehovah. The crusade against idols and high places extended into the territory of Israel.

A PORTRAIT OF A SINFUL NATION.—Vers. 1-5. *Israel is an empty vine.* Literally, one which poureth out, poureth itself out into leaves, emptying itself in them, and empty of fruit. *He bringeth forth fruit unto himself.* It had a rich show of leaves, a show also of fruit, but not for the Lord of the vineyard, since they came to no size or ripeness. Yet to the superficial glance it was prosperous, healthy, abundant in all things, as was the outward state of Israel under Jehoshaphat and Jeroboam II.

According to the multitude, etc. The material wealth of the country served to strengthen and extend the idolatrous system of worship. They are evil, not only in spite of God's goodness, but because he is good. God's People like a Vine. Planted by God. Deriving life and power from God. Cultured, enriched by God. Protected by God. All this with the expectation of abundant fruit, love to God, love to men, all good actions, labors for the spread of God's kingdom. To bear fruit for itself, and not in spiritual life and works, is to be doomed to destruction. God first prunes and cultures to make it bring forth fruit. If these fail then it must be cut down. *Their heart is divided between God and their idols;* they would not wholly part with either. God rejected such half-service. *They shall be found faulty.* Shall be convicted of guilt, and shall bear it. *Shall break down their altars.* The land will be destroyed, idols, altars, and all. *We have no king.* The kingdom shall be destroyed, referring to the times when king after king was dethroned, or to the final destruction. Their hearts acknowledged that this was because they feared not the Lord. And so long as this was true, what then should a king do to us? A king, if they had one, could not help them, so long as they feared not the Lord. *They have spoken words.* With no truth or sincerity in them. *Swearing falsely to make a covenant.* Better, they swear falsely, they make covenants. *Thus judgment.* The divine judgments of the people. *Springeth up as (a) hemlock.* An unbeliferous plant, bitter and abundant. The divine judgment shall spring up in great abundance, bitter and deadly. *Shall fear because of the calves.* Jeroboam's golden calves. *Of Beth-aven.* "House of vanity," the degraded name of Bethel, "the House of God." The glory thereof. Of the golden calf, its wealth, its temple, its gorgeous ceremonial. *It (the idol god, in whom they trusted) shall be also carried unto Assyria.* With the people who worshipped it. A present to king Sargon. A nickname for the king of Assyria. Ephraim (a name for Israel, as the leading spirit in it) shall receive shame; that is, the Assyrian king becomes the conqueror of the ten tribes. *Shall be ashamed of his own counsel;* shall find out what a mistake it was to set up a helpless idol as the protector of the nation. *As for Samaria, her king is cut off;* i. e., the monarchy

itself. *As the foam upon the water.* A bubble, or one of those little shreds which float on the surface of the water. So easily was Hoshea, their last king, swept away by the flood which broke in on Ephraim from Assyria. *Aven.* For Beth-aven. *The sin of Israel.* Where Israel sinned, and by which the king led the people into sin. *The thorn,* etc. This expresses the desolation of the place. *And they shall say (in the terrors and sufferings of that time) to the mountains, Cover us.* The doom of the people would be so terrible that they should choose death rather than life. *Thou hast sinned from (or more than in) the days of Gibeah.* Gibeah is emblematic of gross and cruel sensuality, in allusion to Judg. 19:20-30, just as Sodom is used for unnatural vice. *There they stood, &c.* Israel remained in that sin. Just as the Benjamites offered a stubborn resistance to the onset of the rest of Israel at Gibeah, so the Israelites now persist in their old iniquities, and defy Jehovah. *It is in my desire.* When I think it best, the chastisement, long delayed, will come. God does "not afflict willingly, nor grieve the children of men." *The people.* Hostile nations. *Shall be gathered against them.* God's instruments for their punishment. *When they shall bind, etc.* (Rev. Ver.). When they are bound to their two transgressions. The two golden calves at Bethel and Dan. *Ephraim is as a heifer that is taught.* Trained carefully, by gentle treatment. *And loveth to tread out the corn.* This work was pleasant and easy. The heifer could eat freely as it walked round the threshing-floor. Such was Israel's prosperity, easy work, plenty to eat, and a pleasant life. *I passed over (spared);* i. e., I did not put any yoke upon her. *her fair neck.* The meaning is that Jehovah has hitherto preserved his people from the yoke of captivity. *I will make Ephraim to ride (Rev. Ver.).* I will set a rider upon Ephraim. Ephraim should be reduced to hard, slavish work, and plough the hard clods. *Judah also should join in the punishment,* as she had in the sin. *Sow to yourselves in righteousness.* Sow righteous deeds, love to God, and just deeds to men. The only way to reap is first to sow. *Reap in mercy (Rev. Ver., according to mercy).* You will reap what you have sown, and according to what you have sown. *Break up your fallow ground* that has lain so long uncultivated, bearing thorns and weeds. Change your whole conduct. *For it is time, etc.* There is still time to seek Jehovah. *Rain righteousness.* Send his gracious influences from above. *Ye have ploughed wickedness.* You have cultivated wickedness. And necessarily you reaped iniquity for the harvest. The iniquity was in their own characters and lives. *Ye have eaten the fruit of lies.* They had been faithless and false to God, and therefore had to eat the fruit thereof, in God's turning away from them. Others were faithless and false to them. Their treason to God produced treason to themselves. *Thou didst trust in thy way.* In your own way, and not in God's; in armies, and not in righteousness and obedience. *Therefore shall a tumult arise.* A confused noise, on account of the approach of invaders. *As Shalman spoiled Beth-arbel.* Probably on the west of the Sea of Galilee, near Tiberias, or near Pella, east of the Jordan. *So shall Bethel do unto you.* The results of your sin will be such a terrible slaughter by your enemies. *In a morning, etc.* All has happened as quickly as time seems to have passed when we awake in the morning.

