



He Could Not Live

Was what friends said, but

Hood's Perfectly Cured

Dreadful Case of Chronic Eczema.

Such a testimonial as we give below few medicines can produce. It is one of thousands possessed by Hood's Sarsaparilla, and proves the merit of this medicine. Reliable, honest, industrious, is what all say of Mr. Bennett. He has been engaged as gas-fitter in Boston for 35 years, with Tarbell, 111 Washington street, and McKinney, Washington st., opp. Boylston. "C. L. Hood & Co., Lowell, Mass."

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"A year ago last winter, after exposure to storms, I caught a severe cold, after which chronic eczema appeared on the calf of my left leg and spread all over my lower limb from knee to ankle, and the itching and burning was something awful. Added to this was a severe pain, seemingly in the bone. At last it became so that I had to give up work and was unable to walk. I had to have my leg bandaged all the time and frequent changes of the cloths. For nine months I sat with my leg resting in a chair."

Oh, It Was Dreadful!

Friends said I could not live long. In all I had seven different physicians, all to no purpose whatever. I knew the merit of Hood's Sarsaparilla as I had, some years before, taken it with benefit, and decided to try it for my apparently hopeless case. In two or three days a 'ter' began my appetite was better and my courage revived. To make a long story short, the eruption entirely disappeared, and 'the flesh on my leg resumed perfectly healthy appearance. I was soon able to walk about. I cannot tell how amazed my neighbors and friends were. I can now walk without any lameness."

Hood's Sarsaparilla Cures

ness, as well as ever. Have not the slightest eruption or itching or burning, or any sort of trouble whatever with my leg. The gratitude I owe Hood's Sarsaparilla is simply unspeakable." THOS. BENNETT, 172 Sycamore St., Rosedale, Boston, Mass. Try HOOD'S.

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INTERNATIONAL LESSON.

Fourth Quarter-Lesson X.—Dec. 8

DAVID AND GOLIATH.—1 Samuel 17:38-51.

GOLDEN TEXT.—*The battle is the Lord's.*—1 Sam. 17:47.

THE BATTLE ARRAY.—In the fertile plains along the coast, southwest of the Israelites, lived the warlike race of the Philistines. These people were often made God's instrument for the punishment of the sins of his people. The mode of warfare pursued by them was of the guerilla description. They made a series of sudden raids on unprotected places for purposes of plunder. At the time of this lesson their central camp was in the valley of Elah. The hills on either side are seven hundred to eight hundred feet high. The valley below is three miles wide, but it grows narrower toward the east. The Philistines were encamped on the southern slopes; and Saul had assembled an army of defence on the northern, with the valley between, and neither army dared to leave its position, and make an attack across the ravine.

GOLIATH, THE CHAMPION OF THE PHILISTINES.—While the armies were in this position, there came out from the Philistine ranks a giant champion, who proposed that the Israelites should send forth a warrior to meet him, and have the whole battle decided by single combat. The giant's name was Goliath of Gath. He was not a Philistine strictly so termed, but was of the primeval race of the Anakim. His height was six cubits and a span. The cubit, the length from elbow to the tip of the middle finger, is believed to be about one and one-half feet, so that nine cubits and a span equal about nine feet nine inches. He stood in shining copper or bronze, often translated brass. His body was defended by a coat of mail, made of metal scales, like those of a fish. This coat of mail was flexible, and covered the back and sides of the wearer. This corselet weighed five thousand shekels, estimated at one hundred and fifty-seven pounds avoirdupois. His legs were defended by metal greaves, fastened by leather thong over the shins. Accompanying him was a man carrying a shield, large enough to defend his whole body, so that the giant could have the free use of both arms for attack. He had a javelin, or short spear, to hurl at the enemy. It was slung over his shoulders. A heavy spear, the shaft of which was like a weaver's beam, and its head weighed six hundred shekels, or about nineteen pounds avoirdupois.

