Saved My Arm

A Severe Case of Blood Poisoning

Perfect Cure by Hood's Sarsaparilla.

Poisoned Blood causes great suffering. It cannot be otherwise, because the blood is the vital fluid, the current of life. The following case illustrates the terrible effects of poisoned blood and the wonderful power of Hood's Sarsaparilla in curing this trouble:

"My blood became poisoned by getting dye into my blood by a little scratch on my arm. I called in the doctor and he told me to poultice it, but he did not give me any medicine for my blood. Finally the poison broke out on my other arm. I then told the physician that I wanted something for my blood. He told me to get Hood's Sarsaparilla. I did so and began taking it. After using four bottles, my arm is entirely well and I have never since been troubled with blood poisoning. I firmly believe that Hood's Sarsaparilla prevented me losing my arm." MRS. R. WILSON, 243 Manning Ave., Toronto, Ont.

Blood Impure.

"For more than a year I was troubled with a distressing pain in my side. Some of the time it was very severe. I was also afflicted with severe headaches. My blood was out of order and, in fact, my constitution was generally run down. Having read how others had been benefited by Hood's Sarsaparilla, I thought I would try it, and before the second bottle was all gone I was entirely cured." MISS MAY FLANNIGAN, Manning Ave., Toronto, Ontario. Remember

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Is the Only

True Blood Purifier

And standard Building-up Medicine. It creates an appetite and overcomes that tired feeling. Be sure to get Hood's.

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

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The baby's mission is growth. To that little bundle of love, half trick, half dream, every added ounce of flesh means added happiness and comfort! Fat is the signal of perfect health, comfort, good nature, baby beauty.

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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson III.—Jan. 19.

THE MINISTRY OF JOHN THE BAPTIST.—Luke 3:15 22.

Read Luke 3:1-38. Compare Malachi 3. Commit verses 21, 22.

GOLDEN TEXT.—*Behold the Lamb of God which taketh away the sin of the world.*—John 1:29.

The Section includes a picture of the whole life of John as the forerunner of Christ.

THE VOICE IN THE WILDERNESS. John the Baptist, lived in the wilderness, a retired, ascetic life. Suddenly, like Elijah of old, with an abruptness almost like a flash of lightning from a clear sky, he appeared, a burning and shining light, among the hills of Judea, calling upon the nation to prepare the way of the Lord. He came because God told him to come. Doubtless, during the thirty silent years of his life he had been studying the ancient prophecies and watching the tendencies of the times, their sins and their danger, and, in communion with God, had seen the only way of safety. Then God revealed to him that he was the one to herald the Messiah, and, thus impressed, he began his work in the wilderness. His character was that of a man fearless, strong, entirely consecrated to God, and devoted to the good of man. Thus John came to bid men, and customs, and prejudices, and useless forms, and sins of all kinds to stand aside, and let the Prince of Peace come to their hearts and to their nation.

It is still necessary to prepare the way for the Lord in our hearts, in the church, and in the nation. The voice comes, saying, (1) Fill up the valleys, the sins of omission, defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldliness. (3) Straighten out all crooked places, crooked dealings with others, crooked ways of sin, settle difficulties, confess sins. (4) Smooth the rough places, the harshness of temper and manner, the lack of courtesy, the coldness, the faultfinding, which are the little foxes that spoil the vines, the flies in the precious ointment, the spots in our feasts of charity that mar the beauty of holiness.

THE PROPHET'S APPEARANCE was like that of the great prophet Elijah in the popular mind. He was their ideal of a great prophet, raised above caring for temporal things and protesting against the luxury of the age. He was clothed in the coarse, rough cloth called sackcloth in the Scriptures, manufactured from the long and shaggy hair of the camel. It was cheap, but admirable for keeping out the heat, cold and rain. This mantle was girded around him with a leather girdle of undressed hide. His food consisted of locusts, closely resembling our grasshoppers, and of wild honey, which is found abundantly in the hollows of old trees or in rocks in Palestine.

THE GATHERING CROWDS.—Great multitudes went out to see and hear the prophet. The Pharisees and Sadducees came, "a generation of vipers," venomous and deceitful; the publicans and sinners came, and soldiers from the Roman army. The terrible denunciations of sin touched their moral nature, and almost fascinated them into listening. What he preached was true, and they knew it.