Practical Hints. God sends his great prophets in the worst of times when they are most needed. Bad morals are the fruit of bad religion. We must take every possible means to impress religious truths and duties upon the hearts and consciences of men. Denunciations of sin should be with tears and tender love. The marriage relation expresses the relation of God to his people, a free choice of each other, supreme love, reciprocal love, faithfulness, constancy, union of spirit and purpose.

W. C. T. U. OUR MOTTO.—If God be for us, who can be against us.

Women's Suffrage. This paper was read by Mrs. Steadman as the affirmative of the debate on the question of Women's Suffrage before the W. C. T. U. of Fredericton.

When I acceded to the request of our President to prepare a paper for the discussion of one of the most important questions of the day, viz., the Enfranchisement of Woman, I did not agree to attack the position of my worthy opponent, and attempt to disprove what she has promised to show us to-day, that

woman's right to the ballot is wrong, "and can be proven from nature, revelation and science." I will simply leave my cause from the premises laid down in the Petition to be presented to the Dominion Parliament this winter. That women are human beings endowed with good natural ability, able to think, and reason, and exercise commendable judgment in the various avocations and positions to which they have already been called from choice, or necessarily, must be a guarantee for the future, when called to more important and graver responsibilities.

That she is also called to government is proven by the fact that she has the larger part to do in the bringing up of the family, that she is half of the people and living as we do under a representative government which is for the people, by the people, and of the people, how then can she be kept from her rightful plan in the economy of the government of the nation. Why should she be called upon to bear all the burdens of citizens, and yet the right of citizenship be denied her.

We take for our standard, the equality of the sexes, nor have we yet learned that our Creator meant it otherwise. Whatever woman lost by her transgression in the garden of Eden has surely been restored to her in Christ. We remember even in these old days, how God chose a woman, then occupying the bench, as she judged Israel at that time, to lead an army to victory, and in praising God for His mercies and for His care of the church, we read, "The Lord giveth the victory, the women that publish the tidings are a great host."—N. V. A woman gave to the world a Redeemer, in His time, thus prophesied in the Temple and Paul who is claimed by both sides, says "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female for ye are all one man in Christ Jesus"—N. V.

No woman unless entirely perverted but what loves the word protection, and what is sweeter still the being protected, but what are the thousands of women to do who have no manly protection, in fact the situation changes and they become the protectors, and the bread-winners. If our Creator meant that to be the normal condition of life for all women we would not find any standing alone. I presume my opponent when referring to that altogether delightful, and desirable state in life, was thinking of the home: alas, for the homeless, but what is the state or nation, but the large home. Are we protected then, and how? Do the men protect the women and children of the nation when they vote to legalize the liquor traffic which destroys homes and hearts, and they, the women and the children pay for their protection with the price of blood. No wonder the women are crying out for better protection, the ballot in their own hands. How about the protection of women and children in the criminal law? How about England's protection to her women, when by state regulation of vice, she must submit to the most shameful indignities for the protection of the men? Shame!!! Shame!!! to any country who will deal with her people on such unequal terms.

Why should not men bear the penalty of their vices as well as women to this being protected? Had woman a voice in the making of the laws would it now be necessary to circulate a petition to amend the "Criminal Act," praying that the "age of protection" for our girls be raised from thirteen to seventeen. Do our women know that in this beloved home of ours, a girl may consent to her own ruin at the age of thirteen and her partner, of whatever age be held, only in law, guilty of a misdemeanor. To her, belongs the blame, the shame, and the pain. Is this protection and equal rights? I think not.