THE CHALLENGE. The giant stalked down into the valley, in sight of Saul's camp, and defied the armies of Israel morning and evening for forty days. His appearance struck dismay into Saul and all his people. No one dared to fight with this brilliant-armored giant. They were, however, comparatively safe, on account of the steep-sided ravine which lay between him and them. DAVID VISITS THE ARMY.—A guiding Providence is plainly discerned in this story, the meaning of each part being unseen till the result showed the reason for every step. The three oldest of David's brothers were in the army of Saul, only about ten miles from home, and Jesse, feeling anxious for news about them, sent David to the camp who heard his haughty words. He soon took in the state of affairs. His inquiries and comments brought upon him the rebuke of his oldest brother. But he kept on till his words came to the ears of Saul. All this, and his practice with the sling, and his conflict with the lion and the bear in previous days were necessary steps to his great victory.

THE ISRAELITES' CHAMPION, DAVID.—Vs. 38-40. It is well to mark the moral qualities which David manifests, and which make him a worthy champion. Meekness and self-government are seen in his treatment of his elder brother's taunts. Perseverance is shown by his whole course in reference to the combat, overcoming every obstacle. Courage was shown in his destroying the lion and the bear which attacked his flock.

Faith. The slaying of the lion and the bear was also a proof of faith, for the deeds were done at great personal risk, in the performance of duty. The consciousness of duty strengthened him. He acknowledged that it was God who gave him the strength and courage. And because God had given him strength to do that duty, he was confident that the same God would give him the strength and skill to perform this harder and more dangerous task.

Humility, in that he made no parade of his courage, but attributed his success to the God in whom he trusted. He told the facts in the simplicity of truth; and both the fact of his telling and the method

were marks of the absence of self-consciousness and egotism.

Wisdom. David showed the wisdom and manliness of true piety in his interview with the king.

Good common sense was shown in his choice of weapons, and his manner of doing it. *And Saul armed David with his armor.* Probably a special military dress adapted to be worn with armor. Over it was placed the helmet of brass and the coat of mail. *And he assayed to go, endeavored to go, but he found this armor a hindrance rather than a help.* For *I have not proved them.* Saul's armor prevented him from using the weapons with which he had skill. He then put on his simple and easy shepherd's dress, which gave him full play for his activities. *He took his staff in his hand.* His usual weapon of defence. *And chose him five smooth stones.* They were smooth, so that they would fly the more swiftly and accurately at the mark. *And put them in a shepherd's bag.... a script.* A small bag or wallet made of the skins of kids stripped off whole and tanned, in which were carried food and other things. *And his sling was in his hand.* A thong of leather, or string plaited broad at the middle, and having a loop at one end, by which it was fixed upon and firmly held by the hand; the other extremity terminated in a lash, which escaped from the fingers when the stone was thrown, and when used, the slinger whirled it two or three times round his head to steady it and to increase the impetus. The sling was a very formidable weapon in a skilled hand. Some men had wonderful skill with it. Seven hundred left-handed Benjaminites could sling at a hair's breadth, and not miss.

THE ATTACK.—Vs. 41-47. David descended in his shepherd dress to the plain. *And the Philistine came on.* In his shining armor. They either stood, one on either side of the narrow ravine while they were talking, or they walked down the stream on either bank, conversing as they went. *And when the Philistine... saw David, he disdained him, he looked contemptuously upon the youth, armed with a stick.* He probably did not notice his sling. His appearance and weapons seemed an insult to the man of war. *Cursed David by his gods.* The combat thus became a question not merely between David and Goliath, but between God and idols. If Goliath was successful, then idolatry would gain stronger hold of the people. *I will give thy flesh, etc.* Such defiance by single combatants are still usual in the wars of the Bedouins. *Then said David to the Philistine.* David gave all the glory to God. *The Lord saveth not with sword and spear.* There is a power mightier than earthly weapons. At the same time David used the weapons he had learned in the path of duty to handle with skill. No amount of dependence on God will supersede the necessity of using the means God has placed in our power. There is no real faith without works.

THE VICTORY.—Vs. 48-51. *David hastened and ran, giving impetus to his sling.* David... took thence a stone, and slung it. On wings of faith and prayer the smooth stone took its fatal flight. *And smote the Philistine in his forehead.* The stone either entered at a point unprotected by the helmet, or it may have penetrated and passed through the helmet itself.... *Stood upon the Philistine, and took his sword.... and slew him.* Goliath was slain by his own sword. When the Philistines saw their champion fall, they fled in dismay. The Israelites, aroused and inspired by what God had done through David, their faith kindled anew into flame, arose and shouted and pursued the Philistines, even to their own walled cities.

LESSONS.

