

For
Throat and
Pectoral
ough-cure.

Joy Inexpressible Another Boy's Life Saved Health Blighted by Scrofula and Hip Disease Perfect Cure, Happiness and Health given by Hood's Sarsaparilla.



Five years,
trouble, at
ever at times
the paroxysms
four hours
Cherry Pea
bottles, was
Hoffman

Dr. J. H. Hood & Co., Lowell, Mass.:
"I cannot praise Hood's Sarsaparilla enough
for what it has done for my boy. Some four
years ago, when six years old, George was
attacked by hip disease in his right leg. We
had to get him a pair of crutches, with which
he was able to move about, but became
badly deformed. We had to have his right leg
amputated just above the knee. In a few weeks a
second sore broke out, both discharging freely.
 agonizing pains afflicted him, he could not bear
to be moved; his growth was stopped and

He Was a More Skeleton.
He had no appetite, and it was hard work to
make him eat enough to keep him alive. A few
weeks later we had his hip lanced, and follow-
ing this five other eruptions broke out, making
running sores in all. We did all we could
for him, but he grew weaker every day, al-
though we had three of the best physicians.
As a last resort we were prevailed upon
by relatives who had taken Hood's Sarsapa-
rilla with beneficial results to give the medi-
cine a trial. We got one bottle about the first
of March, 1892, and he had taken the medicine
only a few days when his appetite began to
improve. When he had taken one bottle he
could move about a little with his crutches,
which he had not been able to use for the pre-
ceding three months. We continued faithfully
with Hood's Sarsaparilla, and in 6 months he was

Able to Be Dressed
and go about the house without the crutches.
He has now taken Hood's Sarsaparilla regularly
for eighteen months, and for the past six months
has been without the crutches, which he has
outgrown by several inches. The sores have all
healed with the exception of one which is
rapidly closing, only the scars and an occasional
pimple remaining as reminders of his suffering.

Hood's Sarsaparilla Cures
Hood's Sarsaparilla in his case has truly done
wonders, and he is daily gaining in flesh and
good color. He runs about and plays as lively
as any child. We feel an inexpressible joy at
having our boy restored to health, and we
always speak in the highest terms of Hood's
Sarsaparilla. MRS. HENRY W. MURPHY,
Exeter, New Hampshire.

Hood's Pills are prompt and efficient, yet
easy in action. Sold by all druggists. 25c.

B.B.B. CURES CONSTIPATION AND SICK HEADACHE.



A Splendid Remedy.
Sirs—I think it my duty to make known the
great benefit I received from B.B.B. I was
troubled with constipation and dizziness, and
used three bottles of Burdock Blood Bitters,
which relieved me from suffering. I esteem this
splendid remedy above all others and recom-
mend it to all suffering from constipation.

MRS. E. FISHER, Brantford, Ont.

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CHIMES, ETC. CATALOGUE & PRICES FREE.

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CONSUMPTION**
CURES WHERE ALL ELSE FAILS.
See Cough Syrup, Tastes Good. Use
the time. Sold by druggists.

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson I.—April 1.

JACOB'S PREVAILING PRAYER.—Gen. 32:9-12, 24-30.
GOLDEN TEXT.—*I will not let thee go, except thou bless me.*—Gen. 32:26.

LIFE AT PADAN-ARAM. After his vision at Bethel, Jacob continued his long journey. As he approached the town of Haran, he found his cousin Rachel caring for her father's sheep. He enters the service of his uncle Laban, marries his cousins Leah and Rachel, and in course of time becomes the father of eleven sons. Jacob's seven years' service for Rachel "seemed to him but a few days for the love he had to her." This is the secret of happy service everywhere. It is love that makes life flow smoothly and happily. It is equally true of our service of God.

RETURNING HOME. In some way God spoke to Jacob, and summoned him to return home. Jacob was becoming too contented in that strange land, he was in danger of forgetting the land of his birth, and the promises of which he was heir.

The Value of Change. For most people some decisive change of life, some breaking away from old scenes and habits and associations, as by marriage, change of location, or business, often begins an era of enlargement and development.

THE HOUR OF NEED.—Jacob left Laban at Haran, and with his wives, children, and wealth and flocks, set out on his long journey of 450 miles. He left Laban secretly, fearing that he would refuse to let Rachel and Leah go with him, and that his flocks and herds would be detained. He knows that Laban has been dishonest with him, has changed his wages ten times, and that alone would make Laban dislike him. We do not like those we have wronged. Then he had indulged in many sharp practices toward Laban. That also would make Laban hostile to him. Laban pursued after him, but finally they made a covenant of peace. His next trouble was from his brother Esau, who had become a wealthy chieftain, and whose territory lay between Jacob and his home. As he drew near Palestine, he sent messengers to his brother; but no answer was returned save that Esau was coming to meet him with four hundred trained soldiers. He was exceedingly distressed. His family and flocks had no defence against such an attack. He knew he had wronged his brother, and even forty years of absence could not wash the fact away.

