Toronto, Ontario.

As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MERRETT, Toronto, Ont.

In Dreadful Condition

Almost a Complete Wreck After the Grip

Can Hardly Express Sufficient Gratitude to Hood's Sarsaparilla.

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

"Dear Sirs—I felt it my duty to let you know the good Hood's Sarsaparilla has done for me. I have been troubled with summer complaint for years, unable to do anything. I tried everything but seemed to get no relief. Then I became a victim of the grip and was left in a dreadful state, so weak I could scarcely work and when I did I worked in misery. The doctor said I had Bright's disease. My kidneys were in dreadful condition. I found one of your papers at my door, and on reading it decided to give Hood's Sarsaparilla a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now a cured man; never felt better. I have loudly recommended Hood's Sarsaparilla, for I owe my life to it and hope this may be the means of leading others to give it a fair trial." JOSHUA SMITH, Norwich Ave., Woodstock, Ontario.

HOOD'S Sarsaparilla CURES

Hood's Pills cure liver ills, constipation, jaundice, biliousness, sick headache, indigestion.

SCROFULA CURED BY B.B.B.

MRS. JAS. CHASE.

Worst Kind of Scrofula.

DEAR SIRS.—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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CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson VII.—May 13.

ISRAEL IN EGYPT.—Exodus 1:1-14.

GOLDEN TEXT.—*Our help is in the name of the Lord.*—Ps. 124:8.

THE IMMIGRANTS INTO EGYPT.—Vs. 1-6. By a series of strange providences, Jacob and his sons had come into Egypt. The names are given here of the heads of the tribes or families. It is to be noticed that they came *every man and his household*, there increased to 600,000 men who went out from Egypt in the exodus (Num. 1:46). A hint as to the numbers of the households may be gained from the fact that in Abraham's household there were at least 318 men who could bear arms. The servants were reckoned as part of the household. The *seventy souls* are given in detail in Gen. 46. Of these 68 are men. Their wives and daughters were additional. *And Joseph died.* B. C. 1633, aged 110 years. For 17 years he lived at home, in Hebron; 10 years he was a slave in Egypt, 3 years in prison, and 80 years he was ruler in Egypt. He lived to see his great grandchildren (Gen. 50:23). His body was embalmed, and kept in Egypt till the Israelites went out a great nation, when it was taken to the land of Canaan, and buried in Shechem. *And all that generation.* All the men of that age, Egyptians as well as Israelites.

THE RAPID INCREASE OF THE ISRAELITES.—V. 7. *And the children of Israel were fruitful* (in children) *and increased abundantly.* Swarmed as fishes or bees. This is the fulfilment of prophecy (Gen. 46:3). *And multiplied.* There was a remarkable increase of the Israelites beyond all precedent or ordinary calculation. *And waxed* (grew) *exceeding mighty*, because so many in number. They were strong, working hard in the open air so that as a body if united they would be very powerful. *And the land* of Goshen, the district allotted to them, *was filled with them.*

The numbers of the Israelites. When the Israelites left Egypt they numbered about 600,000 men, which implies a population of about 2,000,000.

The Causes of this Rapid Increase. The change of climate and circumstances tends to a rapid increase, as we see in many new countries. The Israelites led a pastoral and healthful life. They were placed in the best of the land. They were comparatively free from moral impurities. Marriage was essential to the dignity and social standing of the Israelite, as it is to this day, so that but few remained single. The Israelites lived in the most productive of all lands. The salubrity of the air imparts itself to all organic beings, plants and animals.

A Vigorous stock. It is a well-known saying of Goethe that the quality for which God chose Israel was probably toughness. To be well born does not require aristocratic parentage, but a virtuous, temperate and pious stock. Dr. Schauffler, of New York, says that even the poorest Jews there will thrive where others die, and that they are longer lived than other races.

