



Mrs. H. D. West  
of Cornwallis, Nova Scotia.

**\$200 Worth**

**Of Other Medicines Failed**

**4 Bottles of Hood's Sarsaparilla**

**Cured.**

"It is with pleasure that I tell of the great benefit I derived from Hood's Sarsaparilla. For 5 years I have been badly afflicted with

**Erysipelas**

breaking out with running sores during hot summer months. I have sometimes not been able to use my limbs for two months at a time. Being induced to try Hood's Sarsaparilla, I got one bottle last spring, commenced using it; felt so much better, got two bottles more; took them during the summer, was able to do my housework, and

**Walk Two Miles**

which I had not done for six years. Think I am cured of erysipelas, and recommend any person so afflicted to use

**Hood's Sarsaparilla**

Four bottles has done more for me than \$200 worth of other medicine. I think it the best blood purifier known." Mrs. H. D. West, Church street, Cornwallis, N. S.

**Hood's PILLS** cure liver ills, constipation, biliousness, jaundice, sick headache. 25c.

Vegetable Pills are prepared to meet a legitimate demand for a mild, efficient and reliable family physic. They are purely vegetable, containing no calomel, mercury, or mineral substance of any kind. Hood's Pills act upon the stomach, liver, and alimentary canal, and cure Liver Complaint, Constipation, Nausea, Biliousness, Headache, Indigestion, Sour Stomach, Distress after Eating, Jaundice. A cold may be broken up and a fever prevented by promptly taking Hood's Pills.

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Are prepared by C. I. Hood & Co., Apothecaries Lowell, Mass. Price 25 cents per box. Sold by all druggists or sent by mail on receipt of price

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## The Sabbath-School.

### INTERNATIONAL LESSON.

Fourth Quarter—Lesson VII.—Nov. 12.

THE GRACE OF LIBERALITY.—2 Cor. 8:1-12.

GOLDEN TEXT.—*He became poor, that ye through his poverty might be rich.*—2 Cor. 8:9.

THE COLLECTION FOR THE SAINTS.

At the great council at Jerusalem in A. D. 50, when the Gentiles were welcomed with the Jews into the Christian church, Paul promised to take up a collection among the Gentile churches for the poor saints at Jerusalem.

Paul had been making this collection in Macedonia and in Greece and in Asia Minor. The need of this collection arose from the great number of strangers at Jerusalem from all parts of the world. Most of the converts were from the poorer classes. This letter was written only about 12 years before the final destruction of Jerusalem.

LIBERAL GIVING FROM NARROW MEANS.—Vers. 1-4. *We do (make) you to wit (to know). Old English for "cause you to know."* Of the grace of God in making so liberal, so generous the churches of Macedonia. The grace of God is God's favor, and the disposition or character which is its fruit. The liberal giving described is the fruit of God's gracious influences bestowed upon these churches. In a great trial of affliction. Tribulation, the nature and severity of which may be gathered from the storm of opposition in which they rose into existence. The abundance of their joy and their deep poverty. In spite of their troubled condition they had displayed great joyfulness, and in spite of their poverty they had displayed great liberality. Macedonia with Greece had suffered greatly from successive civil wars. The Christians here, as at Jerusalem, would be hindered in the earning of their daily bread. The abundance of their joy...abounded unto the riches of their liberality. The joy of a new-found salvation not only overpowered all sense of their poverty, deep as that was, but rose into rich liberality. The Philippian church has stood alone in supplying the apostle's own wants, on his departure from Macedonia, and even after his imprisonment at Rome, they "sent once and again unto his necessities. And as to the Thessalonians, they supplied the wants of their own poor members so liberally that the apostle had to caution them against allowing idlers to take advantage of them. A joyful Christian experience makes the heart desire to impart joy. A joyful Christian is most likely to be a liberal giver. For to their power...they were willing of themselves. Voluntarily, not urged on, not waiting to be asked. That is a characteristic of generous givers. Praying us. They besought the apostle that they might, as a favor, be permitted to join with the other churches in aiding the brethren in Judea.

Giving from Poverty. (1) It is a very great privilege to give. (2) Therefore this privilege should not belong to the rich alone, but to all. Hardly a greater curse can come upon any than to be shut out from giving. (3) Through money every one can have a share in the greatest enterprises. (4) There are many other things to give quite as valuable as money, such as time, sympathy, aid, love, care. There are none so poor but they can give something. (5) The great work of the church is carried on not chiefly by the large gifts of the rich, but by the many gifts of those in moderate circumstances.

