



Mr. David M. Jordan, of Edmeston, N. Y.

Colorless, Emaciated, Helpless

Complete Cure by HOOD'S SARSAPARILLA.

This is from Mr. D. M. Jordan, a respected farmer, and one of the most respected citizens of Otsego Co., N. Y.

Liver and Kidneys gradually growing worse. Three years ago I was down so low that I could scarcely walk.

Hood's Sarsaparilla feel well and am well. All who know me will be glad to see me so well.

HOOD'S PILLS are the best after-dinner pills, cure indigestion, cure headache and biliousness.

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The Sabbath-School.

INTERNATIONAL LESSON. Fourth Quarter-Lesson V.—Oct. 29.

ABSTINENCE FOR THE SAKE OF OTHERS.—1 Cor. 8:1-13.

(A TEMPERANCE LESSON.) GOLDEN TEXT.—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15:1.

The epistle to the Corinthians was written to the churches at Corinth a little band, in a city of 400,000.

The early training, the former habits, the surrounding influences of a city which even in the Gentile world was famous—infamous—for dishonesty, debauchery, and drunkenness, made it difficult to live the true Christian life.

The very dangers and errors against which St. Paul had to write have given great value to this epistle, and settled many questions for all time.

A GREAT PRACTICAL DIFFICULTY. Things offered unto idols were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them.

These remnants were sometimes eaten at feasts held in the temples, or in private houses, sometimes sold in the markets, by the priests, or by the poor, or by the niggardly.

Thus a Christian might unconsciously eat of such meat, either at the house of a friend or by purchasing it himself in the public shambles.

The question, therefore, was, Whether it was right for the disciples of Christ to partake of food so connected with idolatry.

Arguments why they might partake. (1) Because there was no essential wrong in it.

The meat was not changed or harmed by being offered to idols. (2) Because the prohibition interfered with true Christian liberty.

(3) Because the prohibition would cause a great deal of difficulty in obtaining meats for food.

(4) Because any unnecessary burdens on disciples hindered others from becoming Christians.

(5) Because it compelled the disciples to keep away from almost all social and civil assemblies, and prevented them from influencing their heathen neighbors toward the Gospel.

(6) Because such emphasis on matters not wrong in themselves would call attention away from real sins and crimes.

Arguments why they should not partake. (1) Such meats were forbidden by the decree of the council at Jerusalem seven years before.

Because the act was peculiarly offensive to their Jewish brethren.

There was danger of leading into temptation those who were not strong in the faith, and of inducing them to act contrary to their consciences.

THE WAY OUT BY KNOWLEDGE.—Vers. 17. We know that we all have knowledge.

We all know that Christians, by virtue of their fellowship with Christ, possess knowledge; but it is not upon their knowledge that they are to rely.

And yet show I you a more excellent way. Knowledge puffeth up. Greek, inflates, fills with wind, as a bubble.

The same material, but seeming much inflated. A conceited person is one whose nature is so inflated with self-opinion that he appears to himself vastly greater than he really is.

A man may be very learned and yet very small. But charity. Love edifieth; that is, builds up the soul into God's spiritual temple.

It enlarges its nature, its powers, its character. Love not only builds up the individual, but the whole church.

In members, in usefulness, in quality of character, in good deeds, charity edifieth the church.

And if any man think that he knoweth anything. Thinks that without love he really knows anything in its completeness, in its relations.

He knoweth nothing yet as he ought to know. He has mistaken a part for the whole, he has mistaken a drop of water for the ocean.

Whoever thinks that he knows all there is to be known about any subject has entirely missed the true idea of science.

He that thinks he knows will not take pains to learn more. He knows that idols are nothing, and on this little basis of knowledge he lives and acts, and overbears his weak brethren who have not this knowledge, and thus he is ignorant of God's forbearing love to man, ignorant of true love to his brother, of how to make men better.

But if any man love God. The first and deepest love, and therefore the love which must extend to man. The same is known of him. Their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them.

If any man loves God, the same has by him been brought to a true knowledge. God is love, therefore by loving we know God. This knowledge can be taught only by experience.

As concerning therefore. Having laid down the principle, he returns to his subject to apply the principle. We know that an idol is nothing in the world.

It has no existence as a deity. Nor did the beings represented by them have any real existence.

They were creatures of the imagination. There is only one God. There can be but one in the nature of things.

For though there be that are called gods. Supernatural beings, sun, stars, fire, or idols, and deified beasts, &c., yet none of them are God.

As there be gods many and lords many. So called. One God... one Lord. The realities contrasted with the many so-called gods and lords.

The Decision of the Question, as far as mere knowledge could give it, is stated in verse 8. The food itself was just the same, whether it had ever been offered to idols or not.

It would sustain the body, and strengthen it for Christian work, just as well, just as purely as if it had never been in an idol temple.

So far as the individual himself is concerned, if no others were affected by his conduct, this settles the difficulty.

THE WAY OUT BY LOVE.—Vers. 7-12. Howbeit. We are not alone, and the settlement by knowledge is not sufficient in all circumstances.

For there is not in every man that knowledge, about meat offered to idols. Many were very ignorant, having just escaped from idolatry.

For some with consciences of the idol. Recognizing the idol as a reality, and feeling while eating that it is partaking in its worship.

Eat it as a thing offered unto an idol. Cannot rid themselves of the feeling that they are partaking in idol worship.

And their consciences being weak. A weak conscience is one which either regards as wrong what is not in fact so, or one which has not power enough to restrain a person from doing the wrong it condemns.

Tenderness applied to the conscience, properly imports quickness and exactness of sense, which is the perfection of this faculty. It is defiled, either when it approves or cherishes sin, or when it is burdened by a sense of guilt.

