

## 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, 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 and diseased. 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 years 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, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

### DISEASES

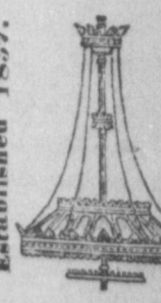
Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

### 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 sluice-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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R. CHESTNUT & SONS.

### The Sabbath-School.

#### INTERNATIONAL LESSON.

Second Quarter—Lesson II.—April 12.

THE GOOD AND EVIL IN JEHU.—2 Kings 10: 18-31.

GOLDEN TEXT.—*Man looketh on the outward appearance, but the Lord looketh on the heart.*—1 Sam. 16: 7.

THE MORAL CONDITION OF THE TWO KINGDOMS.—Both kingdoms were under the influence of the imperious, heathen queen Jezebel. The huge Baal temple, built by Ahab in Samaria, with its 450 priests was maintained with great splendor. That of Asherah, at Jezreel, with 400 priests, still polluted the land by its rites and worship. Sacred pillars and images glittered on all sides. Immorality was sapping the national character. In Judah the baleful influence of Jezebel was no less threatening; Athaliah, her daughter, repeating there the part her mother was playing in Israel. Her husband, Jehoram, had allowed Baal worship to be set up in Jerusalem. After his death Ahaziah, was king only in name. Athaliah reigned. A temple to Baal had been built, in part from the stones of the temple of Jehovah, and the sacred vessels had been taken for the service of the idol. The moral and political cancer of heathenism had invaded the last sanctuary of Jehovah. The national faith was in danger of being driven from the land. What took place was for the saving of the nation.

THE NEW DYNASTY OF JEHU. Jehu was the tenth King of Israel. Jehu was about 40 years old when he became king; he reigned 28 years. He was a great soldier. But he was cruel, impulsive, treacherous, ambitious, boastful, and self-seeking. Several years before when Elijah was disheartened, God sent him, as one means toward the saving of the nation, to anoint Jehu, to be a future king of Israel. Now, Elisha sends one of the sons of the prophets to anoint him again, to let him know that his hour had come. His brother officers at once recognized and proclaimed him king. He took possession of the throne, and founded a dynasty that lasted 112 years, the longest in the history of Israel.

THE DESTRUCTION OF THE HOUSE OF AHAH. Jehu was God's executioner for the punishment of Ahab and the extinction of his house. He first slew Jehoram. Then Jezebel was thrown out of her window by her own servants, and her body was eaten by the dogs in Jezreel, as Elisha had foretold. He then sent to Samaria, the capital, and had the 70 sons and grandsons of Ahab slain. None were left but Athaliah, queen of Judah, who was the daughter of Ahab, and her grandson Joash whom she sought to kill, but did not succeed. Joash was absorbed in the line of David. Athaliah reigned six years, and then was deposed and slain, and the house of Ahab was extinct.

THE DESTRUCTION OF THE WORSHIPPERS OF BAAL.—Vers. 18-28. And Jehu gathered all the people together. Jehu's principles were unknown, and therefore this declaration would give great pleasure and enthusiasm to the Baalites party. Ahab served Baal a little; but Jehu shall serve him much. This was true after a manner, for Baal never before had such a sacrifice; but it was a lie, to deceive the priests of Baal so that Jehu could get them together in his power. The treachery was contrary to God's law, and Jehu had power sufficient without being driven to such a resort. *Prophets of Baal... priests... For I have a great sacrifice to do to Baal; let none be wanting.* Jehu's zeal would make thorough work. But Jehu did it in subtlety, deceitfully, treacherously. The blackest and most dangerous of lies are in the semblance of truth. *Proclaim a solemn assembly.* A great religious meeting, as if he were intending to inaugurate the worship of Baal on a grand scale. And they came into the house of Baal. The temple at Samaria. The house was full... the vestry. The place where vestments were kept for the priests and worshippers. Such a room was provided in every temple. *Vestments for all the worshippers.* This expression shows that either it was customary for all the people to wear special garments while worshipping, unlike the custom under all other religions, or else, which is more probable, these worshippers were composed chiefly, if not wholly, of priests of Baal of the country. And Jehu went, and Jehonadab the son of Rechab. On his way to Samaria Jehu had taken this man into his chariot, and associated him in his revolution.

