

Saved Her Life

Surgical Operations and Best Medical Treatment Failed

An Almost Miraculous Cure by Hood's Sarsaparilla.



Mrs. Mollie Wendt

Chicago, Illinois.

"C. I. Hood & Co., Lowell, Mass.:

"Beginning in February, '92, I was very sick for two months. Slowly I got better but was confined to my bed. A physician said I had a Pelvic Abscess in My Side.

After an operation I did not improve, the abscess continuing to discharge even more freely than before. In two months time three operations were performed and tubes inserted to carry off the impurities, but all in vain. Finally it was decided that my life depended upon another operation and that I must be removed to the hospital. About three weeks previous to this I had noticed an advertisement in the Daily News of a case where Hood's Sarsaparilla had cured a boy somewhat similarly afflicted in Trenton, N. J., and I decided to give it a trial. When the time decided upon for me to go to the hospital arrived I had been taking Hood's Sarsaparilla about two weeks.

I Was Getting Better

and the abscess had already begun to discharge less freely. I felt stronger and had a terrible appetite. Previous to this I had given up to die. When I had taken the second bottle I was able to sit up and accordingly I was not taken to the hospital and the final operation was deferred. Now I have taken six bottles and the abscess has entirely healed. I am well and go to my work. My friends think it is a miracle to have me restored to them again so healthy and even younger in looks than before my sickness.

I Feel Better Than Ever

I did in my life and weigh over 130 pounds, the heaviest in my life. I do a big day's work and am gaining in strength every day. My mother worried and worked herself almost sick in caring for me. She has since taken Hood's Sarsaparilla and it has done her much good. We praise Hood's Sarsaparilla to everybody, for

I Know It Saved My Life.

I am 27 years old, and a stranger to look at me now would not think I ever had a day's sickness. Even the doctors are surprised at the success of Hood's Sarsaparilla in my case. Mother and myself continue to take the medicine regularly and we earnestly recommend Hood's Sarsaparilla." Mrs. MOLLIE WENDT, 505 West Eighteenth Street, Chicago, Illinois.

Corroborates the Above.

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—I am a drug clerk and have sold Mrs. Mollie Wendt many bottles of Hood's Sarsaparilla and can testify that she was cured by the use of it." F. C. BILLERBECK, 530 West Eighteenth Street, Chicago.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache and constipation. 25c.

DYSPEPSIA CURED BY B.B.B.



MR. GEO. READ.

Read the Proof.

DEAR SIR:—I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very inconvenient from same in my general business. I thereupon decided to try Burdock Blood Bitters, and after taking two bottles found I was quite another man. For B.B.B. and family and have found it the best of all my friends. I have also used it for my own pleasure in strongly recommending it to all my friends.

I write you because I think that it should be generally known what B.B.B. can accomplish in cases of indigestion.

Yours faithfully,
GEORGE READ,
Sherbrooke, Que.

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CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson IX.—May 27.

MOSES SENT AS A DELIVERER.—Exodus 3:10-20.

GOLDEN TEXT.—Fear thou not; for I am with thee.—Isa. 41:10.

MOSES' BANISHMENT FOR FORTY YEARS IN ARABIA.—When Moses fled from Pharaoh in Egypt, he came to the borders of the Midianites, where was a well for the watering of the flocks. While Moses was sitting by the well the seven daughters of Raguel, also called Jethro, the priest and sheik of the Midianite tribe occupying that region, came to water their father's flocks. They had drawn some water, when some rude shepherds came up with their flocks, and drove them away, and took possession of the troughs. Upon this Moses gallantly came to the rescue, and compelled the shepherds to stand aside while he watered the flocks of the maidens. The result was that he entered the service of the sheik, and married his daughter Zipporah, and remained in the family of Raguel for forty years.

This Long Retirement a Preparation for his Life-Work. In these years his character would be disciplined and ripened, his faith strengthened, and his knowledge of God, of religion, and of man, enlarged. This man whose first act in his new life was to smite an Egyptian, was to become the meekest of men. He had learned all he could in the school of Egypt, and needed to escape from all false influences that might mar his character and his work. Egyptian ideas must give place to divine ideas of government and religion. In those calm years every problem to be solved in the organization of a people would rise successively in his mind and find its solution. His wanderings would make him acquainted with every valley, plain, gorge, hill and mountain of the whole region; with its population; with every spring and well, and with all the resources of every kind of red by any spot; an education of supreme importance towards fitting him to guide his race, when rescued from Egypt. The life, too, which he led was adapted to work within him that hardihood of constitution and character of which he would afterward stand so much in need, and of which the sequel of his story affords so many striking instances.