THE PRAYER OUT OF THE DEPTHS.—Vs. 9-12. This prayer from the depths of distress, and out of the depths of the soul, rose to a lofty height of poetic fervor. It is the first recorded prayer in the Bible. And Jacob said, to the covenant God. *O God of my father Abraham.* He appeals to the Most High as the Covenant God, who had given promises to his fathers, of which promises he himself was the heir. He pleads the fact that he is in the path of duty. *The Lord (Jehovah) which saidst unto me, Return,* etc. His dangerous position had been reached in obedience to the divine command, and therefore he had reason to expect the divine protection.

Confession of Unworthiness. *I am not worthy of the least of all the mercies.* The mercies of God towered up above him like mountains. He confesses that everything he has is the gift of God. *And of all the truth, truth to his promises.*

Pleading Past Mercies. *With my staff I passed over this Jordan.* He started with nothing. *And now I am become two bands.* I am now become so prosperous as to be able to divide my people and my flocks and my herds into two bands, for greater security.

Earnest Entreaty. *Deliver me, I pray thee, from the hand of my brother.* His brother was coming with an army. *The mother with the children.* Jacob was not alone. The lives of his family were at stake. All true prayer has an out-reach far beyond ourselves and our own needs.

Pleading the Promises. *And thou saidst.* To remind God of his promises is one of the privileges of prayer. *I will surely do thee good.* These words are Jacob's interpretation of the assurance contained in chap. 28:15.

THE USE OF MEANS.—Vs. 13-23. Jacob did not regard praying as the substitute for the use of the best means. Having prayed Jacob set apart 60 camels, 440 goats, 50 head of cattle and 30 asses, for a present to Esau. The disposition of this princely present in several droves, following one another at intervals, was such as to repeat the favorable impression made by each, as they successively came before Esau, accompanied with a conciliatory message. Then he divided all the rest of his possessions into two bands in the hope that if one should be taken

the other might escape. They were now near the fords of the Jabbok. Jacob took his family across in the night, when there would be no opportunity for the enemy to see or to hinder.

GOD WRESTLING WITH JACOB.—Vs. 24-26. He had done all he could. He returned across the stream. *And Jacob was left alone.* There was much to think of. He was about to take possession of him. What should he do? How be forgiven for his past sins "which like mountains rose" before his soul? What changes should be made in his living, in his character, in his relation to God? How should he deal with the people of the land? *And there wrestled a man with him.* This was no dream or vision, but reality. There was a spiritual conflict underneath the surface, no doubt, but the main story must be historical and literal. Who ever heard of a man getting lame in the conflict of a dream. Jacob was not in the right spiritual condition to enter upon the new era of his life. He needed to see his past sin, and repent, and forsake it. He needed a better life. He needed trust in God. He needed the spirit of obedience and love. He must become a representative of the kingdom of God among the heathen. It was God who came and laid hold on Jacob. This is a type of God's continual strivings with men. *Until the breaking of the day.* The process was long and hard. *And when he saw that he prevailed not.* Strange that God should not prevail! But it is more mysterious than that awful power which the human will does possess of setting at naught his counsels, and resisting his merciful strivings? *Touched the hollow of his thigh.* The thigh is the pillar of a man's strength. Let the thigh-bone be thrown out of joint, and the man is utterly disabled. This lameness showed Jacob his utter weakness before God. Humility, trust, looking to God, were the result of this experience.

JACOB WRESTLING WITH GOD.—V. 26. *And he (Jacob's antagonist) said, Let me go, for the day breaketh.* It is time to close the contest; the day's business is now at hand. Stop praying and go to work. Hosea, a thousand years after this, says that Jacob "wept, and made supplication." *And he said, I will not let thee go, except thou bless me.* It would seem not only that Jacob now clearly recognized who his antagonist was, but that he had come into the true spirit of prayer. His greatest desire now was not deliverance from the special danger on account of which he began his prayer, but for God's presence and care and love. The lessons are earnestness, perseverance, self-render.

ANSWERS TO HIS PRAYER.—Vs. 27-29. *And he (the Angel of the Covenant) said unto him, What is thy name? And he said, Jacob, i. e., Heel-catcher, or Supplanter.* Such had been his character, shrewd, tricky, crafty, self-seeking. *And he said, Thy name shall be called no more Jacob, but Israel.* That is a prince of God, or one powerful with God. The reason why Jacob is called Israel is, Jacob is vanquished; Israel is born. *For as a prince hast thou power with God, or, as in r. v., thou hast striven with God, and prevailed.* *And Jacob . . . said, Tell me . . . thy name.* That is, reveal to me more fully what is thy character and name. *Wherefore is it that thou dost ask after my name?* Why do you ask, seeing that I have been revealing myself to you all the past night, and all through your life. *And he blessed him there.* He was doubtless made to experience a sweetly tranquilized state of mind.

