

MAY 31, 1893.

## "She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it? For sale everywhere.

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**A Business Offer**  
From a  
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Your  
**Business** to look into it.

We know that our  
Remedy is the best  
for Dyspepsia, Sick  
Headache, Constipation.  
Hundreds  
agree with us.

That you may appreciate its value, we make  
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**BUY GRODER'S SYRUP**  
(PLEASANT TO TAKE.)

Take it faithfully until Cured, and then  
write us a statement of your case.

We offer a FREE TEN DAY'S TRIAL  
to the WORLD'S FAIR to the individual  
who shall, before the First day of August,  
1893, show the greatest improvement, or  
most remarkable cure from the use of this  
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each testimonial accompanied by the photo-  
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Testimonials to

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ST. JOHN, N. B.

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Traces Gold. Use  
in time. Sold by druggists.

## The Sabbath-School.

### INTERNATIONAL LESSON.

Second Quarter-Lesson XI.—June 11.

THE CREATOR REMEM-  
BERED.—Ecl. 12:1-7, 13, 14.

GOLDEN TEXT.—Remember now  
thy Creator in the days of thy youth.  
—Ecl. 12:1.

Remember now thy Creator. Call to mind who and what he is, and his relations to us. Remember him (1) as our God who made and who owns us, and therefore has a right to our obedience; (2) as our Father, to whom we should be loving children; (3) as our Benefactor, from whom comes every good and perfect gift; (4) as our Judge, who will condemn and punish us if we do wickedly. Such remembering our Creator will lead us to obey him. Will make us give our hearts to him. In the days of thy youth. Youth is the best season for beginning to serve the Lord, because then there are fewer hindrances, the heart is more tender, there are fewer bad habits to break off, and fewer alliances with evil men. Because we may not live to grow older. Because the danger grows greater every day, of never becoming good. Because old age is the most unfit time for beginning to serve God, as shown in the words that follow. While the evil days come not. The days of old age, with dimmed faculties and failing powers, when it will be too late to do the work, make the choices, enter the right paths of youth, as it is too late in harvest-time to sow the seed of spring. The years... when thou shalt say, I have no pleasure in them. The mind which is the light of the body grows dimmer by age. Nothing seems as bright, cheerful, and hopeful as in youth. Nor the clouds return after the rain. In youth there may be a shower, but it soon passes away with a cloudless sky. In Judea and other countries they have their rainy seasons; and when the rain seems to be ceasing, it gathers again and again for another and yet another shower. The clouds returning after the rain represents the winter season of life. One mental infirmity follows another in quick succession. When the keepers of the house shall tremble. The image is that of a decaying and unprotected house which represents the body in old age. The value of an Eastern house consisted much in the following things: It should be built in a sunny place, with bright skies overhead and beautiful scenery around. It should be guarded by bold and watchful keepers, having strong laborers to obtain provisions. It should have its latticed windows and its folding doors. Trees should grow around the dwelling, in whose branches the birds should sing melodiously. Music should resound through the halls. Its apartments should be lighted up at night with golden lamps suspended with silver cords. A cooling fountain standing in its outer court, should complete its comforts. Such a house represents the vigor of the human body in youth or in manhood's prime. The keepers of this "house" of ours are the arms and hands which in old age often tremble with palsy. The strong men. The legs which support and serve the body as laborers furnish provision for the household. And the grinders cease. The women that daily grind the corn, whose diminution in a decayed and impoverished house sets forth the decay of the teeth all the more aptly, in that the action and result of the millstones that grind is greatly similar to that of the teeth (molars) in mastication. Those that look out of the windows be darkened. The eyes are the windows of the soul. The eyes are represented as the windows of the decayed old house. And the doors shall be shut in the streets. All the senses that connect the outer world with the soul are dulled. The hearing fails; speech becomes more difficult. When the sound of the grinding is low. That "the doors shall be shut in the streets when the sound of the grinding is low," is first a statement of the fact that in old and decayed mansions, in which much of the activities of life have ceased, the outer door towards the street is seldom opened; and there the song of the women as they grind the corn is seldom or but faintly heard. This is to be taken in its primary sense, as a fact showing the old man's dullness of hearing. He shall rise up at the voice of the bird. He sleeps so lightly that even the voice of the bird wakes him early in the morning. An allusion to the sleeplessness of old men. All the daughters of music shall be brought low. The old man loses the power of making music, or loses his love for music, or musical strains seem to him to be low on account of his deafness. And they shall be afraid of that which is high. Indicating the timidity which characterizes old age, or the difficulty the aged find in climbing a hill. And fears shall be in the way. The old man must walk slowly and carefully. And the almond tree shall flourish. Dr. Thomson, says of the almond tree, "It is the

