



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 and thousands of cures of 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. I. Hood & Co., Lowell, Mass.:
"Gentlemen:—I am only doing what is just when I tell voluntarily what Hood's Sarsaparilla has done for me. I know it.

Saved My Life.

"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 after I began my appetite was better and my courage revived. To make a long story short, the eruption entirely disappeared and I was fresh 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 unexpressed. THOMAS BENNETT, 172 Sycamore St., Roslindale, Boston, Mass. Try HOOD'S.

Hood's Pills are tasteless, mild, effective. All druggists.

self-help

You are weak, "run-down," health is frail, strength gone. Doctors call your case **anemia**—there is a fat-famine in your blood. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is the best food-means of getting your strength back—your doctor will tell you that.

He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. Scott's Emulsion does that.

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CURES WHERE ALL ELSE FAILS.
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CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson VII.—Feb. 16.

THE GREAT HELPER.—

Luke 7:216.

Read Luke 7:1-50. Commit verses 14-16.

GOLDEN TEXT.—They glorified God, saying, that a great prophet is risen up among us.—Luke 7:16.

THE CENTURION'S SERVANT.—V. 2-10. A certain centurion's servant.

A centurion in the Roman army was equivalent to a captain in ours. Sixty of these companies, or "centuries," made up a Roman legion. This centurion was of Gentile birth but was a religious man, and a believer in the God of the Jews.

Servant, who was dear unto him. This fact is an honor both to the centurion and to the servant. Was sick, of the palsy, and grievously tormented, and at the point of death.

Probably a case of progressive paralysis, attended by muscular spasms.

When he heard of Jesus. The fact that Jesus had done marvelous cures for others gave him the best of reasons for believing Jesus could help him now. He sent unto him elders of the Jews, not of the synagogue, but of the people, the Jewish government. Besought him instantly, i. e., urgently. He loved our nation, attracted doubtless by the great superiority of their religion.

He hath built us a synagogue, thus expressing his interest and faith in their religion. **Then Jesus went with them,** as he would answer any call of help. **He was worthy in this sense,** not in the sense that his gifts deserved the blessing asked. So he felt himself, **I am not worthy.** His humility was as great as his faith.

Say in a word, showing the unusual greatness of the centurion's faith. **For I also, like Jesus, but in another sphere, am a man set under authority.** He had power. **I say unto one, Go, and he goeth.** My word is all powerful in the ranks which I command. The centurion believes that Jesus has such power over the unseen forces, over diseases, &c.

Jesus... marvelled. He was filled with admiration at the centurion's faith. No such faith had been manifested before anywhere. **Found the servant whole, restored to health.** The authoritative word had gone forth, as the centurion had expected.

LESSONS FROM THE CENTURION'S FAITH.

Christ is our helper in our bodily sicknesses and pains, and in those of our loved ones. He will sometimes cure. He will always make everything to work together for good.

The blessing was gained through faith expressed in works. It had led him to build a synagogue; to study the Jewish religion, to observe closely the new prophet, and investigate his works, and in the time of need to send to Jesus for help.

Sickness and trouble may be the means of increasing faith. Like Jacob, from a pillow of stones in the night of sorrow many have seen visions of heaven and of their Father, and have received the messages God's angels have brought.

It was a faith exercised for others. It was a reasonable faith, based on facts.

This incident is a clear illustration of the faith required for salvation from the disease of sin. Jesus wants to help us. We feel our need. We go to him for help. We believe he can save us and ours, for he has saved others. We are ready to do whatever he bids us. We trust his word as eternally true. We use our faith for others as well as ourselves. Such faith leads to love and devotion to our Master and his cause.

