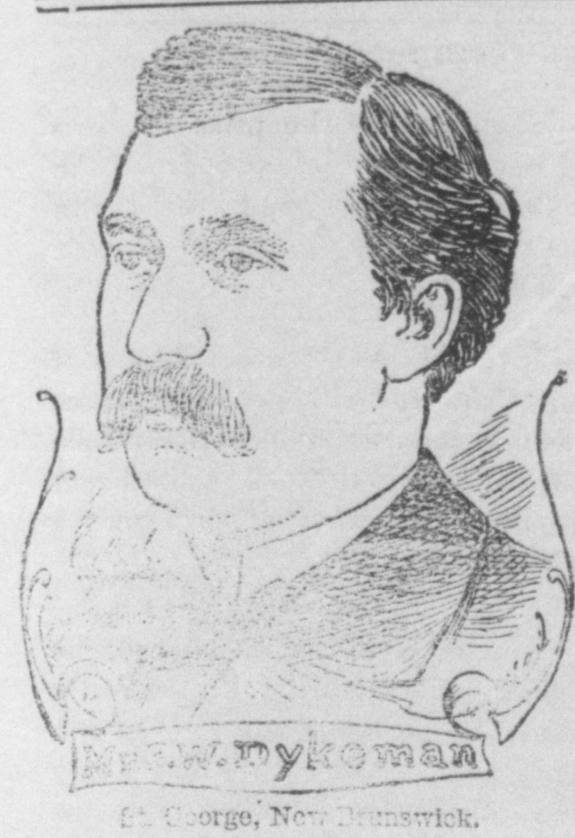




After the Grip

No Strength, No Ambition

Hood's Sarsaparilla Gave Perfect Health.

The following letter is from a well-known man, and is a testimonial to the value of Hood's Sarsaparilla.

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

"Gentlemen:—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other ailments caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them."

J. W. DYKEMAN, St. George, New Brunswick.

Sciatic Rheumatism

Capt. McCranahan Tells How He Was Cured.

"About a year ago I was taken with a severe attack of sciatic rheumatism and was laid off most of the summer. I went from here to St. John, N. B., in my packet schooner, and was so helpless and in such suffering that I could not get out of the cabin. The captain of another schooner came on board to see me, and wanted me to get Hood's Sarsaparilla; he said it had

HOOD'S Sarsaparilla CURES

cured him when he was so bad that his wife had to feed him. I sent to Boston for two bottles, which did for me all I had been told Hood's Sarsaparilla would do. I gained rapidly and when I had taken the two bottles I was able to work. A great many people here have taken Hood's Sarsaparilla since it cured me, and all speak highly of it."

CAPT. S. MCGRANAHAN, Margerville, Nova Scotia.

Hood's Sarsaparilla is sold by all druggists; \$1.50 per bottle. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

SCROFULA CURED BY B.B.B.

DEAR SIR:—I had an abscess on my breast and scrofula of the very worst kind, the doctors said I got so weak that I could not walk around the house without taking hold of chairs to support me. The doctors treated me for three years, and at last said there was no hope for me. I asked if I might take B.B.B. and they said it would do me no harm, so I began to take it, and before three bottles were used I felt great benefit. I have now taken six bottles and am nearly well. I find Burdock Blood Bitters a grand blood purifier and very good for children as a spring medicine.



MRS. JAS. CHASE.

Worst Kind of Scrofula.

"DEAR SIR:—I had an abscess on my breast and scrofula of the very worst kind, the doctors said I got so weak that I could not walk around the house without taking hold of chairs to support me. The doctors treated me for three years, and at last said there was no hope for me. I asked if I might take B.B.B. and they said it would do me no harm, so I began to take it, and before three bottles were used I felt great benefit. I have now taken six bottles and am nearly well. I find Burdock Blood Bitters a grand blood purifier and very good for children as a spring medicine."

MRS. JAMES CHASE, Frankford, Ont.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson III.—April 15.

JOSEPH SOLD INTO EGYPT.

—Gen. 37: 23-36.

GOLDEN TEXT.—Ye thought evil against me, but God meant it unto good.—Gen. 50: 20.

THE BROTHERS.—Far from home at Dothan. The two wells. It is a very rich pasture ground. Here the sons of Jacob are pasturing their sheep, an occupation which gave them abundant time for meditation and for conversation. They doubtless brooded over their relations to Joseph, cherished revenge, and excited and encouraged one another in their enmity.

JOSEPH IN THE WAY OF DUTY.—

Vs. 12-17. Between Hebron and Dothan. The brothers have taken their flocks to Shechem, fifty miles from home, because their father owned pastures, and had dug a great well there, and because Jacob may have had some anxiety about his sons in this place, he sent Joseph to learn of their welfare. He could trust him, and that his brothers would dare or wish to injure him, could not have entered his mind. Joseph's mission to this remote and dangerous country is a proof, that Jacob did not treat him with too much indulgence, and that he did not keep him home from any feelings of tenderness. Joseph's willing obedience, too, and his going alone, an inexperienced youth, upon such a dangerous journey, are a proof that he was accustomed to obey cheerfully, a habit not acquired in a lifetime of bringing up. Lions, bears, panthers and wolves were common in Palestine in those days.