type of old age whose hair is white, the white blossoms completely cover the whole tree; the green leaves do not appear till some time after." And the grasshopper (or locust) shall be a burden. A hyperbolic expression of feebleness. He cannot bear the least weight. And desire shall fail. The appetites and passions have all diminished in force. But the Christian has a new light shining within the decaying body, and the spiritual is built up as the natural declines. Because man goeth to his long home. Not the grave simply, but the other world in distinction from this. The mourners go about the streets. The burial place was always outside the city, and the body was borne on an open bier through the streets and open places of the city. Or ever the silver cord be loosed. The silver cord denotes the thread of life. The golden bowl has reference to the body as a vessel containing the life blood. The shattered pitcher suggests in particular the destruction of the organs of respiration; and the wheel broken at the cistern implies the cessation of that cyclic action by which the life while it endures is maintained. The silver cord probably refers to the cord by which the lamp was suspended from the ceiling. The wheel broken at the cistern is the system of veins and arteries which carry the blood round and round continually, like a wheel, 25 or 35 pounds every three or eight minutes. Then shall the dust. Our bodies shall be resolved into the elements from which they came. The spirit. As distinct from the body, as the "rower from his boat," or the works of a watch from its case. Shall return unto God who gave it. The fact here stated by the inspired writer is simply that the spirit, being separated at death from the body, returns to God. The spirit of every man after death, good or bad, in some sense goes to God, either as a Father or as a Judge.

THE CONCLUSION from this broad study of life as to WHAT IS THE TRUE LIFE TO LIVE.—Vers. 13, 14. Let us hear. This verse begins in the Hebrew with a large letter, as Buxtorf remarks, to excite the more attention. The conclusion of the whole matter. The sum of the whole discourse; the main thought which the whole discourse has tended; the practical conclusion to which, after all this wide view of life, we come. Fear God, and keep his commandments. The fear of God denotes internal piety, and the keeping of the commandments of God denotes the expression of it by external obedience.

## W. C. T. Union.

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

Hillsboro Crusade Sketches.

BY MRS. ELIZA J. THOMPSON.

I.  
(Continued.)

Nothing further was said upon the subject that had created such interest the night before, until after breakfast, when we gathered in the "family room." First, my son approached me and gently placing his hand upon my shoulder in a very subdued tone said, "Mother, are you not going over to the church this morning?" As I hesitated, and doubtless showed in my countenance the burden upon my spirit, he emphatically said, "But, my dear mother, you know you have to go." Then my daughter who was sitting on a stool by my side, leaning over in a most tender manner, and looking up in my face, said, "Don't you think you will go?" All this time my husband had been walking the floor, uttering not a word. He stopped, and placing his hand upon the family Bible that lay upon my work-table, said with emphasis, "Children, you know where your mother goes to settle all vexed questions. Let us leave her alone," withdrawing as he spoke and the dear children following him.

I turned the key and was in the act of kneeling before God and His holy word, to see what would be sent me, when I heard a gentle tap at my door; upon opening it, I saw my dear daughter with her little Bible open, and the tears coursing down her young cheeks, as she said, "I opened to this, mother. It must be for you." She immediately left the room, and I sat down to read the wonderful message of the great "I am" contained in the 146th Psalm.

