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People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

Hood's Sarsaparilla

And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema, or Salt Rheum and all other blood diseases, because it

Makes

Pure Blood

Results prove every word we have said. Thousands of voluntary testimonials fully establish the fact that Hood's Sarsaparilla cures.

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"My husband was feeling miserable and had no relish for food. He began taking Hood's Sarsaparilla and Hood's Pills and felt better at once. Hood's Sarsaparilla gave him a good appetite." MRS. JOHN STEWART, Barclay, Ontario.

Suffered 20 Years.

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I ever used," writes one lady in regard to Hood's Pills. They are so mild and do their work without any griping. I recommend them to all suffering from costiveness. They will certainly bring your habits regular. We use no other cathartic." Hood's Pills are rapidly increasing in favor. 25c.

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Cod-liver oil suggests consumption, which is almost unfortunate.

Its best use is before you fear consumption; when you begin to get thin, weak, run down; then is the prudent time to begin to take care, and the best way to take care is to supply the system with needed fat and strength. **Scott's Emulsion** of cod-liver oil, with hypophosphites, will bring back plumpness to those who have lost it, and make strength where raw cod-liver oil would be a burden.

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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson V. — Feb. 2.

THE POWER OF JESUS.—Luke 5 : 17 26.

Read Luke 5 : 1-39; 6 : 1-11. Commit verses 22-25.

GOLDEN TEXT.—*The Son of man hath power upon earth to forgive sins.*—Luke 5 : 24.

THE POWER OF CHRIST IN MIRACLES.—A considerable portion of the Gospels is occupied with accounts of miracles.

What is a Miracle? A miracle is the personal intervention of God by his will into the chain of cause and effect in nature. It is not breaking of the laws of nature, nor the suspension of the laws of nature, nor any change in the laws of nature, but simply God's doing with his infinite power the same quality of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, suspends none. It is the same when God, by his infinite power, lifts up a mountain or raises the dead. It is his personal will touching nature and showing that God himself is there. Just as a friend can grant a favor, or the owner of a factory stop a part of the machinery to rescue a child caught in the wheels.

Jesus was the Son of God, and the power to work miracles was a natural accompaniment. He bears the same relation to the powers of nature as a watch-maker does to the watch when he sets the hands to the right time.

Worthy of Christ. Note especially the character of the gospel miracles. They are all helpful, comforting, instructive, uplifting. They are the reversing and undoing of the works of the devil. His characteristic is to ruin soul and body. Jesus restores and blesses soul and body.

The Use of Miracles. 1. They were the seals of the divine authority of Jesus.

2. They are proofs of the power of Jesus to save. If he can miraculously heal the body, he has power to save the soul. If he can destroy the visible works of the devil, he has power over the invincible.

3. They are expressions of the love and tenderness of God toward men. They are the pledge that he does not desire to destroy, but to save, and strengthen our faith in his fatherly love.

4 The miracles illustrate spiritual truth; many of them are parables in action. They express, in language all men can understand, the truths of salvation.

5. Thus they had great attractive power. Imagine the condition of a country in which there are no doctors where the healing art is only practised by a few quacks, who rely more on charms than on physics for their cures. Such was Palestine in our Lord's day.

6. Jesus Christ is living now, and is doing, through his people and the effects of his gospel in the world, the same kind of works he did then, with the same object and value.

A GROUP OF MIRACLES. Included within the section of the history belonging to this lesson, we find the following class of miracles:

CASTING OUT DEMONS.—4 : 33-37, 41. These sometimes manifested themselves in the bodies of men, as in the demoniacs. Jesus cast them out and cured the men, so that the casting out of the evil spirits was clearly proved to all beholders.

These miracles prove Christ's power over evil spirits in all forms, especially those that dominate many men, such as the evil spirits of war, intemperance, sensuality, ambition, selfishness. They are signs and expressions of the great work Christ has come to do.

HEALING DISEASES.—Luke 4 : 38-40; 4 : 15. Probably all diseases is the fruit of some kind of sin in the distant or nearer past. For many of them, being inherited, we are not personally to blame; for others we are guilty. As in bodily disease, so in the disease of sin, there is an inherited tendency, which we cannot wholly control, and there is wilful sin. Power over all forms of disease of body and of soul, is shown by Christ's miracles of healing.

LEPROSY.—Luke 5 : 12-15. Leprosy is one of the most vivid types and object lessons of sin. They involve the whole system. They are deceitful in their workings. They exist often a long time before they show their painful and deadly nature.

Power to cure the worst of human evils and to save from the most terrible sins is shown by these miracles. No one need despair.

THE DRAUGHT OF FISHES.—Luke 5 : 1 11. The story given in the verses shows Christ's power over nature. We are exposed to so many dangers from nature that it is a great comfort to know that our Saviour holds all its powers and forces under his control

THE PARALYTIC CURED.—V. 17. The place was a private house in Capernaum. It was of one story with outside stairs and a flat roof. The audience was gathered from all classes and all parts of the country. Some were friends, some were curious, some came to inquire, some to condemn.

THE PARALYTIC LET DOWN THROUGH THE ROOF.—Vs. 18, 19. *Men*, there were four of them. *A bed.* A thin mattress, held by the four corners. *A man which was taken with the palsy* It included not only what we call paralysis, which is rarely very painful, but also catelepsy and tetanus: i. e., cramps and lockjaw. The four men that brought the sick men were enterprising and determined. *Went upon the housetop*, by the usual outside stairway. *Let him down through the tiling*, after they had broken a hole through.