THE BROTHERS PLOTTING REVENGE.—Vs. 18-24, 29, 30. When his brothers saw him coming in the distance, their envious feelings rose up against him, and they proposed to one another to kill him, and throw his remains into some pit, and report to their father that some wild beast had killed him; but Reuben thought it better that his blood should not be upon their hands, and proposed, therefore, that they should throw him into some pit from which he could not escape, and leave him there to die of starvation. To this they all agreed, not knowing that Reuben's real desire was to find some way to restore him safe to his father. His real sorrow at finding his brother gone shows that he was sincere in his plans. They stripped Joseph out of his coat. The one described in the last lesson. It was his usual dress. They took it off to show to his father. And cast him into a pit, excavated out of the solid rock or built of stones and plastered, for the purpose of holding rain water and from which it was almost impossible to escape. The pit was empty. Joseph was safe from drowning; but his brothers left him without coat, or food, or drink, to die of hunger, thirst and exposure.

Causes of this Intense Envy of Joseph. They were worldly, selfish and indulging in bad habits. Their knowledge that Joseph was better than they. His good character, his refusal to join in their evil doings, was a rebuke to them. This feeling was increased by the marks of divine favor denied to them. The open and unwise partiality of Jacob for Joseph increased the feeling. Joseph reported, and rightfully, their wrong deeds to their father. It is possible that Joseph should, at this early, immature stage of his character, have shown symptoms of spiritual pride, and have made his goodness a little supercilious and offensive to his brethren.

THE HEARTLESS FEAST.—V. 25. They sat down to eat bread. It was at this time, as they afterwards confessed in the Egyptian prison, that they saw the anguish of his soul, when he besought them, and they would not hear. The heartless barbarity with which the brethren of Joseph sat down to eat and drink the very dainties he had brought them from his father, while they left him, as they thought, to starve, has been regarded by all later generations as the height of hard-hearted indifference.

THE NEW SCHEME. JOSEPH SOLD AS A SLAVE.—Vs. 25-30. And, behold, a company, a trading caravan, of Ishmaelites. The great road from Beisan to Ramleh and Egypt, still leads through the plain of Dothan. Came from Gilead. A country on the east of the Jordan. Spicery. Probably a gum which exudes from the tragacanth, a plant found in Palestine and the neighboring countries. Balm, the gum of the balsam tree, which abounded in Gilead. Myrrh. Ladanium, the resin of the cistus-rose, an Arabic gum of a strong, fragrant smell. Down to Egypt. All these spices were used in Egypt for incense in the temples, and for embalming the dead, the universal practice in Egypt. These uses would make Egypt a great market for spices of all kinds. And Judah. The fourth son of Jacob and Leah. He was a leader among

the eleven brother, and took a prominent part in the events which led to the settlement of the Israelites in Egypt. What profit is it if we slay our brother? Judah may have been troubled in his conscience. A thing after it is done looks so different from what it seems in the heat of passion. Then there passed by (as a part of the caravan) Midianites merchantmen. The particular part of the caravan which bought Joseph. Sold Joseph. . . for twenty pieces of silver, probably in rings, and each was a shekel, or a little more than half an ounce in weight, and worth about fifty five cents. In those days money was weighed and not coined. Reuben returned unto the pit. Reuben had planned to rescue Joseph. He probably went into another part of the field to attend to the sheep, and to draw the rest away from the pit. When he returned he found his brother gone. And he rent his clothes. The Oriental sign of grief.

THE FATHER MOURNING OVER HIS LOST SON.—Vs. 31-36. And they took Joseph's coat, etc. They know that they must again meet their father, and to him some reason must be assigned for the non-appearance of his beloved son. Sent his coat by a servant. And they brought it to his father: and said. All this was done and said through their servant whom they had sent. This have we found. Almost every sin requires lying to be added to it. My son's coat Jacob's words are most touching. Put sackcloth upon his loins. The sackcloth was a coarse, rough garment, made sometimes of camels' hair, and from its being said to have been put on the loins, it was probably worn inwardly, next the skin, both as a sign and an instrument of humiliation. It was made in the form of a sack with armholes. And mourned for his son many days. It was twenty-two years before he saw him again, and his grief was not healed till then. All his daughters. Only one daughter of Jacob's is mentioned by name, Dinah, but it was probable that he had others. Daughters-in-law may be included. Rose up to comfort him. There was no way for them to comfort their father; to tell him the truth would not bring comfort. I will go down unto the grave. The habitation of the disembodied.

THE DIVINE COUNSELS. We can look forward in the story and see the meaning and the events which have been to Joseph, his best discipline. As a favorite son he was in great danger of being spoiled.

Good out of Evil. God overruled the crime of Joseph's brothers for good. But we must not imagine that the crime was necessary to God's plans. It is a marvellous comfort to know that God rules over all men, and can use even the evil which men do in such a way as to thwart their plans and bring forth good.