And as I read, new meaning seemed to attach to those promises (so often read before) and the Spirit said, "This is the way, walk ye in it." No longer doubting I quickly repaired to the Presbyterian church, and took my seat near the door. Several of my lady friends came and urged me to go up to the front. While hesitating, I was unanimously chosen as president or leader, Mrs. Gen. McDowell, vice-president, and Mrs. D. K. Fenner, secretary of the strange work that was to follow.

Appeals were drawn up to druggists, saloon-keepers and hotel proprietors. Then the Presbyterian minister (Dr. McSarely) who had up to this time occupied the chair, called upon the chairman-elect to "come forward to the post of honor." But your humble servant could not; her limbs refused to bear her. The dear ladies offered me assistance, but it was not God's time. My brother, Colonel Trimble, observing my embarrassed situation, said to Dr. McSarely, "I believe the ladies will do nothing until the gentlemen of the audience leave the house!"

After some moments Dr. McSarely said, "I believe Col. Trimble is right; brethren, let us adjourn and leave this work with God and the women."

As the last man closed the door after him, strength before unknown came to me, and without any hesitation or consultation I walked forward to the minister's table, took the large Bible, and, opening it, explained the incidents of the morning; then read, and briefly (as my tears would allow) commented upon its new meaning to me.

I then called upon Mrs. McDowell to lead in prayer, and such a prayer! It seemed as though the angel had brought down "live coals" from off the altar and touched her lips; she who, by her own confession, had never before heard her own voice in prayer!

As we rose from our knees (for all were kneeling that morning) I asked Mrs. Cowden, our M. E. minister's wife, a grand, good singer of the "olden style," to start the favorite hymn, "Give to the Winds thy Fears," to the familiar tune of St. Thomas, and turning to the dear women, I said: "As we all join in singing this hymn, let us form in line, two and two, the small women in front leaving the tall ones to bring up the rear, and let us at once proceed to our sacred mission, trusting alone in the God of Jacob."

It was all done in less time than it takes to write it; every heart was throbbing and every woman's countenance betrayed her solemn realization of the fact that she was "going about her Father's business." As this band of "mysterious beings" first encountered the outside gaze, and as they passed from the door of the old church and reached the street beyond the large churchyard, they were singing these prophetic words:

"Far, far above thy thought,  
His counsel shall appear,  
When fully He the work hath wrought  
That caused thy needless fear."

On we marched in solemn silence, looking neither to the right nor left until we arrived at the drug store of Dr. William Smith, on East Main Street. Mrs. Milton Boyd had been appointed to read "the appeal" on that morning and proceeded to do so.

From the minutes so carefully kept by our secretary, Mrs. D. K. Fenner, we extract the following: "Dr. Wm. Smith, after much persuasion, signed the druggist's pledge, with the understanding that he, as a physician, had a right to prescribe liquor and sell on his own prescription."

"Saybert and Isamen signed very willingly and assured the ladies of their good wishes."

"Mr. James Brown, (Sr.) signed also willingly."

"Mr. Wm. H. H. Dunn postponed his decision."

"(December 24, 1873.)"  
Before entering upon the visitations that followed with our readers, we yield to the wishes of many friends, and (at the risk of seeming tedious and personal) in our next chapter will give the story of the "Crusade Hymn"—and why it was chosen as the marching song of the women on that memorable morning. Hillsboro, O.

Ask for Minard's and take no other.

PERFECT SATISFACTION.

GENTLEMEN,—I have found B. B. B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.

E. BAILEY, North Bay Ont.

MY LITTLE BOY.

GENTLEMEN,—My little boy had a severe hacking cough and could not sleep at night. I tried Hagyard's Pectoral Balm and it cured him very quickly.

