# That Tired Feeling

**Hood's Sarsaparilla Gives the Desired Health and Strength.**

You often hear people complain of weakness and a tired, run down feeling. The cause of the trouble is impure or impoverished blood, and when in this condition it cannot carry health to the organs and tissues of the body. Purify, vitalize and enrich the blood with Hood's Sarsaparilla and these disagreeable feelings will disappear, because the blood will then carry health and vigor to every organ of the body.

"C. I. Hood & Co., Lowell, Mass.:
"Gentlemen:—As a tonic and blood purifier I believe Hood's Sarsaparilla is the very best. My whole system was entirely run down, and it appeared to me as though there was but little blood in my veins. I was so weak I

**Could Scarcely Get Around**

to do my work. I finally began to take Hood's Sarsaparilla, and after using five bottles I found that my strength had returned and my appetite was very much better. In fact, I now feel as strong as ever." MRS. KELLEY, 9 Wellington Ave., Toronto, Ontario.

**Tired All Over—Could Not Sleep.**

"It affords me much pleasure to testify to the merits of Hood's Sarsaparilla. My whole system was run down. I felt tired all over my body and could not sleep at night and my appetite was very poor. I tried several physicians but with poor success. I heard Hood's Sarsaparilla spoken of so highly I determined to try it, which I did with great results. That tired feeling is gone, my appetite is good and I feel like a new woman." MRS. EATHERLEY, 132 Elizabeth St., Toronto.

**Hood's Sarsaparilla**
**Is the Only**
**True Blood Purifier**

Prominently before the public eye today. And it is therefore the ideal building-up medicine. Be sure to get Hood's.

**Hood's Pills** the after-dinner pill and family cathartic. 25c.

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## The Sabbath-School.

### INTERNATIONAL LESSON.

**Fourth Quarter-Lesson IV.—Oct. 27.**

THE CHILD SAMUEL. — I. Samuel 3 : 1-13.

GOLDEN TEXT. —*Speak, Lord; for thy servant heareth.*—I Sam. 3 : 9.

Samuel means "Asked of God"; his birth was in answer to his mother's prayer.

He was a Levite. His father was Elkanah, and his mother Hannah. They were pious people. Their story is beautifully told in I Samuel 1 and 2.

His earliest years were spent with his mother at Ramah. As soon as he was weaned (probably when two or three years old), he was taken to the tabernacle at Shiloh, and placed under the care of the high priest Eli.

Samuel was the assistant of the priest and judge, Eli, till his death, when Samuel was thirty-two years old. From that time for fifty-four years he was judge or prophet, either alone or in connection with the king, till his own death, at the age of eighty-six.

THE MAKING OF A MAN.—His inheritance was good, as the child of many prayers, and of pious parents.

He was reared in his early life in a religious home. He lived in an atmosphere of prayer. Such a home is a blessing to both parents and children.

He was dedicated to God from his birth, and he knew it.

Next to his home he spent his youth in the temple service, with the good old high priest Eli. Even here his mother's love followed him, and by the clothes he wore he was ever reminded of his mother and his home.

Samuel was trained by resisting great temptations. His goodness was the fruit of victory in many a battle with temptation to sin.

THE AGED HIGH PRIEST AND HIS FAMILY.—In order to understand the first duty which God called Samuel to perform, we must bring into our view the need of the times.

It was towards the close of the period of the judges, which had lasted nearly 270 years.

It was during the forty years' oppression by the Philistines in the time of Samson.

There was a central place of worship at Shiloh, whither the people came up to the great feasts.

There was no doubt a good deal of true religion as revealed in the story of Samuel's parents and the story of Ruth. But the conduct of Eli's sons and of Samson shows great looseness of morals pervading the nation.

Eli had been judge twenty years when God called Samuel, and was therefore seventy-eight years old, which fact must be borne in mind in judging of his relation to the character of his sons. Eli had many good qualities. He was amiable and kind. Eli placed the honor of God and his kingdom beyond his own most precious interests, as is shown by his supreme care for the ark in the day of his calamity.

At the same time, he had one grievous weakness which led him in to great wrong to the nation and to the family. When he got to be an old man, when his bodily strength was going, when his mental vigor and the energy of his will were sapped, then, under the pressure of adverse circumstances," he failed in government." He allowed his sons, the prospective high priests, to continue in their transgressions. They were covetous, impious, licentious, using their holy office for selfish purposes, robbing the worshippers, profaning the sanctuary, and bringing true religion into contempt with the people. This course they continued, in spite of the mild reproofs of their father and the warnings of God through Samuel and another man of God. They hardened their hearts against every good influence.