To the honor of the Royal Templars be it said, that they are the movers in this petition. There are some large hearted, generous souls who are ready to fight for our interests, but they are in the minority among the law-makers, else the bill introduced last year by the minister of justice would have met with a better fate.

Let me quote a few sentences from Miss Willard. Christ said, "I am come that ye might have life, and that ye might have it more abundantly."

Consciousness deepened, varied and extended, is doubtless all there is of life in any world. When women come to consciousness they must inevitably ask questions like these.

"Why should we have no voice in making the law under which we may be imprisoned or executed? Why should women have no hand in pleading woman's cause or determining her penalties? Why should men and men alone, have the power of life and death over women, and in all cases of incoercible cruel, or outrageous conduct toward us? Why should men, and men only, fix

the penalties of their own crimes against the other half of the human race and appoint themselves legislators, judges, jury and executive, in every case like this? Who has so great a stake in the government as the Nation's Motherhood? Yet every law and penalty on every statute book of this and every land was placed there by men, and men only. Is it that I would not touch upon natural law, but the temptation is great. Doth not nature teach the equality of the sexes, may more, in the animal creation if there is any superiority the female has it, in adornment the relative situation of the human and animal seems reversed, the quality of the fur, and the brilliant plumage belongs to the male. This must be the law of compensation. With us, we wear the plumage and satisfy ourselves with display, making up by rash tawdriness the loss of individuality and the strength of dignity, and power that comes to all enfranchised souls. Whatever then be of failure in making this subject more interesting to you, please attribute it in part to the fact that I have been strictly attending to woman's sphere, and the smell of the painter's brush, and the rat, tat, tat of the tack hammer has for the time being been of greater interest to me than the remote prospect of an all night session in the Legislative halls, or returning from a midnight session unprotected save by the trusty hack driver of the Assembly Coach. And now, my sister women, this question of woman's rights that has stood the ridicule of nearly half a century has come to be one of vital interest, and must ere long come to its own. Has not the consciousness of your own self come to you in these years of thought and discussion, and do you not feel that you have already waited long for your rightful heritage, that it is time you gave heed to the voice of inspiration calling upon you. "Arise ye women who are at ease in Zion, hear my voice, ye careless daughters, who knoweth if ye be come into the Kingdom for such a time as this," for,

"The woman's cause is man's, they rise or sink Together, dwarfed or Godlike, bond or free."

Minard's Liniment for Rheumatism. As soon as you discover any failing of the hair or grayness always use Hall's Hair Renewer to tone up the secretions and prevent baldness or grayness.

Those intolerably painful and constantly harassing things called piles, which trouble so many people, are soon healed by Dr. Thomas' Electric Oil—the great external remedy for physical suffering and means of relieving pains. A very small quantity achieves results of the most gratifying kind.

FROM THE PACIFIC COAST. WE quote from a letter recently received from Miss Eleanor Pope, Port Haney, B. C. "For sore throat, coughs, croup, bruises, etc., Hagyard's Yellow Oil is the best thing I have ever used."

A young lady of Jefferson, West Virginia, declares that she was run down before taking Ayer's Sarsaparilla; but that now she is gaining strength every day. Ayer's Sarsaparilla is certainly a wonderfully effective tonic for the feeble and delicate.

DIRECTLY AND INDIRECTLY. Kidney complaint, dropsy and similar troubles depend directly on wrong action of the kidneys and indirectly on bad blood. Burdock Blood Bitters regulates the action of the kidneys and cleanses the blood from all impurities, in this way curing kidney complaint, dropsy, etc.

MEN'S CLOTHING—BOYS' CLOTHING—HATS—BOYS' HATS—OUTSIDE SHIRTS—INSIDE SHIRTS—MENS' STRONG TWEEDS that will wear.

FRED. B. EDGEcombe. ALL AT VERY CLOSE PRICES.

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James D. Fowler. Watches, Watches! WATCHES! GOLD, SILVER, GOLD FILLED, & NICKLE CASES. —FROM— \$250 to \$1.50 each. Best Value in the City. *REMEMBER THE PLACE JAMES D. FOWLER, Opposite Post Office, Fredericton, N. B., Fredericton, Dec. 19, 1888.

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CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE. 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 cured

ACHE is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not. CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action cleanse all who use them. In vials at 25 cents each for \$1. Sold everywhere, or sent by mail. CARTER MEDICINE CO., New York. Small Pill. Small Dose. Small Price.

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