HIS PREACHING was directly efficient in preparing the way. Its basis was hope. There was a way out of their troubles. Better things were close at hand. The one absolutely necessary condition was repentance and forsaking sin. He strengthened and held his converts by means of a public confession of their changed purposes and lives, by the rite of baptism. A public pledge is a mighty power for good. *Were in expectation,* waiting to see, who and where the Messiah was. *Mused,* reasoned, questioned, argued. *Whether he were the Christ.* John was such a great prophet, the greatest of all prophets, with such noble and kingly qualities, that they questioned whether he were not actually the expected Messiah. *I indeed baptize with water.* I administer the outward ordinance and sign. *The latchet of whose shoes* (sandals) *I am not worthy to unloose.* As stockings were not worn, the feet would become soiled; and when persons entered a house the sandals were taken off and laid aside, so that the feet might be washed. *He shall baptize you with the Holy Ghost and with fire.* The symbol of the Holy Spirit. The sun is fire, the source of all light and heat, purifying, health-giving, the source of beauty, comfort, life, fruitfulness, and all cheer, and all power. *Whose fan is in his hand,* The fan is not a fan in our sense; it is a broad, light, wooden shovel, with which the grain is thrown up to the breeze, so that the wind may carry off the lighter chaff while the heavier grain sinks down clean. *And he will thoroughly purge.* Cleanse, separate the good from the bad. *His floor.* Threshing floor, which is usually a circular area of beaten earth, surrounded by a low bank. *And will gather the wheat.* The fruit of his work on earth: those who, by believing on him, become fit for his kingdom on earth and in heaven. *Into his garner.* Granary, the right place for the wheat; the kingdom of heaven. *But the chaff.* The refuse, the useless, representing all who continue in sin, unrepentant, good for nothing, harmful. *He will burn with fire unquenchable.* Symbolizes, apparently, final, irresistible and utter destruction. *Many other things,* every possible form of expression, illustration, and point of view, in order to impress the truth upon the people, *preached he.* The twenty-fifth chapter of Matthew tells us about the separation. That cannot be useful wheat which is not separated from the chaff. We need a baptism of the Holy Spirit and of fire, that will consume our sins, make our hearts warm and burning with love, and our souls quickened with new life. Our chief duty is to point men to Jesus.

NEARLY TWO YEARS OF TESTIMONY.—Vs. 19, 20. John continued to prepare the way for the Messiah for nearly two years, from the summer of A. D. 26 to the spring of 28. Jesus himself was preaching during a year and three months of this time. Then, in the wise providence of God, John was taken from his active work in a way that deepened the impression of his teachings. He was imprisoned for his faithfulness to duty. He was set on a martyr's pedestal to shine down the ages. *Herod....being reproved by him.* This story is placed here by Luke to complete the account of John before entering upon the ministry of Jesus. *Reproved ....for Herodias....and for all the evil things.* Herod was then living in open adultery. *He shut up John in prison.* Here John remained a year, a silent but powerful preacher of righteousness.

JOHN INTRODUCES THE MESSIAH BY BAPTIZING HIM.—Vs. 21, 22. We turn back again in the history to the sixth or seventh month of John's ministry, probably January A. D. 26, at Bethabara, a ford of the Jordan. *Now when all the people were baptized.* At the close of some day when John had baptized all the multitudes who desired it. *Jesus also being baptized.* He came from Nazareth at this time (Mark). Matthew says that Jesus was baptized in order "to fulfil all righteousness." By his baptism Jesus took a public stand on the right side. *And praying.* Note how two great blessings came to Jesus during prayer. The descent of the Holy Spirit, and the transfiguration. *The heaven was opened.* Probably some supernatural appearance in the sky; not during but after the baptism. *The Holy Ghost descended in a bodily shape like a dove.* It was not a dove, but in the form of a dove; probably clear, resplendent white, beautifully fit to signify the purity and soaring energy of that power which was to be his without measure. *A voice ....from heaven.* Three times during our Lord's earthly ministry was a voice heard from heaven: (1) at his baptism; (2) at his transfiguration (Mark 9:7); (3) in the courts of the temple during Passion Week (John 12:28). *Thou art my beloved Son.* Thus God proclaimed him as the Messiah, and the way was prepared for Jesus to enter upon his mission.