THE WIDOW OF NAIN.—Vs. 11-16. Soon after the healing of the centurion's servant, Jesus went on a tour to the south-west of Capernaum, followed by many of his disciples and much people, and in his journey came near to Nain, a small town twenty-five miles distant. Our Lord had healed, probably, every kind of disease known in Palestine. He had raised the dying from the dead; but he had not yet raised the dead. This alone was wanting to complete the evidences of divine power which his miracles offered. There was a dead man carried out. There was no coffin, the corpse being simply covered with a large cloth. **The only son of his mother.** This fact added greatly to the mother's grief. **And she was a widow.** She was alone in the world. The condition of widows in the East, especially childless ones, was so sad and dependent as to give added poignancy to this widow's sorrow. **And much people of the city were with her.** Thus great numbers were witnesses to Jesus' first miracle of raising the dead. He had compassion on her. He did not wait for her to ask for help. Her needs, her sorrows appealed to his heart. Every need is a prayer, every hopeless sorrow is a petition. And Jesus loves to answer them. Weep not, for I will remove the cause of your weeping. **Touched the bier** of the dead man, and he arose.

carried above the heads of the bearers, and so easily touched. **Young man... arise.** This was the word of power, which recalled the soul to the body, like the voice that on the resurrection day all the dead shall hear and obey. **He delivered him to his mother.** She had lost him and Jesus gave him back. **And there came a fear on all.** A reverential awe, a sense of solemnity in the presence of one who was a messenger from God, and had such power to enforce his words. **A great prophet is risen up among us.** They did not say that he was the Messiah, but certainly he came from God, and what he should say about himself must be true. **God hath visited his people.** Come near to teach, to help, to deliver them.

LESSONS FROM THE RESTORATION OF THE WIDOW'S SON.

Jesus is the resurrection and the life. We have accounts in the New Testament of several others raised from the dead.

The great comfort we have in the death of friends, or in view of our own death, is the assurance that death does not end all, but the soul lives on.

This is the great blessing for all the good, who have the spiritual life of Jesus in their souls. Eternal life begun here and shown in the daily life is the assurance of eternal life beyond the grave.

This miracle was a parable of redemption. Many of the people were dead in sin, dead to heaven, to eternal goodness, to the love of God, to the great spiritual realities. Many a mother has wept over her son gone astray, and many weep to day more bitterly over their wandering boys than if they were following them to the tomb. The one great need of those dead in sin is new life, the spiritual life. Jesus Christ is the one source of this new life.

THE PRISONER OF MACHERUS.—Vs. 18-35. Aids to Doubting Faith. About 100 miles from where Jesus was doing these marvelous works of mercy his relative, his forerunner, was languishing in a dungeon of Castle Macherus, because of his faithfulness. He was a martyr. But martyrs are human, and John, like so many other active, earnest, enthusiastic reformers, had his season of discouragement. He was having a bitter experience. The causes of his despondency were probably (and they apply to our day as well): (1) Physical weakness and ill-health, caused by the reaction from his intense labors and from confinement in a damp, unhealthy dungeon. (2) Jesus in Galilee, with his twelve working men, presented so different a picture from John's ideal of the Messiah. (3) The apparent failure of his life, of his plans and hopes, no doubt greatly aided his depression. His life was ending in his very prime, after only two years of labor for his Lord. (4) His strange and unaccountable neglect by Jesus. Only 100 miles away from his dreary castle, among the hills of Galilee, Jesus, the Messiah, the Redeemer from God, the glorious King, is preaching the gospel for the poor, deliverance to the captive. Why does he not deliver the captive, his friend and helper?

PRACTICAL SUGGESTIONS.
Note how Jesus relieved his despondency, and will relieve ours. He did not condemn him for having these questionings and doubts. He did not work any new miracle or utter new truths, but set out the same old truths in a new light, with new clearness.

Jesus has proved himself able and willing to help, by having already bestowed upon others the very blessings we need. He is a tried and proved Saviour. He has sustained others in trials and needs like ours; therefore he will sustain us. He has forgiven others' sins; therefore he will forgive ours.