W. C. T. Union.

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

W. C. T. U. Social.

The annual social given by the W. C. T. U. for the Normal students took place last Wednesday evening, in the Temperance Hall. A large number of pupils and teachers assembled and a very enjoyable time was spent. The singing by a choir of young people led by Mrs. W. Lemont, was excellent and elicited hearty applause.

In the absence of the president, Mrs. Sampson, sec. presid. d.

The speakers of the evening were, Rev. Dr. Saunders, Rev. Dr. McLeod D. Inch, chief superintendent, and Mr. Powell, M. P. P. The addresses were very fine and were evidently much appreciated. The utmost good order prevailed. At the close of the speeches refreshments were served, and a pleasant social intercourse for a time prevailed. In conclusion Mr. Creed on behalf of the Normal Students tendered a vote of thanks to the ladies of the Union. The choir sang the Doxology, and the meeting broke up, all agreeing that they had spent a very agreeable and profitable evening.

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.

The evolution of Law is coincident with the evolution of our race from barbarism to our present stage of semi-civilization. First there arose certain unwritten laws relating chiefly to personal security, personal liberty, and the right to private property. Be it noted, that these laws were, almost invariably, enacted by men, and for men; that these men were generally warriors; and that the administration of law was also vested in men. The greatest power resting in the chief or King of any tribe or nation, in the exercise thereof he frequently grew arbitrary and unjust. The point of

unbearable oppression being reached, a revolt of the people ensued, which generally resulted in a lightening of oppression, and a limitation of the power of the ruler. In the thirteenth century great Barons wrested from Tyrant King John that glorious Magna Charta which furnishes the theme of the triumphant song "Britons Never, Never shall be slaves"—only their wives shall! So, enactment always tending to relief from tyranny, still further secured to the English people (and we live under English Law), their rights and liberties,—that is counting the men as the people. For the law affecting women, we have, in the main to go back to those old old English statutes which, remaining unrepulsed and in some cases, unamended, yet give opportunity for the injury of the persons, for the deprivation of the personal liberty, and for the sequestration of the property of women. It is believed that, under the older, Saxon laws, women were treated with far higher and more respectful consideration. The influence of the greedy and ruthless Normans, seeking and sometimes seizing in marriage the wealthy English heiresses to great estates, dispossessed, by the conquerors, of their lawful owners is plainly and particularly traceable in the marriage laws of to-day.

Let us see now how far personal liberty and personal security are secured to women under English law. Up to a very recent date, the married woman was held to have no legal existence whatever apart from her husband. In law husband and wife were one, and he was the one. In all matters he was, whether the superior or inferior in birth, intellect or morals, still the legal and only representative of his wife. She could legally make no contract, commit no act without his consent. Holding her, then, in the same power as he held also his slaves and his children, the Baron, was provided by law with the same means of enforcing subjection from all. The terms, "baron" and "femme" applying in these laws to husband and wife indicate very clearly their barbarous relationship as that of owner and slave. So the husband might whip his wife, moderately or severely as might, in his own opinion, be proper, provided only that the rod used should be no thicker than the judge's thumb. And this he might do for any disobedience to his commands. If he forbade her leaving her room, or her home, he might whip her if she disobeyed him, or he might punish her, in other ways, punish her even to death, and the law held no remedy for her, provided that her husband chose to plead her contumacious disobedience. What now, I ask, the personal liberty of the married woman in point of fact? She may, it is true, now bind over her husband to keep the peace, as he may do by her but she may also, and, in the lowest classes often does, suffer great personal violence, a fraction of which as between persons not united by the holy bond of matrimony, would be punishable by law as assault and battery. If an ill-used wife brings a complaint against her husband, all depends on the judge. If he be him self of a brutal nature, the case may be dismissed, as was recently done at Blackheath, England, with the remark by the judge that the punishment inflicted—a broken rib, face pounded to a jelly, hair torn out and black bruises from kickings,—was not, in his opinion, excessive and that a man had a right to beat his own wife. Most men who beat their own wives to death in old days—not so very old, either—having the sympathy of the law with them—got off on a charge of manslaughter, for which, or for bigamy, or for larceny, being first offences, their punishment was burning in the hand, and a few months imprisonment. For these same crimes a woman's sentence was death. But a woman, or femme, killing her baron, or lord, was held guilty of a most heinous crime, a species of treason, as if she had killed the King. She was never permitted a manslaughter verdict, and her sentence was to be drawn and burnt alive. For real treason, a man's sentence was to be drawn and hung. So, under our glorious constitution a woman has in law no protection to her person, no safe guard of her liberty, but such as may possibly reside in the clemency of her husband or a chance judge.

SKODA'S LITTLE TABLETS Cures Headache and Dyspepsia.

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EVA FINN, Massey Station, Ont.

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On and after Monday the 11th Sept., 1893, the trains of this Railway will run daily (Sundays 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 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 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 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.

1893.

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ESTATE NOTICE.

LETTERS of administration of the estate of the late Edward Charles Freeze have this day 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

four 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.

T. W. MCCREADY, Solicitor.

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