MRS. J. HACKETT,  
Linwood, Ont.

Skepticism.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely that Dr. Thomas' Electric Oil is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

To be free from sick headache, biliousness, constipation, etc., use Carter's Little Liver Pills. Strictly vegetable. They gently stimulate the liver and free the stomach from bile.

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Regulates the Stomach,  
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Blood and removes all im-  
purities from a Pimple to  
the worst Scrofulous Sore.

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CURES  
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SALT RHEUM. SCROFULA.  
HEART BURN. SOUR STOMACH.  
DIZZINESS. DROPSY.  
RHEUMATISM. SKIN DISEASES.

**BITTERS**

## INTERCOLONIAL RAILWAY.

1892. WINTER ARRANGEMENT. 1893.

On and after Monday the 17th October, 1892, the trains of this Railway will run daily (Sunday excepted) as follows:—

TRAINS WILL LEAVE ST. JOHN.

Express for Campbellton, Pugwash, Pictou and Halifax, ..... 7.00  
Express for Halifax, ..... 13.30  
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Through express for Pt. du Chene, Quebec, Montreal and Chicago, ..... 16.55

A parlor car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 7.00 o'clock.  
Passengers from St. John for Quebec and Montreal take through sleeping cars at Montreal at 19.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex, ..... 8.25  
Express from Chicago, Quebec and Montreal (Monday excepted), ..... 10.25  
Express from Pt. du Chene & Moncton, ..... 10.25  
Express from Halifax, Campbellton and Pictou, ..... 19.00  
Express from Halifax and Sydney, ..... 22.30

The trains of the Intercolonial Railway between Montreal and Halifax are lighted by electricity and heated by steam from the locomotive.  
All trains are run by Eastern Standard time.

D. POTTINGER,  
Chief Superintendent.  
Railway Office,  
Moncton, N. B., 29th June, 1892.

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use DR. SMITH'S  
GERMAN WORM  
LOZENGES, Always  
prompt, reliable, safe  
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we have derived great relief and benefit  
from their use. We do not believe that the  
results of a trial of your medicines have  
ever been over-stated. We most heartily  
recommend them. As a preserver of health  
we would not be without your No. 1 In-  
vigorating Syrup, it richly deserves the  
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the throat, clearing the head and chest,  
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it is invaluable.

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Fashionable Spring Overcoatings in  
Venetians and Worsteds, Fancy Silk  
Vestings, Fancy Trousers and all  
the novelties in Spring Suitings.

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As advertised will begin 15th of April and  
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will be sold at LESS THAN COST for Cash  
Only, to reduce stock.

We mention a few items:—Black Walnut  
Chamber Suites \$25.00, Black Walnut Par-  
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Suites, \$11.50, Carpet Lounges, Stuffed  
Easy Chairs, Velvet Platform Rockers  
\$3.90, Ash French Pannelled Bedsteads  
\$1.85, Ladies Oak Rockers 90cts., Oak  
Chairs 38cts., Cane and Perforated Seat  
Chairs 55cts., Ladies Cane Back Rockers  
\$2.25, Sideboards, Walnut Finish \$10.00,  
Solid Walnut \$15.00, Jute Carpets 12cts.,  
per yard Tapestry, Union, All Wool,  
Brussels and Velvet Carpets in long and  
short ends at great bargains, Table Linen  
25cts., 500 Good Felt Hats at 40cts. each  
(if you keep a store you can double your  
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Printed Tea Sets \$2.00, 61 pieces, Dinner  
Sets \$4.80, Tubular Lanterns 25cts., Silver  
Caster 16 inches high 5 engraved bottle  
\$2.75 warranted.

OUR REGULAR SALES of regular Good  
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well filled with the latest and best things  
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JAMES G. McNALLY.

## James D. Fowler

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Fredericton, Dec. 19, 1893.

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10 Cols Copper Wire,

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1 Case Iron Jack Chain containing 150

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