Jehonadab, the Son of Rechab, was an Arab chief of the Kenite tribe, who was the founder of one of those Nazirite communities which had grown up in the kingdom of Israel, and which in this instance combined a kind of monastic discipline with the manners of the

Bedouin race from whom they were descended. Jehonadab, seems to have been a man of integrity and influence among his own people. He induced his people to make a covenant that they would abide by the simple habits that had so long belonged to them. Nearly 300 years after this time we find the family of Jehonadab keeping this covenant. *Said unto the worshippers of Baal, Search.* The presence of persons belonging to another religion was usually regarded as a profanation of the rites. Jehu appointed four score men. The temple probably had but one or two entrances and therefore 80 armed men could easily prevent the unarmed and panic-stricken multitude from escaping. *Life... for... life.* This seems severe, but it was the common rule and custom. *As soon as he had made an end of offering.* For the massacre Jehu chose the moment when all the assembly was absorbed in worship. *Jehu said to the guard... and the guard... cast them out, and went.* The guards went through the temple, casting the worshippers behind them as fast as they were killed. *Went to the city of the house of Baal.* Having slain all that were in the court, they rushed on and entered the sanctuary. *They brought forth the images, or "pillars," and burned them; they were of wool. They brake down the image of Baal.* It was of stone. And made it a draught house. A place of refuge and filth. *Unto this day, when the record was made. Thus Jehu destroyed Baal out of Israel.* The worship of Baal never revived after this in Israel. The great work of Elijah was now complete. Jehovah-worship was once more established as the national faith, but under the symbols of the golden calves of Bethel and Dan. Still one pillar of Ahab's arch was left remaining in Samaria. The upas tree was cut down, but the stump remained and there were occasional shoots from its roots.

THE GOOD AND EVIL IN JEHU.—Vers. 29-31. *Houset from the sins of Jeroboam, who introduced the calf worship into Israel. Who made Israel to sin, by leading them to the borders of idolatry. Golden calves.* One in each place. Bethel was in the south, and Dan in the north of the kingdom of Israel. *Jehu took no heed to walk in the law of the Lord God of Israel.* The law forbidding all images of worship. *With all his heart.* His obedience was half hearted and partial. The golden calves were set up as a political measure, and Jehu did not think it policy to destroy them, lest his people join with Judah. His fault was that, while he had a real zeal, he had no true obedience. He is handed down to us not as an example, but rather as a warning. Nothing completely good can arise out of a bad heart. The good he did was done in an unlovely, disagreeable way. He was conceited and self-righteous. He called to Jehonadab, "Come see my zeal for the Lord." People are generally aware of their virtue in proportion as they have it not. And the Lord said unto Jehu. *Probably by the mouth of Elisha. Because thou hast done well... according to all that was in mine heart.* Jehu had been expressly ordered to smite the house of Ahab, and thus to a certain extent his bloody measures were acts of obedience, for which God might see fit to assign him a temporal reward. God approved of Jehu so far as he had done right, but this does not commend the treachery and falsehood by which the work was accomplished. *Thy children of the fourth generation shall sit on the throne.* This promise was exactly fulfilled. Jehu's house reigned an hundred years. Jehu acted from temporal motives, and he had a temporal reward. The higher spiritual reward of a noble character, and communion with God, is always denied to such motives.

Imperfect Instruments. Most if not all of the work of the Lord is done by imperfect instruments; imperfect men, imperfect churches, imperfect plans, imperfect faith, imperfect motives. But the imperfection is always a hindrance to perfect work. The higher and more spiritual the work, the more the imperfection of the instrument injures it. One reason why God uses imperfect instruments, instead of doing his work by perfect angels, is that the work trains and improves the instruments, whether they be men, or churches, or motives, or beliefs. Therefore we should not be content with being imperfect instruments, but seek with all our hearts to do God's work perfectly.

#### PRACTICAL HINTS.

Energy and zeal put great possibilities of good into one's life. The real test of virtue is doing those things which require self-denial and may bring loss.

The boastful spirit that would be seen of men proves that the heart and motives are wrong.

One should not battle for the truth with the weapons of falsehood.

We often commend the thing done, while we cannot approve the way in which it is done.

Jehu is a type of those who show great zeal in tearing down and destroying superstition and false worship, but do nothing to build up the faith, because they themselves have no living faith, and do not walk before God with all their hearts.