There are two kinds of giants for us to fight.

Those in our own hearts,—as Temper, Appetite, Passion, Pride, Envy, Selfishness, Indolence, Worldliness, Unbelief.

Those in the world around us,—as Intemperance, Irreligion, Vice, Dishonesty, Intolerance, Worldliness.

They are boastful, self-confident, defiant, strong. Worldly power and numbers are on their side. They are entrenched in sinful human nature, in the wealth and customs of the world. No merely human power can overthrow them.

W. C. T. Union.

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

Woman's Christian Temperance Union Employment Bureau.

The W. C. T. U. of Fredericton has opened an Employment Bureau in their Coffee Rooms.

Young women from the country desiring domestic service would do well to call at these rooms where they may be assured of a kindly interest in their welfare by the presiding matron of this department.

Be sure and call at the W. C. T. U., Coffee Rooms, York street, Fredericton.

Scientific Temperance Instruction.

I hope white-ribboners throughout New Brunswick are alert in the matter of temperance teaching in our public schools. A good law, faithfully enforced, is a boon to any country, but unenforced it is valueless. We have a most excellent temperance education enactment, and we cannot afford to be in any doubt whatever, as to its being carried out in all its provisions. It is not sufficient to suppose that the prescribed text-books are in the hands of all pupils able to read, or to think that the younger children receive oral instruction in temperance suited to their capacity, or to presume the specified time is conscientiously devoted to temperance, that Inspectors call for this subject as frequently as for other important ones, that it is one of the topics chosen for grading examinations, etc., etc. We must know verily that these things are so. Will each Union attend to this work through its Superintendent, and if any has no Superintendent kindly appoint one forthwith and assist her in the discharge of her important duties. Yours in earnest work for our boys and girls.

R. A. B. PHILLIPS,
Prov. Supt. S. T. I.
Fredericton, Nov. 18th.

For Housekeepers.

The following is from the pen of Mrs. Mary H. Hunt, and contains information invaluable to housekeepers.

It is very evident that if the brandy which is put into mince pies evaporated in the pie as the tiny bit of alcohol in the bread evaporates, no housekeeper would be so foolish as to waste the brandy by putting it into the pies and as it is also very perceptible to taste, the question can hardly be raised whether or not the brandy does evaporate from the pies as it does from the bread. Why brandy in pies does not evaporate as the alcohol in bread does is explained by the difference between pies and bread both in their construction and substance. You know that bread is a light spongy material, while in the case of mince pies the brandy is put into the midst of a sticky mass with which it is thoroughly mixed, and is then covered with a crust rich in butter or other oleaginous substance, which effectually prevents the free evaporation which is possible in the case of bread.

If mince pies were constructed like bread, the case would be different. But when you get an almost impervious crust, coated over with grease, it is quite evident that a large part of the imprisoned brandy must stay there. Of course some of it evaporates; but in the case of bread, Chemists say that if the bread is well baked, every bit of alcohol is evaporated.

Of course the amount of brandy that would ordinarily be placed in the mince pies, would not create the alcoholic appetite in the case of the ordinary, normally constructed person; but it is a sad fact that there is a large and constantly increasing class of people, who through unfortunate heredity or some other circumstance, are predisposed because of a weakened nervous organization, to a taste for alcoholic liquors so pronounced that it is impossible for them to resist it. In medical journals you often read of children whose parents perhaps were only moderate drinkers, who in their babyhood have such a taste for brandy that nothing else will quiet them. We were reading the other day the instance of a child not a year old who could be quieted by nothing but brandy. It's mother at some time had given him a little brandy on sugar and the child developed such a liking for it that the family did not dare to refuse his insistent demands for brandy.

Now, to a child like that certainly the amount of brandy found in mince pies would be a distinct temptation, and as such children do not go around labelled, the woman who puts brandy in mince pies can never know to what a train she is setting fire by the little dash of spirits which she uses.

Then there is the class of reformed drunkards who likewise do not go around labelled, to whom the slightest taste of alcohol is a distinct temptation. In view of the large numbers of people comprising these two classes, there seems hardly to be any excuse for an intelligent, Christian woman's setting temptation in their way.

Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites is the surest and best cure for coughs, colds, hoarseness, bronchitis, and asthma. Price 50c. and \$1.00 per bottle.

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Methodist Minister.

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