Examples. Elijah by the brook Cherith; John the Baptist in the wilderness of Judea. Luther, Horeb was the period he spent in the Augustinian convent; Knox's Horeb was his seventeen months in the French galaxy.

THE BURNING BUSH. When the forty years of preparation had done their work, when a new and weaker Pharaoh had gained possession of the throne instead of the fierce and warlike Rameses, and when the Israelites felt all the bitterness of their bondage, then God called Moses to his great work. Moses was among the mountains of Sinai when God appeared to him by means of a burning bush, an acacia thorn-bush so common in the desert.

The Flame a Symbol of God. Flame is the best symbol of God. It is infallibly glorious and inapproachable. It is mysterious in its nature. It is the night-glower of the world. It is warming and cheering, life-giving, healthful to those who are its friends.

The Burning Bush a Symbol. To Moses, upon reflection, it would probably appear as a type of Israel subjected to the furnace of affliction, yet kept by the power of God from being consumed. It is a symbol of every child of God in his fiery trials.

THE DIVINE CALL.—V. 10. Out of the burning bush came the voice of God, declaring that however long the delay had been, he had heard their prayers, and the time had now come to deliver them from slavery and to bring them into the "land flowing with milk and honey."

Come, and I will send thee unto Pharaoh, etc. Forty years before Moses had undertaken to be the deliverer of his people in his own way, and with the self-confidence of a learned prince. Now he had learned the other lessons God would teach him, and there was no mistake this time.

DIFFICULTIES REMOVED. THE DIFFERENCE AND INABILITY OF MOSES.—Vs. 11, 12. The work to be done was very great and very dangerous. What could a shepherd of the wilds improbable do to influence a splendid and powerful court. It was the very height of improbability that the Egyptians would give up two millions of slaves who were doing their work without any recompense. It was no easy matter to make the Israelites willing to risk all and leave Egypt for an unknown land. It is no wonder that Moses said, Who am I, that I should go? Modesty, humility, consciousness of one's insufficiency alone, are conditions of success in the kingdom of God. "When I am weak then am I strong."

God's personal presence in him removed the difficulty. Certainly I will be with thee. To Moses alone the work was impossible, but God could do the work through him. This shall be a token. Pointing to the burning bush. Here is a miracle by my hand. I will be to you as the flame to this bush, a common bush when alone, but a flaming glory by my presence, and yet unharmed as a bush. Ye shall serve God upon this mountain. This would also be a token. It was a promise that they should escape from Egypt, and here upon this very mountain they should see manifest proofs of God's presence.

THE DIFFICULTY OF CONVINCING THE PEOPLE THAT GOD HAD SENT HIM.—Vs. 13-18. This difficulty was serious. They shall say to me, What is his name? Who is he? What is his character? What authority has he? What reason have we to trust him? And God said, unto Moses, I am that I am. The word I Am in Hebrew is equivalent in meaning to Jehovah, and differs from it very slightly in form. The Personal, Unchangeable, Invisible, Living God, the I Am, Jehovah. Hath sent me unto you.

The Promises of God. The Lord God of your fathers. Whom they loved and worshipped, who had protected and guided them, and who had made them exceeding great and precious promises, as recalled in vs. 16, 17, and was now ready to fulfil them. This is my memorial unto all generations. The name or character by which I will be remembered, celebrated, and invoked in all time to come. Gather the elders. The leaders, the heads of families. I have surely visited you and seen. I have not been far off, but have known of your sufferings, and am now ready to fulfil my promises of deliverance. Canaanites. Lowlanders. Hittites. A great and powerful nation whose existence has just been proved by inscriptions lately found. Amorites, etc. All these were tribes in and around Palestine. Unto a land flowing with milk and honey. This was set before them to strengthen them to make the effort to escape, and to endure the trials by the way. Not only liberty, and religion, and the love of God, and also visible prosperity were set before them. And they shall hearken unto thy voice. The difficulty you have feared shall be removed.

THE DIFFICULTY OF MAKING PHARAOH WILLING TO LET THEM GO.—Vs. 18-20. Unto the king of Egypt. Let us go. . . . three days' journey into the wilderness. Where they could be free from all intrusion in their worship. The king of Egypt will not let you go. The providential result of this refusal was that it put the Israelites in the right, and Pharaoh on the wrong side.