MEMORIALS OF THE CONFLICT.—V. 30. There were three memorials of this great victory on the battlefield of the heart. The change in his name, to remind him every day, in every transaction, how God had blessed him and changed his character. A change in his body; for when he left Peniel he went lame, on account of the touch of the angel. The change of name of the spot where the conflict took place. *And Jacob called the name of the place Peniel.* Meaning "the face of God." *I have seen God . . . my life is preserved.* As Jacob left Peniel, the sun rose upon him. It was a type of the spiritual sunrise upon his soul.

W. C. T. Union.

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

Alcohol in Medicine.

BY DR. LINNIE M. OUSLEY, CHICAGO.

(Continued from last week.)

The following are some of the many questions which have been sent to us during the past two years. It would be impossible for us to prescribe a course of treatment for every disease, as much depends on the cause of disease, temperament of patient, severity of case, etc. I think it is generally understood by the laity that it is quite neces-

sary for a physician to interview his patient in order to do justice to both parties.

Furthermore, the members of our medical staff represent different schools in medicine and do not always prescribe the same treatment for similar conditions, hence the answers given may be from either school or both. These are remedies required in the practice of medicine which could not be safely placed in the hands of the laity for administration. To the medical profession, for reasons not understood by the laity, the asking of these questions and expecting intelligent answers to many of them is inconsistent:

1. What besides alcohol will dissolve camphor?
Sweet oil.

2. What may be used in the place of alcohol for a stimulating bath?

1st. One teacup full of sea salt to a gallon of water. 2nd. Aquil Ammonia, 20 drops to the gallon.

3. What may be used instead of alcohol in colic?

1st. Aqua Ammonia, one to five drops in a wine glass of water. 2nd. Aromatic Spirits of Ammonia, ten to thirty drops, in a wine glass of water. 3rd, 1.30 to 1.60 grain of atropine, given hypodermically.

4. What may be substituted for brandy to be taken after having teeth extracted?

Aromatic Spirits of Ammonia, ten to thirty drops, in a wine glass of water.

5. What may be taken in place of alcohol in fevers when patients are at a low point so often reached in typhoid?

1st. Aromatic Spirit of Ammonia, 10 to 30 drops at a dose. 2nd. Quinine, from 1 to 5 grains. 3rd. Cactus Grandiflorus. 4th. Caffeine. 5th. Digitalis. 6th. One part of camphor to four parts of olive oil, fifteen minims every one or two hours, hypodermically. 7th. Powdered camphor, two to five grains every one or two hours.

Symposium on Woman's Emancipation.

We copy the following from the Woman's Journal:—
Since the Prohibition Plebiscite was taken in Ontario, some of our friends have expressed a fear that the W. C. T. U. were losing interest in the question of Woman's Suffrage. In order to let them speak for themselves, I sent out fourteen postals to White-Ribbons from whom immediate replies could be expected. Each postal bore these questions: "Do you believe in Parliamentary Franchise for women? If so, why? If not, why not?" The ten replies which have been received are here- with submitted. Three ladies have not yet been heard from and one was too ill to write a paper. Much credit is due the ladies for promptness in writing on such very short notice.

ELLA F. M. WILLIAMS.
Montreal, Que., Jan. 1894.

In answer to your question I would say:

First, I do.
Reason.—If women are amenable to the law, they should have a voice in selecting the men who frame those laws. Taxation without representation is tyranny. It is high time that intelligent women should cease to be classed with lunatics, criminals and idiots. Negroes and Indians are politically emancipated, while women should claim at least equal rights with them.

L. YOUNG'S.

Toronto, Ont.
First, I do believe in Parliamentary Suffrage for women.

Second, I do not know the time, place, when, why, or by whom, it was ordained that women should not exercise the Franchise and as our Creator ordained the home with "two heads in council." I cannot but think that he meant that these should be extended to the state. As the state is but an association of families and therefore it is unjust to one-half of the human race to leave them without a voice in the making of laws that imposes upon them penalties, fines, imprisonment and death.

I notice that the papers are making note of the fact as significant, that so few women polled their vote in the recent Plebiscite. We are not asking for compulsory Franchise but for liberty. This is the demand of the women of Canada—for "one of thy rays O liberty."

E. J. STEADMAN.

(To be continued.)

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The Great Blood and Nerve Remedy.

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Sufferers from constipation, dyspepsia, bad blood, headache, nervous and general debility, liver troubles, kidney complaint, etc., obtain ease, comfort and cure by using Burdock Blood Bitters.

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Physicians,

the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

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the Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the very essence of nourishment.

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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, Pughwash, 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 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 Montreal (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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Classes will re-open Tuesday, Jan. 2, '94.

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ESTATE NOTICE.

LETTERS of administration of the estate of the late Edward Charles Freese 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 six 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. MCREADY, Solicitor.

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Fredericton, Dec. 19, 1888.

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