HIS SINS FORGIVEN.—Vs. 20, 21. *When he saw their faith*, both of the sick man and of the bearers. The faith was founded on the knowledge of what Jesus had already done for the sick. *Man thy sins are forgiven thee.* Nothing is said about the man's character, or about his previous life, or the cause of his illness. It is probable that he had been led to repentance before this, and to a longing for redemption from his past sin which was hardening his soul. *And the scribes.* The theologians, the politicians of the Jews. *Blasphemies*, speaking evil of, slandering God. The blasphemy consisted, to their minds, in his saying that he forgave sins.

THE PROOF THAT HIS SINS WERE FORGIVEN.—Vs. 22 26. *Whether is easier to say*, etc. "Thy sins be forgiven thee" could not be put to the proof. But the saying "Arise and walk," could be tested on the spot. Both were divine acts. He that could do one divine act proved that he had authority and power to do the other. *The Son of man*, to the Jewish mind this expression was equivalent to the Messiah, *hath power on earth to forgive sins.* Jesus distinctly uses his miracles as a proof of his divine mission. *Arise, take up thy couch*, to show the reality and completeness of the cure. *Immediately he arose*, etc. The cure was complete at once, thus showing its miraculous nature. *Took up that whereon he lay.* To carry such a a bed rolled up under the arm is an every day affair. *Glorifying God.* The author of his new-found blessings. *Amazed....filled with fear, glorified God.* All three emotions went together.

AN ACTED PARABLE OF REDEMPTION. The palsy as a type of sin. Sin in the soul takes all the forms which paralysis does in the body. Sometimes it takes away or dulls the sense of feeling. It sometimes weakens the will, so that even when men would do good evil is present with them. Sometimes sin, like what in those days came under the name of palsy, produces a fixed condition of evil, with intense tortures of conscience.

Seeking the Saviour. Like this paralytic, we have heard of the wonderful works of our Saviour. Knowing these, we seek the Saviour in spite of all difficulties. Each one finds what he seeks: the sick man obtains forgiveness and health; the four gain the blessing they sought for their neighbor; the critics and fault finders see the faults which they came to find.

Helping others to the Saviour, as the four helped this helpless sick man. There are cases which will need the aid of a band of workers before they will be fully saved

The Forgiveness of Sins. The first great need of each is the forgiveness of sins. A religion that can't assure us of God's forgiveness is a vain religion.

Faith as the Condition. Faith is the condition of salvation, as we see illustrated in the miracle before us. The faith that loves and chooses God is the beginning of heavenly life in the soul.

W. C. T. Union.

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

The following paragraphs concerning the visit of the African chiefs to England will be interesting reading.

"You sent us missionaries to tell us of Jesus, and He has blessed us. Do not now let us be destroyed by the liquor of the white men" This was the touching and irresistible plea of the three earnest chiefs from the Dark Continent to a Christian nation. Is it not also the plea of thousands of God's suffering creatures everywhere?

The christian chief of Bechuana land is one of the most significant and pathetic figures of the century; significant, because he represents in character and conduct those virtues of civilization that are trampled under foot by the white man in his country, and pathetic because in spite of this he holds true to the best he knows of that white man's home land, and comes to tell his w

she is Queen, and to a good Queen because she is a woman. No higher honor has brightened the crown in the Victorian age than the humble homage of this honest heart.

As Christians, we honor King Khama, because he has pierced the shell and grasped the kernel of the gospel; he has judged our faith by its best representatives rather than its worst; he has perceived the unwisdom, not to say the injustice, of gauging the march of Christianity by the slowest foot in the last battalion! As women, we welcome him to a land where the mother sex is cherished as in no other nation of the world, save in that other English speaking country beyond the sunset and we say to him what he doubtless knows already, that the climate of home is the tropic of civilization; the uplift of woman is the exaltation of man. There must be stalwart mothers in the Khama country, or such a son as the great chief could not have seen the light. Let us hope that under the smile of a practical Christianity they may "increase run and be glorified."

We welcome our brother in black because he is one of the few rulers in the wide world who has had the courage to set his face against strong drink in personal habits, in politics and law. If all of our "most Christian majesties" had risen to his level, the history of Christendom would, before another generation passed, illustrate "Paradise Regained." He has "sworn to his hurt and changed not," daring the ill-will of his tribe, antagonizing their self-interest, and proving himself a true father of his people, though oftentimes they proved themselves to be rebellious sons.

The Bechuana chieftain comes not as one who asks gifts, but who bestows them. The value of his record to the temperance cause is beyond computation. He has focused the gaze of the whole world on the sin and shame of selling alcoholic drinks to native races. He has done something more. "Before law made us citizens great nature made us men," the poet says, and Khama forces us to feel that in the presence of the drinks that steal away the brain, we are all "native races," to whom intoxicants ought to be alien.—LADY HENRY SOMERSET, in *U. Signal.*

Rev. Dr. Ferguson, at a gathering of the Scottish Temperance League, in Glasgow, pertinently said: "The visit of the three African chiefs has been a great blessing and a great help to the temperance cause. They have been going through our land giving object lessons in this, that 'the gospel is the power of God unto salvation to every one that believeth' whether he be black or white. I could use of them the words of the Song of Solomon: 'They are black but comely,' comely with meekness, with humility, Christian homeliness, and also temperance firmness. What better can I tell it than temperance missionary zeal? for they have come to us to teach us, and to teach the Queen and Mr. Chamberlain a great lesson in prohibition. I think that that lesson has gone to the heart of of the country with this impression, that if we prohibit drink in King Khama's territory should it not be prohibited at home?",

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.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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Commissioner in B. R.,
Balmoral, Man.

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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
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Yours truly,
E. BELL
Methodist Minister.

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