We should not only possess religion, but profess it publicly. It is not true, as is sometimes said, that Christ professed religion only by his life. A public profession of religion is a part of the life.

Note the honor Jesus put upon the rite of baptism.

To all who are willing to be like Christ comes the same voice, saying, "Thou art my beloved son."

THE CLOSING SCENES.—These are described in Matthew 14:5-13; Mark 6:19-29. After lying in prison for a year, John was beheaded by Herod, in accordance with a drunken promise, in March, A. D. 29, at Castle Macherus, at the age of 33.

W. C. T. Union.

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

Miss Willard's Letter.

In a letter from Miss Willard she says:—"There never was a Convention so much like an opal set with gold as this last one. The weather was perfect, and Baltimore is one of the most beautiful and genial cities that ever enshrined a philanthropic gathering. The great beautiful Hall (for the use of which our sisters paid $1,500), the gay flags, banners and bannerettes, the toothsome hot luncheon free to all delegates, furnished daily in the hall; the delightful music carefully prepared months before hand, the exceeding consideration and brotherly kindness of the press never before equalled in our experience, the harmonious spirit of the delegates—not one jarring note of severity from first to last, the nearly 40 open pulpits, the presence of distinguished men and women as fraternal delegates and guests on the platform, the representation of 45 State and Territorial Unions by 428 delegates, the progressive action by which Mrs. Rice, of Boston, our Major General of the children was placed in the Executive Committee and the L. T. L. work forwarded; the staunch loyalty, "without a dissenting voice," to the Prohibition Party for advance ground on Woman's Suffrage, the Democrats for local prohibition in the South; the generous collection for the Armenians; the strong resolutions against Lynching and the increased appropriation for colored work; the endorsement of the request of our Prohibition brothers to call ours the Home Protection Party; the jubilee evenings with banner procession and State songs—all these are among the features that have made our twenty-second annual "Harvest Home" pass into the memories of all who participated in it as an unalloyed delight.

Under all of its beauty and charm was a deep sense of the presence and blessing of God, never more pervasive than when our World's Supt. of Evangelistic work, Elizabeth Greenwood, gave the hallowed Bible reading 'a voice from the heights.'

Alas that this beloved Christian leader was so soon to be called to her home in Brooklyn by a telegram announcing her mother's sudden illness, only to find that the precious household saint had already been translated to her home in Heaven.

Two other minor chords were heard in the music of the Convention orchestra—our dear Belle Kearney, of Mississippi, was about to leave home for the Convention when her brother's illness and death detained her, and Mrs. Goodale, the intrepid leader of Louisiana, was called back by a telegram announcing the death of her niece and home keeper.

The Memorial service was most impressive, tender and exalting. The tributes to our beloved Mary T. Lathrap, chief Prohibition orator of the nation, brought tears to every eye, and nothing touched the hearts of the delegates and the public more than the loving references to fathers and husbands, brothers and sons, from our White ribbon households who have passed onward in the present year.—*Woman's Journal.*

I noticed the other day an item headed "Grace Before Reading," quoting words from Charles Lamb to the effect that grace might as appropriately be said before the repasts of the mind as those of the body. The thought is good to pass on. A moment's prayer before one sits down to read a book or paper would tend to more thoughtful reading and more care to avoid harmful books. Carry the idea even farther—what might not be the glorious outcome if the first act of a business man or woman upon entering the day's duties behind desk or counter was an act of "grace," asking God's blessing upon all things done and said. "Holiness unto the Lord" is an ancient motto; it might be well to emblazon upon the dishes from which we eat and the tools with which we work. We need to remind ourselves more often than we do of our heavenly "calling."

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.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti Consumptive syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

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DEAR SIRS.—I highly recommend Hagyard Pectoral Balsam as the best cure for coughs, colds, hoarseness and sore throat, ever used.

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Express for Campbellton, Pugwash, Pictou and Halifax.....7.00
Express for Halifax.....13.10
Express for Quebec and Montreal....16.30
Express for Sussex.....16 40

Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex..... 8.30
Express from Montreal and Quebec (Monday excepted).....10.30
Express from Moncton (daily).....10.30
Express from Halifax.....15.50
Express from Halifax, Campbellton and Pictou..... 18.30
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June 20.

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BRIDGETOWN, N.B., June 6th 18

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Yours truly, E. BELL. Methodist Minister.

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