THE FOUNDATION OF LIBERALITY.—Ver. 2. *And this...not as we hoped.* Not as little as we dared to hope, but far beyond our hopes. But first gave their own selves to the Lord. Everything, including their money, was placed at the disposal of the Lord Jesus. No one can really give himself and not give also his property. And unto us. As those representing the cause of the needy. By the will of God, who had made them the instruments, could reach those they wished to aid.

THE CULTURE OF LIBERALITY.—Vers. 6, 7. *Inasmuch we desired Titus.* Who had once before been sent by Paul to Corinth, and had now come on to see Paul. *Would also finish in you.* Titus was sent back to Corinth with this letter. The same grace also. Of liberality. The example of the Macedonians should stir up the Corinthians to like liberality. Therefore as ye abound in everything. Paul loved to commend the disciples, and to say all the good he could to them and about them. He was no fault-finder, no searcher after failings, though he reproved when there was need. In all diligence. Diligence in all things. Abound in this grace also. There is always great danger that some virtues will be neglected; that we shall have certain pet virtues to which we give great attention, while others just as important are starved by neglect.

## Abounding in the Grace of Liberality.

Because in this way only can great results come to ourselves or others. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We shall reap what we sow, or what naturally grows from the seed. If we sow to righteousness we shall reap righteousness; if we sow to the happiness of others we shall reap that happiness.

A Motive from the Spiritual Rewards of Liberality. Spiritual prosperity is inseparable from Christian liberality.

A Motive from Temporal Rewards of Liberality. Giving is, to the natural eye, the way to lessen our store. The Bible says it is the way to increase it. To believe this it is only necessary to believe in the power, providence, and promise of God. God is able to make the paradox, "he that scattereth, increaseth," prove true. Every one doubtless has noticed that his success in life depends on two things: (1) the things beyond his control, that come to him from without; and (2) his own energy and skill. Now God holds the first in his own hands. He can easily give or withhold success.

THE TEST OF LOVE.—Ver. 8. *I speak not by commandment.* I do not dictate; I exert no authority, as to what you should do; I persuade, not command. For only thus would their gifts be true gifts, just as forced law is no love. But by occasion of the forwardness of others, to prove the sincerity. The genuineness, the true nature. Of your love. Deeds are proofs of professions; the fruit is the proof of the tree; self-denial for others is the proof of kind feelings toward them. That which love is willing to do at real cost is the test of its genuineness.

THE EXAMPLE OF CHRIST.—Vers. 9-12. *For ye know the grace.* The free, undeserved favor and loving-kindness. *Though he was rich, yet for your sakes he became poor.* This means infinitely more than abstinence from material good while on earth. For riches denotes, not actual enjoyment of the things possessed, but control over things needed or pleasant to us. This is the real worth of money. Poverty is the absence of control over things needed or pleasant. Now, from eternity, the Son of God had absolute control over all things; and was infinitely rich. Want was unknown to him. But at his incarnation he laid aside this absolute control, and submitted, in a way to us inconceivable because divine, to human limitations, that thus by personal experience he might become conscious of human dependence and need. He not only became man, but chose a poor lot. The Son of man came not to be ministered unto, but to minister. We never read of his having a servant. Not only was his cradle a manger, but he never possessed a home, never owned property, was dependent for his daily bread, always lived, labored and suffered as a poor man. *That ye through his poverty.* Only thus could he be the Saviour of all men, best reach all men. *Might be rich.* "That ye through his poverty might be rich." This is generally understood of spiritual riches. Christ in thus proving his love to men is an example to all Christians. If he did so much for us, at so great cost, how can we refrain from giving to others? And herein. Connected with verse 8. *I give my advice.* Not command. For this is expedient. Rather, profitable. *Who have begun before.* The other churches, the Macedonian churches. *A year ago.* Under Titus (see verse 6, and 9:2), about Easter of the year. The collection was well known at Corinth. But also to be forward. To will, to be willing. They not only began, but were ready and wishing to give.