#### W. C. T. Union.

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

#### Vote As You've Been Praying.

"Josiah, put your slippers on, And cease your needless chatter; I want to have a word with you About a little matter."

"Josiah, look me in the face, You know this world's condition; Yet you have never cast a vote Right out for Prohibition."

"I heard you on your knees, last night, Ask help to keep from straying; And now I want to know if you Will vote as you've been prayin'?"

"You've prayed as loud as any man, While with the tide afloatin', Josiah, you must stop sich work. And do some better votin'!"

"We women pray for better times, And work right hard to make 'em; You men vote liquor with its crimes, And we just have to take 'em."

"How long, Josiah, must this be? We work and pray 'gainst evil; You pray all right, for what I see, But vote just for the devil!"

"There now! I've said my say, and you Just save your ammunition, And votethe way you've always prayed— For total prohibition!"

JEAN.

HELP TO SPRINGHILL SUFFERERS.—The W. C. T. U. of Fredericton sent fifty dollars to the ladies of the Spring Hill W. C. T. U. for the sufferers from the late disaster.

It was specified that this money was not to be funded but was to be used now for especially needy cases and according to the directions of the ladies of the Spring Hill W. C. T. U., we feel assured that this donation will be especially welcome as there must be cases that the general fund will not be able fully to meet.

#### YOUNG LADIES' WORK.

From the lesson given the W. C. T. U. Training School, by Miss Sadduth, we make the following notes:

The Y. W. C. T. U. is the daughter of the W. C. T. U., one of its forty departments, yet unlike any other department, as it comprises a membership which brings a revenue to the local, state and National treasury, and is thereby not only self-supporting, but a financial and numerical aid to the parent society. The Y. unions are auxiliary in the sense that they are loyal and helpful; yet they have their own distinctive lines of work. Their position is that of the "helpers" mentioned in the twelfth chapter of 1 Corinthians: "And God has set some in the churches, first apostles; secondarily, prophets; thirdly, teachers; then miracles; then gifts of healing, helps, governments, divers kind of tongues." We love to think how in the initial Crusade movement, it was Mr. Thompson's young daughter, then only eleven years old, who conquered her mother's indecision, by bringing her Bible opened to the 146 Psalm, saying: "I opened to this mother, it must be for you."

The first Y. W. C. T. U. was organized at Amboy, Ill. Earlier organizations had been formed in Cleveland, Ohio, and Newark, New Jersey, but they bore the name "Young Ladies League." Two weeks before Christmas, 1878, three Young Women's Unions were organized simultaneously, in Chicago, Mrs. Barnes being president of one Miss Mary McDowell of another, and Miss Lucia E. F. Kimball, of the third. These societies were the direct result of Miss Willard's address to young women, soon after her initiation into the Chicago work. The Y. W. C. T. U. department was formally organized at the Indianapolis convention, 1879.

Young woman's work is a specialty in temperance endeavor, and requires an acquaintance not only with itself, but with the foundations of W. C. T. U. objects and methods. Its activities—its reachings out—have been in only a few directions, but in these are many subdivisions. Its departments are the evangelistic, flower mission, Sunday-school work, kindergarten, physical culture, medal contests, cooking schools, press, juvenile and literature.

The work of the young women is one of prevention rather than cure, the creating of a sentiment of total abstinence for the individual which will eventually mean prohibition for the state. One by one, and collectively our young women are exerting an influence that penetrates other lives unconsciously, just as the fragrance of a rose penetrates the atmosphere.

Social frowns as well as social favors are often most appropriate, and it is time girls were learning the weight of a frown, as well as that of a smile. A thoughtless laugh often stamps approval on a questionable thing. The Y's have taken this lesson to heart and are redeeming young womanhood from its stigma of giggling foolishness. Fun and laughter are potent charms, but frivolity, never. Y unions frequently control the society of small towns, with their receptions, teas, entertainments, socials and anniversaries, and thus exert an untold influence in favor of temperance and righteousness.

We all know that the sense of responsibility brings out the best there is in us; it is this which has led the young women of America to their present high vantage ground on the temperance question. Before the organization of Y unions, very few young women were found in the work; now they number nearly forty thousand, with an honorary supplement of fourteen thousand, while their followers in sympathy and principle, are legion.

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