THE NEW DYNASTY.—V. 8. *Now there arose up a new king.* Rather a new dynasty of kings. The old rulers under whom Joseph served were overthrown, and an entirely new dynasty came into power, who had no knowledge of, or interest in Joseph. *Which knew not Joseph.* He was ignorant of his personal history, and had no interest in what he had done for former generations. It is now generally agreed that the new dynasty was the nineteenth, and that the Pharaoh of the oppression was the Great Rameses II. the Sesostris of Greek history, whose reign extended over 67 years, and whose son, Menephtah I., was the Pharaoh of the exodus. There have lately been made some very remarkable discoveries throwing light on this portion of the Bible. There is now in the museum of Bulaq, near Cairo, Egypt, the actual body of Rameses II. the Pharaoh of the oppression. It was discovered in July, 1881, together with thirty-five other mummies of kings, queens, princes and high priests in the ruins of a temple near Thebes. By written papyri preserved with the mummy, and markings on the case and on the bandages, it was easily identified. The discovery of the treasure city built by the oppressed Israelites is another remarkable discovery within the last ten years.

THE PERIOD OF OPPRESSION.—Vs. 9-14. *The children of Israel are more and mightier than we*, not than the whole of Egypt but than of the province connected with Israel. But the expression may mean only too many for us, unmanageably strong. The Egyptians were weakened by great wars and internal conflicts. The monuments show that Rameses II. had long and disastrous wars with the Hittites and others. *Come on let us deal wisely.* Their policy was shrewd, but it was not wise. Sin is always folly. Such a policy is at once short-sighted and wicked. *And so get them up out of the land.* There were two dangers. First, that they would join their enemies; and second, that they would themselves escape, as no doubt they had often expressed their intention and hope to do. The greatest enemies of Egypt were on the east, and must enter from that side where the Israelites lived. The Egyptians would lose a large revenue if the Israelites departed.

First Measure. Pharaoh did not contemplate the total extinction of the males, but a great reduction of their numbers. The females would be harmless, and would prove valuable slaves.

Second Measure. Oppression. *Therefore they did set over them taskmasters.* They were men of rank, superintendents of the public works. The Israelites were employed in forced labors, probably in detachments, each under an Egyptian taskmaster, but they were not reduced to slavery, properly speaking, nor treated as captives of war; they continued to occupy and cultivate their own district, and they retained possession of their houses, flocks, herds, and other property until they emigrated from Egypt. *To afflict them with their burdens.* The proposed effect of this oppression was to destroy their physical strength; to break their spirit and courage; to check their increase by destroying thrift, thus leading to disease (it did produce leprosy). *And they built for Pharaoh treasure cities*, or store cities, as in R. V., that is, depots of arms and provisions; granaries into which the Pharaohs gathered the provisions necessary for armies and caravans about to cross a desert. *Pithom and Raamses.* Pithom we have noted above as lately discovered by M. Naville of the Egyptian exploration fund. *Raamses*, another spelling of Rameses, was probably near by, but has not yet been discovered. *The more they afflicted them, the more they multiplied.* So it has usually been when bad men have tried to destroy God's cause and God's people. Times of affliction have often been the Church's growing times. Christianity spread most when it was persecuted; the blood of the martyrs was the seed of the church. *They were grieved because of the children of Israel.* The word grieved does not express the feeling, alarmed, is a better rendering. With enemies so near, and the Hebrews likely to revolt, Egypt was placed over a political volcano that might at any time burst into flames. *The Egyptians made the children of Israel to serve with rigour.* The word translated *rigor* is a very rare one. It means to break in pieces, to crush. Among a multitude of pictures that age presents there is always the same sad grouping. Gangs of laborers, abject and suffering, are seen with taskmasters standing above. A whip whirls in the air, a stick is applied to the naked backs, when the scant heap of bricks shows a short tally. The work is violently hard, the sun is hot, the food is insufficiently provided. These things are perpetuated by the monarch's own sculptors, on imperishable stone, as evidences of his imperial supremacy. *And they made their lives bitter with hard bondage.* The Israelites were employed in forced labors. *In mortar and in brick.* It was the practice of the Egyptian monarchs to employ their criminals and captives in war, in building. Bricks were a favourite building-material, especially in the alluvial valleys of the Euphrates and the Nile, where stone is scarce. Egyptian bricks were of different sizes, but all of them considerably larger than ours.