But meat commendeth us not to God. It is our character, or moral condition, our love, not some formal act of eating, or fasting, for which he cares.

But You have something else to take into the account. This liberty of yours, so good, so precious, may become a stumblingblock, over which the weak fall into sin.

For if any man see thee which hast knowledge. The fact of your being avowedly advanced in the knowledge of the faith will make your example the more dangerous, because more effective.

Sit at meat in the idol's temple. Some went so far as to not only eat, but eat in the precincts of the heathen temple.

The eating was at some idol feast or social gathering of their heathen relatives or friends. Weak be emboldened. Built up. The weak are built up in evil, as charity builds up in good.

Shall the weak brother perish? This is not a question, but a statement of fact. He who sins against his conscience is in the swift road to destruction.

For whom Christ died. There is great power and pathos in these words. Shall we, for the sake of eating one kind of meat rather than another, endanger the salvation of those for whom the Eternal Son of God laid down his life?

That man has very little of the spirit of a Redeemer, who had rather his brother should perish, than himself be abridged, in any respect, of his liberty. Ye sin against Christ. By injuring his children, whose wrong he feels as his own.

THE NOBLE RESOLVE.—Ver. 13. Wherefore if meat (food) make my brother to offend. Cause him to stumble and fall into sin. I will eat no flesh. In order to insure my avoiding flesh offered to idols, I would abstain from all kinds of flesh in order not to be a stumblingblock to my brother.

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

RESULTS. 1st. On Homes. "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

—Psalm 144, 12. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

—Isaiah 44, 13. White ribbon women must be known for their faithfulness in their homes—for thoroughness in home-making and home-keeping.

An Indian soldier was struck in the breast at Chickamauga and fell. The bullet's errand was about done when it reached him. It pierced coat and underclothing, and there was force enough left in it to wound, if not to kill, but it had to make its way through a precious package of nine letters, indited by one dear heart, and traced by one dear hand. The bullet's power was expended; there it lay asleep against the soldier's heart. Have you, Mothers, been making a shield against temptation to save your boys? Take care that it does not lack one letter of being bullet proof.

2d. On People. "And to make thee high above all nations which he hath made, in praise, and in name, and in honor, and that thou mayest be a holy people unto the Lord thy God, as he hath spoken."

—Deut. 26, 19. "In righteousness shalt thou be established; thou shalt be far from oppression."—Isaiah 54-14. "A people whose God is the Lord."

OUR AIM. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."—2 Timothy 2, 15. "APPROVED UNTO GOD." This means much. Tet every W. C. T. U. woman pray to understand it and aim for it.

"Covet earnestly the best gifts." Read, study, think and gather general information. The motto which a famous old painter, Van Eyck, used to put on his pictures was this,—"As well as I can," and it is an excellent one for us all,—do the best we can in all our work—whether it is giving out a leaflet or arranging for a meeting, circulating petitions or planning a campaign.

OUR MOTTO. "Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth."—Psalm 60, 4. "For God and Home and Native Land." Let us take in its wonderful significance. Could I place before you a woman from the street, one whose memory could recall no thoughts of home or mother; one whose life had been untouched with such blessed influences,—and whose face revealed the depths to which she had sunken,—one to whom the name of God brought no thought of Fatherhood, and Native Land, no feeling of protection, and asked you to realize that all her life lacked, you had, I think every one would hold out both hands, with the cry, "What shall I render unto the Lord for all his benefits unto me?"

The motto for the World's W. C. T. U., "For God and Home and Humanity," widens our horizon, and brings the thought, "Not willing that any should perish."

OUR BADGE. Christ gave his disciples a badge—"This shall be a token unto thee, that I have sent thee."—Exodus 3, 12. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13, 35. I was on the platform at a public gathering, answering questions from the audience. They came rapidly and gave me no time for thought—among them this—"Will Mrs. Barney tell what the white ribbon ought to mean to the woman who wears it?" I had never thought of it, only as a badge of membership—a token that we belonged. But "what ought it to mean" conveyed a different idea, and without a moment's hesitation I gave the answer—which I am sure God gave to me—for I never wanted to change it in the least: It should mean—1st, Purity, Personal Purity, and this includes purity of thought, word and deed. This is deep and searching and has for its incentive, "The pure in heart shall see God."

2d. It should mean Consecration, not to temperance work merely, but to Christ and His service. This brought into harmony with His will we shall not seek to pick out our work, or ask what will be said or thought if I do this or that, or look at seeming discouragements, but cheerfully "go forward," "in His Name," and for "His Sake."

3d. It should mean Helpfulness to every one who needs our help, high or low, rich or poor. I love to think my white ribbon pledges me to help as far as I can all who need me.

4th. It should mean Loyalty. To Christ—to our great, grand organization, in its work, local, State and National, and to each other. And this seems enough for one little bow of ribbon to mean. Purity, Consecration, Helpfulness and Loyalty. God help us to be true to it.

To be continued.

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BLOOD

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BITTERS

INTERCOLONIAL RAILWAY.

1893. WINTER ARRANGEMENT. 1893. ON and after Monday the 11th Sept. 1893, 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, 13.50 Express for Sussex, 16.30 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 Moncton at 12.40 o'clock. A freight train leaves St. John for Moncton every Saturday night at 22.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Sussex, 8.25 Express from Chicago, Quebec and Montreal (Monday excepted), 10.30 Express from Pt. du Chene & Moncton, 10.30 Express from Halifax, Campbellton and Pictou, 18.40 Express from Halifax and Sydney, 22.50

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., 8th Sept., 1893.

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