THE DIFFICULTY REMOVED BY MIRACLES. I will stretch out my hand. The symbol of action and power. With all my wonders. The ten plagues which follow. The first plague, turning the waters of Egypt into blood, in June for seven days, was directed against the Nile, which was worshipped by the Egyptians. The second plague, of the frogs, as said the worship of frogs. The third plague, of the lice. The word includes poisonous flies and insects. The fourth plague, flies, appears to include winged pests of all kinds, stinging flies, cattle flies, cockroaches, and beetles. The fifth plague, the murrain, still not uncommon in Egypt, struck at the worship of Isis and Osiris, to whom the cow and the ox were sacred. The sixth plague, of boils, arose from a symbolic sprinkling of ashes. The seventh plague was of hail from a storm of fearful thunder and lightning, brought a devastation of the very supplies of life. The ninth plague was of darkness. Other plagues were worse in some ways, but this tended most to humble and awe Pharaoh's heart with a ghastly foreboding.

The plagues probably began in June, at the time of the Nile inundation, and continued till April, a period of nearly ten months.

W. C. T. Union.

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

Some Good Fruits from Working in the Temperance Cause.

What is the temperance cause doing for women? It is leading us outside the hedges of a narrow sectarianism. Going into the streets to pray meant going beyond denominational walls and clasping hands with all who love our Lord Jesus Christ in such sincerity as leads them to "rescue the perishing." This temperance work is also revealing to us the absurdity of always standing below the cataract to gape, often vainly, for those who have made the fearful plunge, instead of stationing guards above it to keep the ignorant and unwary from falling in. It has taught us also that, as God has given us eyes which can look up and around, but not within

ourselves, the most healthful Christian life is one that gazes lovingly into the face of Christ and helpfully around upon humanity, instead of tiring itself out with morbid introspection. Slowly we are discovering, with happiness that mocketh speech, that the fight against home's bitterest enemy is God's highway of the exodus for half the race.

The Woman's Cause is Man's.

BY FRANCES E. WILLARD.

There is no other proof so great of the good understanding that subsists between men and women as the voluntary relinquishment by men of powers hitherto unshared. It is the highest tribute that has ever been paid to women, and yet one of the most unobserved, that not a school has ever been opened to her except by the vote of men, nor has she been admitted to any learned profession, or to an enlarged sphere in the line of honorable occupation except by men; nor has any woman been made a voter, in greater or less degree, either in Church or State, save by the permission of "Creation's Lords." They have clothed us with all the power that they themselves possess, save in the highest ranges, ecclesiastical and governmental. No magnanimity analogous to this has been witnessed since history began. But there are two considerations which, on their own testimony, have moved men to this bestowment of power upon the gentle creature at their side. First:—Men are conscious of being abundantly able to take care of themselves and their interests; and secondly, they have learned by centuries of observation and experience, that, as a class, women (being the mothers of men) are, if possible, more concerned to do justice than they are to do justice to themselves. Every woman is the daughter of a man, and every man is the son of a woman. In this organic law is grounded the unalterable faith that cheers me on my way while I seek to multiply the topics of interest and thought between men and women, that home-life may be enriched and home happiness rendered more stable. There are three strands in the stout cable that binds together the members of an ideal home—religion, affection and intellectual sympathy. The first and second have held their own throughout the ages past; the third, this age, is forming, and no truer or more enduring tie has ever yet been forged.

"The two hands are a picture of the contending forces of capital and labor. The left, less skilled, more choice, served more often by its fellow, and decked with rings; the right, forceful, ingenious, unadorned. Only by bringing them together can harmony be had and a full day's toil accomplished. If they contend, they work each other's ruin; if they combine, they reach each other's utmost. Met for work and clasped in prayer, these hands of capital and labor shall bring that social compact which it is their office to develop and defend up to its best estate. Fighting each other, they will but mar and finally destroy the social fabric—and the left hand of capital will first give way and the pitiless blows of labor's strong right hand."—Woman's Journal.

Light.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

BURDOCK BLOOD BITTERS cure Dyspepsia.

BURDOCK BLOOD BITTERS cure constipation.

BURDOCK BLOOD BITTERS cure Biliousness.

BURDOCK BLOOD BITTERS cure Headache.

BURDOCK BLOOD BITTERS unlock all the clogged secretions of the bowels, thus curing Headaches and similar complaints.

The Medicine for Liver and Kidney Complaints.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmentier's Pills, as a cure for Liver and Kidney Complaints. I have doctor for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief but after taking eight of Parmentier's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

About two months ago I was nearly wild with headaches. I started taking Burdock Blood Bitters, took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine.

EVA FINN
Massey Station, Ont.

Differences of Opinion regarding the popular internal and external remedy, Dr. Thomas' Electric Oil—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

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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 Halifax. 13.30
Express for Sussex. 16.30
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 10.40 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 Moncton (daily). 10.30
Express from Halifax, Campbellton and Pictou. 18.40
Express from Halifax and Sydney. 22.30

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D. POTTINGER,
Chief Superintendent.

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

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