W. C. T. Union.

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

Youman's Bands.

Dear Sisters,—We would like to call attention to the formation of these bands. Any sister living in a district where there is no Union, may by writing to the Superintendent, obtain a pledge card which if they will sign, and pay twenty-five cents per annum, wear the white ribbon, pray daily, at noon if possible, for the work and workers, may become a member of the band, and, be identified with white ribboners in every good work.

Mrs. Randolph of Fredericton, is Superintendent of this work, and will be glad to furnish cards to any who may desire them. We believe there are many who will be glad to avail themselves of this opportunity, we hope they will respond immediately.

The F'ton. W. C. T. U. meets every Wednesday afternoon at 4 o'clock in the parlour of the Temperance Hall, on York St. Visitors are gladly welcomed.

The Mother Power.

For four and forty years I have been preaching the good tidings of the word, and would not change places with a king, but I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the the whole one hundred and fifty were on their feet. There we stood a living witness of the power of a mother's prayers and a mother's shaping influence and example.

We pastors must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry which presides over the crib and puts the first touches of Gospel influence upon the infant soul. Before even the Sunday school begins, the mother has already begun, and has been molding the plastic wax of character for weal or woe, for heaven or hell. A tremendous power this—it is the same power which sent Samuel out of the home of godly Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother." —*The Rev. T. L. Cuyler.*

For Girls.

Rev. Dr. Parkhurst, of New York City, in speaking before the students in a young ladies' college, recently made the following stern arraignment of the purposeless lives of many of their classes: "If it happens," he said, "that I am speaking to any young woman whose property, actual or prospective, renders work unnecessary as a livelihood, and who, on that score, excuses herself from actual service of some kind in others' behalf, I am going to say to you, in kindly candor three things: You are a dishonor to your sex; you are a traitor to your kind: you are a renegade from the cause of the Divine Master. Let me add, for your sake and that of your father and mother, that an aimless life is property upon which the devil regularly holds the first mortgage. Aimlessness is certain to drift, and the drift is never up stream. What begins with aimlessness easily hardens into selfishness, and selfishness, with means to gratify it, is the prolific mother of a large and bad brood." This is a terrible picture of waste and failure. Surely we do not need to keep it before us to make us respect profoundly our girls' longing for work. "Shall a child ask bread and we give him a stone?" Would a father say to his son, "My boy, your mother and I are lonely without you, you must stay at home, go out to afternoon teas and parties with us, and keep us company in the big empty house. I have enough for us all so there is no need of your bothering your head about supporting yourself?" Would he expect his son to be happy under such circumstances? Why then his daughter? 'It would distress you," says the writer of a powerful article on "The waste of women's intellectual force," "to have a group of idle sons, thirty or forty years of age, hanging around your home; you would not expect them to be contented, and you would probably blame yourself for having somehow erred in their training. But you like to have a group of idle daughters about you. You think it very strange if they are discontented, and you rarely feel that to them, as well as to their brothers, the real opportunities of life should have been widely opened."

On this high vantage-ground, how clearly marked out is the path before us. Our daughters must bring their womanhood, as our sons their manhood, to help the world, because there is a "difference between them," and their work, "though parallel, is not identical." Many things the one can do that the other cannot possibly do. And for the rest, the only question of "right" is, which can do it better? —*The Outlook.*

I HAVE BEEN greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now, (January, 1893), I am perfectly cured.

HUGH DRAIN, Norwood, Ont.

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GEORGINA HOLMES,
Wood Point, Sackville, N. B.

Sore Feet.—Mrs. E. J. Neil, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of *Dr. Thomas' Eclectric Oil* and resolved to try it and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure.

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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 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

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D. POTTINGER,
Chief Superintendent.

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

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LETTERS of administration of the estate of the late Edward Charles Freeze have his 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 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.

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