It was plainly their father's duty to turn them out of office at any and every cost. It was a hard duty and Eli failed in it.

GROWING BAD UNDER GOOD INFLUENCES. The sons of Eli grew bad in the service of God and a pious father. Judas grew bad even under the teachings of Christ. God has given children a free will, and they must choose for themselves, and not depend on outward influences.

PARENTAL NEGLECT, — "Weak, indulgent, and neglectful fathers sow ruin for their children and sorrow for themselves. Eli's public position may have had much to do with his failure in family discipline. Perhaps his public duties so engrossed his attention and energies that he neglected the proper training of his own children.

SAMUEL CALLED OF GOD.—Vs. 1-10. *And the child Samuel.* Josephus says that Samuel was twelve years old. *Ministered unto the Lord*: in such services as a child could perform, such as lighting the lamps and opening the doors of the tabernacle. He was also the personal attendant and aid to the aged and dim-sighted Eli. *And the word of the Lord was precious*, because it was rare. Not the written Word, but messages and communications from God. *There was no open vision.* Rather, *there was no vision published abroad.* There was no publicly acknowledged prophet, whose "word came to all Israel." *At that time*, when God was about to reveal himself to Samuel. *Eli was laid down* to sleep. *His eyes began to wax dim* from infirmity and age. Hence when Samuel heard a voice calling him, he naturally thought his aged friend needed assistance. *Ere the lamp. . . went out.* The golden candlestick with its seven lamps was to be trimmed and lighted every evening, and it continued to burn through the night. Hence the time was toward morning. *In the temple*, the sacred tabernacle of Moses, with the buildings around the court. *And Samuel was laid down to sleep*, in one of the rooms around the court. *That the Lord called Samuel.* By an audible voice pronouncing his name. *And he answered, Here am I.* The regular answer to one calling. *And he ran unto Eli.* Unacquainted with the visions of the Almighty, he took that to be Eli's call which was really the call of God. *He went and lay down.* Thinking, probably, that he had been dreaming. *Now Samuel did not yet know the Lord.* He did not recognize his call. This was his first experience. *The third time.* God kept repeating his call. For he knew that it was not from unwillingness to hear and obey that Samuel did not answer him. *And Eli perceived that the Lord had called the child.* Because there was no other explanation of the repeated calls. *And the Lord came, and stood.* In a vision, or in personal presence as the Angel of the Lord.

THE HARD DUTY.—Vs. 11-13. *And the Lord said to Samuel.* Through Samuel, whom Eli loved, God sent a terrible message. *At which both the ears.....shall tingle.* With horror and alarm. *All things which I have spoken.* By the mouth of the man of God. *When I begin, I will also make an end.* I will perform thoroughly. It was twenty years before God fulfilled his warning. Like all God's warnings, these were the messages of infinite love; they were angels of mercy entreating them to turn back. *I will judge his house for ever for the iniquity*, etc., *he restrained them not*, and therefore he was in a measure responsible.

SAMUEL BEARS THE MESSAGE. It was a very hard thing for Samuel to make known to the aged Eli the message God had delivered to him. He would have to give great pain to one who loved him and had done much for him. But Eli pressed Samuel to tell him all, and Samuel told him every whit.

THE LOST BATTLE AND ITS CONSEQUENCES.—Chap. 4. Twenty years were given as space for repentance. But every effort to restrain these wicked sons of a good man proved unavailing. Then the doom came, sudden and irresistible.

The Philistines set themselves in battle array, and defeated the Israelites.

Then the people tried to regain their lost cause by resorting to the forms of religion without repentance and return in heart and life to God. They persuaded Eli's sons to bring the ark of God from Shiloh to the battle field at Ebenezer. Brave and desperate as the Israelites were, they were defeated with great slaughter. God would not defend the symbols of religion when the spirit of religion had departed. Hophni and Phinehas, in care of the ark, were slain in connection with the holy service they had defiled. The news came to Eli as he watched by the gate for news of the battle; and when he learned that the ark of God was in the possession of the enemy, and that his sons had perished, he fell backward from his seat and was killed by the fall.

