

## Like a Miracle

In Very Low Condition With Consumption

Physicians Said She Was Incurable

Wonderful Results From Taking Hood's Sarsaparilla.



Miss Hannah Wyatt  
Toronto, Ont.

"Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, as the doctors there could do nothing to help her, and said she would never be any better. She was in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and

lost the use of her limbs and lower part of body, and if she sat up in bed had to be propped up with pillows. She would go ten days without a movement of the bowels. All medicine seemed to do her no good. She would have spells when her heart would pound, and then, with the outside door open in mid-winter, would faint away. Physicians, after holding a consultation,

said she was past all help and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go, and about this time a kind neighbor came in and asked me to get a bottle of Hood's Sarsaparilla and try it. We did so and she has taken the medicine regularly. She is getting strong, walks around, is out doors every day; has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first-class appetite,

**HOOD'S Sarsaparilla CURES**

is gaining in flesh as well as strength, and does not look pale. Our doctor says he is glad she took Hood's Sarsaparilla as it has done so much for her. We regard her cure as nothing short of a miracle." W. WYATT, 89 Marion Street, Parkdale, Toronto, Ontario.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced by any other.

Hood's Pills are purely vegetable and perfectly harmless. Sold by all druggists. 25c.

**B.B.B. CURES**

**CONSTIPATION**

**AND**

**SICK HEADACHE.**

**Take B. B. B.**

**MR. FISHER.**

A Splendid Remedy.

"I think it my duty to make known the great benefit I received from B. B. B. I was troubled with constipation and debility, and used three bottles of Burdock Blood Bitters, which relieved me from suffering. I esteem this splendid remedy above all others and recommend it to all suffering from constipation."

MR. E. FISHER, Brantford, Ont.

**Take B. B. B.**

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## The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson V. - April 29.

JOSEPH FORGIVING HIS BRETHREN.—Gen. 45:1-15.

GOLDEN TEXT.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke 17:3.

A PANORAMA.—The story that follows is a touching series of pictures from life, each with its own pathos and instruction.

The Famine in Hebron. Jacob's family of eleven sons and many servants, on the borders of starvation. Consultation.

The Caravan to Egypt. Ten brothers go. Benjamin at home. There were probably many beasts of burden besides those the brothers rode. There would be servants and each one could drive several asses, as now in the East.

Joseph's Rough Treatment of his Brothers. Denounced as spies, imprisoned. Partly in order that Joseph might have occasion to learn about his father and Benjamin without betraying himself.

The Ghost of the Past. In their trouble they remember what they had done to Joseph. Reuben recounts how he had tried to save Joseph. Joseph himself overhears and understands all this, although they think they are talking in a tongue unknown to him. Reuben's character and action are thus revealed to him, and he knows how to treat him.

Simeon, whom his father calls self-willed, cruel, fierce in anger, was kept in prison, as the one who most needed discipline. The others are released after three days, and return home with provisions.

The Second Caravan. They cannot go back to Egypt without Benjamin. The father refuses, starvation is at hand. Jacob consents with sad reluctance. Benjamin goes. They take for the Egyptian governor a present of spices, and double money.

The touching scene at a feast. Joseph sees his own brother once more.

The Silver Cup, put in Benjamin's sack, so as to be sure and bring him back. The return to the capital. Judah's noble and touching plea, which revealed his character to Joseph. It is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer.

Why did not Joseph's brethren recognize him, while he immediately recognized them? The change was much less in them than in him. Joseph left them as a beardless boy of seventeen, and he was now a man of forty. They were in the shepherd dress in which he knew them, while he was robed in the magnificence of royalty. They spoke in his native tongue, while he spoke in Egyptian, and to them only through an interpreter.

Joseph's treatment of his brothers seems at first to be strange, but the reasons appear to be in order. To learn all about them. To awaken their memories of the past, and stimulate their conscience toward repentance, if they had not repented before. To show them that God had fulfilled his early dreams (42:9); and therefore his interpretation of Pharaoh's dreams was correct, and God had been in all his life.

JOSEPH REVEALS HIMSELF.—V. 14. When Joseph found his brothers tender of heart, repentant, full of kindness to Benjamin and his father, Judah being willing to become a slave to save his brother, he saw that the hour had come to reveal himself. Then Joseph could not refrain himself before all them that stood by him (i. e., the Egyptian officials of his household); and he cried, Cause every man to go out from me. Delicacy forbids the presence of strangers at this outburst of tender emotion among the brothers. Besides some reference of the past is now unavoidable and must not be unveiled to the public eye. And he wept aloud. Tears of emotion, joy more than sorrow. This is the usual way in which Orientals express excited feeling. The Egyptians and the house of Pharaoh heard. The sound of Joseph weeping. The news that his brethren had come, as in v. 16, I am Joseph. The natural voice, the native tongue. Doth my father yet live? This question shows where Joseph's thoughts were. They were troubled at his presence. The memory of all the wrong they had done to him came upon their souls like an avalanche when they saw their injured brother on a throne in Egypt. Conscience makes cowards of us all. They knew they were in Joseph's power. And Joseph said . . . I am Joseph your brother, whom ye sold into Egypt. It was impossible to evade allusion to their early wickedness, and this Joseph does in a spirit not of angry upbraiding, but of elevated piety and tender charity. So Jesus reminded Peter of his sin in order to make the forgiveness more complete.