The proofs that Jesus was the Messiah showed John that his life was not a failure, but a success. He had accomplished the great object of his life. So we may be sure that, whatever our seeming failures in life, every sincere worker for Jesus shall win the crown of success.

HELPS FOR PHARISES, PUBLICANS AND SINNERS.—Vs. 36-50. In the remainder of the chapter we have examples of Jesus' helpfulness under very difficult circumstances.

To Pharisees, a class who prided themselves on their exclusiveness, and who were bitterly intolerant of all outside their narrow circles; a class against whom Jesus denounced his bitterest woes for their conduct. From one of these Jesus had an invitation to dine. Yet Jesus went. He preached to the poor, and also to the rich.

To an Outcast, A Disreputable Sinner, who showed her desire to be better, and whose sins were forgiven. Christians, like their Master, should welcome with genuine love those who can be induced to repent.

It is perfectly safe to go among the worst of sinners, if you go, not to paralyze their sins, but to help them.

The divine order. Thy sins are forgiven; thy faith hath saved thee; go in peace. And such is the divine order everywhere and always.—Faith, Love, Peace.

W. C. T. Union.

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

Woman in Temperance.

"The years are God's permissions," and each succeeding one brings to the temperance reformer a larger growth, a fuller stature. We judge progress by results, and in proportion to the results secured through temperance effort last year will the reform take a still more commanding position in the year to come.

What are the results? First, the refusal of the Legislature to consider any bill looking to the modification of our present liquor laws and especially to yield to the demand to open the saloons on any portion of the Sabbath for the sale of beer, &c. Second, the action of President Roosevelt and his brother Commissioners in enforcing the Sunday law as related to liquor selling. Third, the passage of the Ainsworth Scientific Temperance Instruction law, and, fourth, the action of the dominant political party of the State in declaring in its platform for the maintenance of the Sunday law in the interests of labor and morality.

Each one of these results conspired to make the other possible. Each was a notable victory in itself and, together, make a stepping stone to higher things for the year 1896.

It is useless to ignore or make light of a sentiment that will sway the Legislature and the Chief Executive of the State; that will place at the door of every saloon in the city on Sunday a man whose uniform represents the majesty of the law; that will penetrate to the councils of a party rich in power and demand that its voice be heard and be heeded.

But, as these things represent the attitude of one portion of our people, so is there another entirely opposed and antagonistic. Upon the Sunday law especially will attack be made and the Legislature be asked to set aside some portion of the day for the sale of liquor. The outlook upon this point is that there is absolutely no influence to bring about the legalized sale of liquor on the Lord's day, and we are convinced that the Legislature of 1896 will not modify by an iota the present law for Sunday liquor selling.

The prospect for the Dow law, which would abolish the Board of Excise Commissioners and impose a tax upon the individual, is virtually the same. The Dow law was introduced in the Legislature last winter, but was never reported to the Assembly. We do not believe any better fate awaits it this year. Nor do we believe that any effort looking to the repeal or modification of the Ainsworth Temperance Instruction law will succeed. Eight hundred thousand people petitioned for this law last winter, and the same agencies that secured its passage will stand as a bulwark in its defense.

The outlook for the law, however, is most hopeful. The necessary text books are being introduced in the schools all over the State, and the great majority of the teachers of the State are in sympathy with temperance teaching, and in them the Temperance Instruction law of 1884 found most conscientious support. It is to be presumed that in all questions where reform principle is involved there will be difference of opinion. But did any one ever hear of a principle being drawn because of opposition? No, the Ainsworth law will stand, and five years from now educators and people generally will wonder that there should have been any question as to its advisability and wisdom.—Ez.

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.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat and lungs.

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Express for Campbellton, Pictou, and Halifax, 7.00
Express for Halifax, 7.10
Express for Quebec and Montreal, 10.30
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Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton at 10.30 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, 10.50
Express from Halifax, Campbellton and Pictou, 11.30
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