The Philistines took possession of the ark, but the Lord would not permit them to retain it. Their idol Dagon fell before it. The people were smitten with severe sickness wherever the ark was sent. Finally it was restored to Israel, but was never taken again to Shiloh.

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Our greatest glory is not in never falling, but in rising every time we fall.

## 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 have 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.

### In Memoriam.

With sorrowing heart we record in the column the death of one of our vice presidents, Sister Porter, who died suddenly on Thursday Oct. 3rd. The beautiful thought of the poet was exemplified in her departure.

"There is no death! What seems so is transition,
This life of mortal breath, Is but a suburb of the life elysian.

Whose portals we call deaths, we shall miss her wise counsel and christian sympathy. May her mantle fall upon some one who will take up the work where she laid it down. For God and Home and Native Land.

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The *Woman's Signal* of London, of the 12th ult. contains an important and timely editorial, from the pen of Francis E Willard, upon "Legalized Degradation." It is a strong arraignment of the odious C. D. Acts, still operative in some of the British Colonies, and in support of which, as we have stated elsewhere the "Women's Liberal League" of New Zealand have lately adopted a resolution, coupled with an illusory recommendation that they be applied also to men. Miss Willard urges earnestly and effectively 'that prostitution should not be provided for by the law," that "those who would help humanity must not temporize with vice," and that there should be moral equality between the sexes.

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Mrs. Joshphine Butler in referring to this same resolution after speaking of the noble stand which many men have taken in this cause says—It is in the *joint action* of men and women in this great cause that our force, under God, chiefly rests.

It may be said that, in a certain sense, the instincts of women "make for righteousness." Their interests lie in the lines of order, of peace, of the purity of the home, and the stability of family life. But these instinctive tendencies are not enough apart from a higher and surer guidance, to save them from grave error, and from aberrations which may tend to the destruction of the very interests of which they are the natural guardians.

"I gat me right humbly to my God," said the Psalmist. There is no such unerring wisdom to be found in women any more than in men. The great up-rising and forward and onward movement of the "new womanhood" can only prove a blessing to humanity if the thousands who form that great army continually resort, right humbly, to Him who is the "Wonderful, the Counsellor," who "giveth wisdom "liberally, and upbraideth not, to all who ask wisdom of Him.

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### John G. Woolley on Minorities.

God's minorities are majorities. But if it seems hopeless then I would reduce the problem to its lowest terms like this: God on his throne, and on earth only three living souls —John Smith, who wants to run a saloon; John Jones, who wants to drink; and John Woolley, a son of God. What is Woolley's duty? Simply to wash his hands of that saloon. "But Jones and Smith are two against one, and will beat him." What do you mean by "two against one?" Who is one? Whom will they beat? Has God abdicated? "They'll have a saloon." Yes, but they will not have me. Four words answer all arguments. "We must be politic," says one. "Not from my bottle." "They will have it." "Not from my bottle." "It will always be drunk." "Not from my bottle." "It will be sold on the sly." "Not from my bottle." Perhaps the saloon is to go on. I am not bound to abolish it, but only my interest in it. There are twelve million voters in the United States. I'll vote my fraction right, and every time I vote I'll carry my share of that election as long as God is alive. That may not do the saloons any harm, but it will be good for me. I am not bound to be successful, but I am bound to be true. A square man is never wrong side up. "My vote won't count," says one. Listen. "Abraham believed God, and it was counted." Yes, the saloon may go on like the brook, forever, and men may die in them like flies, and hell grows fat on drunkards. Women may still break their hearts in the vain efforts to woo their loved ones from drink. Ladies may sip their wine, boys learn to drink, and men burn their hearts to a crisp in alcohol, but not from my bottle.'


DOCTORS SAY IT IS THE BEST.

*Gentlemen,*—I recommend Milburn's Cod Liver Oil Emulsion with pleasure. Last July I took Congestion of the Lungs and was in bed for four weeks. I was very weak and could not speak above a whisper. Dr. Lawson, of Hamiota., attended me and sent a bottle of Milburn's Emulsion. It is the very best made and soon restored my voice and brought me back to health again.

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ALF. SMITH,
Wheatlands, Man.

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Express for Quebec and Montreal....16.30
Express for Sussex.....16 40
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TRAINS WILL ARRIVE AT ST. JOHN.

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Yours truly
MRS. ALFFED P. SAUNDERS

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