The True Measure of Giving. If there be first a willing mind. A disposition to give, a heart that is ready for self-denial. The willing mind, or the gift, is accepted according to that a man hath, etc. A delightful principle, worthy of him who "loveth a cheerful giver," that the acceptability of all our offerings depends not on the amount given, but on the proportion which it bears to our means. This sentiment the Saviour expressly stated and defended in the case of the poor widow. She who had cast in her two mites into the treasury had put in more than all which the rich men had contributed, for they had given of their abundance, but she had cast in all that she had, even all her living.

Minard's Liniment for Rheumatism.

Totally Deaf.—Mr. S. E. Crandall, Port Perry, writes "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. Thomas' Electric Oil. I warmed the Oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

## W. C. T. Union.

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

(Concluded.)

FOR THE WORK.

"Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us."—Psalm 68, 28.

(The past.) Let us not lose the vantage ground already gained.

(The future.) "Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies."—Psalm 27, 11.

CONDITIONAL PROMISES.

"They that sow in tears shall reap in joy."

"He that goeth forth and weepeth, bearing precious seed, shall come again with rejoicing, bringing his sheaves with him."—Psalm 126, 5, 6.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even they that contended with thee; they that war against thee shall be as nothing, and as a thing of nought.

For I, the Lord, thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isaiah 41, 10-13.

(Dependence.) "In all thy ways acknowledge Him, and He shall direct thy paths."—Proverbs 3, 6.

"To him that soweth righteousness shall be a sure reward."—Prov. 11, 18.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1, 5.

"Delight thyself also in the Lord: and he shall give thee the desires of thine heart."—Psalm 37, 4.

This means God's will, not ours. This means God's plans, not ours. This means joyfully taking the way of duty.

GENERAL DIRECTIONS.

"Now, therefore, fear the Lord, and serve Him in sincerity and in truth."—Joshua 24, 15.

Serve Him with thankfulness, whole-heartedness and sincerity.

"Fret not thyself because of evil-doers; neither be thou envious against the workers of iniquity."—Psalm 37, 1.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3, 16.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. 3, 13.

WORDS OF WARNING.

"I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."—John 9, 4.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave where thou goest."—Eccl. 9, 10.

Let us not "Hinder the gospel of Christ." That your prayers be not hindered.

Standing beside many death beds, holding hands that were growing cold, I have listened to many unavailing regrets as to unfinished work, postponed efforts; and, as the clear light of eternity drew near, to tearful confessions—of words spoken, feelings harbored, and acts committed—which must have hindered the answer to prayer, and thereby the gospel of Christ. (The Lord help us everyone to live and work as in His sight.)

CLOSING THOUGHTS TO WORKERS.

"Only let your manner of life be worthy of the gospel of Christ,—that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing frightened by the adversaries,—to you it has been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf."—Phil. 1, 27-29. (R. V.)

REFLECTION FOR WORKERS.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter, 3, 14.

REFLECTION FOR THOSE WHO HAVE NOT ENLISTED.

Reviewing the situation—find that the emergency constitutes a call. Am I willing to be counted out in this great work "For God and Home and Native Land"? Said a dear woman, with her dying breath, "Be sure you put on my white ribbon as you dress me for the last time, so that I can testify once more." Said another, "I

wouldn't like to meet my sisters in Heaven, and have to own that I had not been one of them on earth."

God help us to make resolves we shall be willing to meet, with the consequences, at the judgment.

ROLL OF HONOR.

"Unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off."—Isaiah 56, 5.

I want to be on that list, when the Master shall give the Roll Call, and to hear from His lips, "She hath done what she could."

The Lord God of your fathers make you a thousand more as ye are, and bless you as he hath promised you!—Deut. 1, 11.

**Burdock**

**BLOOD**

**BITTERS.**

UNLOCKS ALL THE CLOSED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOU HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL DEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD 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, 7.00

Express for Sussex, 7.00

Through express for Pt. du Chene, Quebec and Montreal, 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 19.40 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 Quebec and Montreal (Monday excepted), 10.30

Express from Moncton (daily), 10.30

Express from Halifax, Campbellton and Pictou, 18.40

Express from Halifax and Sydney, 22.30

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis, are lighted by electricity.

All trains are run by Eastern Standard time.

D. POTTINGER, Chief Superintendent.

Railway Office, Moncton, N. B., 29th Sept., 1893.

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