Gospel Applications. Jesus seeks us before we know him. We must

see and feel our sin. Then we need to repent in dust and ashes; to show by our actions that we repudiate the old evil, and desire to do the better deeds of the new man. Jesus comes to us as our brother. He is not ashamed to call us brethren. He bids us come to him, and be not afraid, though we have rejected and neglected him, and crucified him afresh, and we know we deserve nothing but reproof and condemnation. Jesus forgives all the past. There is no salvation without forgiveness. The past must be blotted out. Jesus comes to us to supply our needs, to save us from the famine of worldliness, and welcome us to the infinite abundance of his kingdom. We are to go forth with the proofs of the divine abundance, and press the invitation on all to come.

GOD BRINGS GOOD OUT OF MAN'S EVIL.—V. 58. Now therefore be not grieved. Joseph here shows the nobleness of his character. Nor angry with yourselves. Sin, when once wholly forgiven, should be accepted as forgiven, and we should have such trust in the love of him who forgives that we shall not waste our strength and joy in vain and bitter regrets. For God did send me before you to preserve life. God used their evil to accomplish his purpose. He did not need their evil. He has a thousand ways of accomplishing his ends. This is the joy and glory of perfect faith in the divine providence, that God overrules all men and all events, to the carrying out of the purposes of his love. God sent me before you, showing how God was bringing good out of their evil. So now it was not you that sent me hither, but God. The result was to accomplish God's will. This thought made the sin none the less, but made it easier, now they repented, to forgive themselves. We should clearly see that the evil is ours, and the good is God's.

JOSEPH SENDS FOR HIS FATHER TO COME INTO EGYPT.—Vs. 9-15. Haste ye, and go up to my father. For every moment's delay lengthened out the sorrow and anxiety of the ancient patriarch. Thou shalt dwell in the land of Goshen. It probably was an unsettled district, but rich in pastures, and belonged to Egypt. And thy household. In v. 18 Joseph speaks of "their households," showing that each patriarch had now his own body of dependents, besides the still larger clan which belonged to Jacob. And, behold, your eyes see. There is no doubt of my identity, and you can thus prove that there is no danger in accepting this invitation. And ye shall tell my father of all my glory. Why? To comfort his father in the good fortune that had come to his long-lost son. To make it easier for the ten sons to confess to their father the crime and deceit of the past. And he fell upon his brother Benjamin's neck and wept. Tears of joy. Benjamin was the only one who was full brother to him. After that his brethren talked with him. They were now at rest, the past forgiven, the present full of hope, and they could now tell the thousand things Joseph wished to know about them, and learn his history from him, to repeat the marvelous tale to their father.

Gospel Applications. We have a prince, a king, holding all riches in his power for our friend. When God invites us to come, it is to abide in his kingdom, and eat of the riches of the land. There is the perfect assurance of forgiveness. God brings good out of evil, and teaches us, as we look at the depth of our sins, to see the height of his love.

W. C. T. Union.

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

The Legal Disabilities of Women.

A PAPER READ BY MISS JESSIE C. SMITH BEFORE THE W. C. T. U. PUBLIC MEETING IN Y. M. C. A. HALL ON MONDAY EVENING 29TH JAN. 1894.

(Continued from last week.)

Three of these dear children were my pupils when I taught in the public schools in this town, and from the time that I learned of their mother's wrongs and patience and courage, I determined that I would, whenever possible, contend against the legal disabilities of women. Here we see the magnificent possibilities of womanhood, of motherhood, and yet men shrink from entrusting them with "responsibilities!" The responsibility of managing a farm on which she and her children may live is too great, but it is quite proper for her to assume the responsibility of the maintenance and education of eight children without assistance. The boys that she, unassisted, brings up, may on attaining maturity, vote on their mother's property but she may not say one word in regard to the sidewalk running before her own door, or the drainage running through her property, of which she and her children may die.

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The Great Blood and Nerve Remedy.

Wood's Norway Pine Syrup cures coughs.

Wood's Norway Pine Syrup cures colds.

Wood's Norway Pine Syrup heals the lungs.

Sleeplessness.—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.

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## Scott's Emulsion

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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 Sussex. . . . . 13.30

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 Montreal at 19.40 o'clock.

A freight train leaves St. John for Montreal 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 Halifax (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.

## 1893.

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## ESTATE NOTICE.

LETTERS of administration of the estate of the late Edward Charles Freeze have been granted to the undersigned. All persons having any legal demand against the said estate will present the same duly attested to the undersigned within three months from date, and persons indebted to said estate are requested to make payment at once to the undersigned.

Dated at Fredericton, Jan. 12th, 1894.

JOSEPH MCLEOD, Administrator.

W. MCCREADY, Solicitor.

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Fredericton, Dec. 19, 1888.

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