Mr. Thomas Bennett
Roslindale, Boston.

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.

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"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.

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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 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, 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., Roslindale, Boston, Mass. Try HOOD'S.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson IV.—April 26.

THE RICH MAN AND LAZARUS.—LUKE 16: 19-31.

Read the Chapter Luke 16: 1-31.

GOLDEN TEXT.— *Ye cannot serve God and mammon.*—LUKE 16: 13.

PARABLE OF THE UNJUST STEWARD.—Vs. 1-12. "We *cannot* be wrong if we seize as the main lesson of the parable the one which Christ himself attached to it (vs. 8 12), namely, the use of earthly gifts, for heavenly and not for earthly aims. The Lord does not commend the unjust steward's wrong doing, but this lord or master commended his wisdom and prudence. This steward used his present opportunities to make friends and a place for the future. Now, if this bad man had so much forsight, how much more should the children of light so use their property and opportunities as to prepare for their future life(v. 8)

If not wise here with earthly things, how can you use wisely larger and better things? If you cannot manage money wisely, how can you expect to be trusted with spiritual power and blessings?

PARABLE OF DIVES AND LAZARUS.

DIVES.—The Worldly man at his Eathly Best. In this picture see the worldly man at his earthly best. receiving and enjoying the most that is possible for him. *A certain rich man.* His name is not given. The name *Dives*, often given to him, is simply the Latin for *rich man. Was Clothed in purple* His outer robe was made of silk or wool dyed purple, very costly. It was the royal color, and indicated pride as well as luxury. *And fine linen.* The under-garment, or tunic, of fine linen. It was exceedingly soft and of dazzling whiteness. Some of the Egyptian linen was so fine that it was called *woven air. And fared sumptuously every day.* It indicates a life of banquets. The "purple and fine linen" were his ordinary apparel, the "sumptuous fare" his every day entertainment.

THE SIN OF THE RICH MAN. This was not the mere fact of his riches. His sin was selfish worldliness, utter forgetfulness and neglect of the nobler and spiritual aims and blessings of life. He was rich toward himself and not toward God. He spent his wealth on himself. He made a god of his riches. He was guilty of the sins of omission, which in Matthew 25: 31-46 Jesus declared condemned men to everlasting punishment. This sin is outwordly respectable. He had great opportunities for doing good. But he stumbled over the very golden stairway to heaven, and transformed heaven's blessings into curses.

SCENE II. LAZARUS.—The Godly Man at His Earthly Worst. V. 20. *A certain beggar named Lazarus.* From his name comes the word *Lazar*, which in some form in every language of Europe designates a person infected with a filthy, pestilential disease. *Laid at his gate.* The entrance from the outside, so that the rich man saw him every time he went in or out of his mansion; and the poor man heard the sound of revelry, and perhaps saw the abundance under which the tables groaned. *Full of sores.* So that he could do nothing to gain his living. He had both pain and want. *And desiring.* He set his ardent desires upon *the crumbs which fell from the rich man's table.* Lazarus was not where he could have picked them up as they fell. *Moreover the dogs came.* The dogs showed kindness where the rich man was indifferent.

THE CHARACTER OF LAZARUS. Nothing is said directly of the moral condition of Lazarus. But that he was a godly man, suffering in faith and patience, is implied in the fact that he went to heaven.

PRACTICAL SUGGESTIONS. Although godliness tends to health and prosperity in the community, yet we cannot judge of individuals by their outward circumstances. Wicked men are sometimes rich; saints are sometimes very poor. The real question for every person is, what is his character?

A good man in the worst circumstances is really much better off than the wicked man in the choicest of earthly conditions. The path to glory is a pleasanter one than that which leads to perdition. The life is only a part of life, and we must take in the whole before we can judge of others or of the justice of God.

SCENE III.—The Unseen World; with the Same Two Characters. Vs. 22,23. *The beggar died.* Nothing is said of his burial, because probably his body was thrown into a ditch, but his soul, his real self, was *carried by the angels into Abraham's bosom*, the type of Paradise. *The rich man also died....was buried.* The last service his wealth could give him was a burial with the vain and extravagant pomp of his life. *And in hell being in torments*, tormented in this flame, an anguish of soul as intolerable as the touch of earthly flame is to the nerves of the mortal body. *And seeth Abraham afar off*, in condition and in character they were as far apart as possible. *And Lazarus in his bosom.* At the banquet of bliss.

Practical Suggestion. Death does not end all. It is a mere transition from one form of life to another.

SCENE IV.—The Dialogue.—Vs. 24-26. *And he cried and said.* We have reason to believe that in the unseen world there is not the same sense of distance as there is in this. *Father Abraham.*, for it was one of his descendants who called. *Have mercy on me.* Abraham did have mercy on me. *Send Lazarus*, whom he saw near Abraham. *Dip the tip of his finger.* He asked the smallest favor, possibly as an opening for more. *Cool my tongue*, that had been gratified with so many dainties; that spoken so many selfish words. *Tormented in this flame.* After death the souls of the impenitent suffer as terribly as if fire were tormenting their bodies. *Son.* How kindly Abraham speaks. *Remember.* Sorrow's crown of sorrow is remembering happier things. In the judgment day, Memory and Conscience will be volumes among them. *Thou in thy lifetime....good things ....Lazarus evil things.* Of this there are two explanations: (1) It may mean that all that he regarded as good and sought for were worldly goods, and he gained them. He had not sought salvation and eternal life, and why should he expect to have them? He had done nothing through which they were possible. He reaped what he had sown. But Lazarus' evil things were external to him, a discipline and a probation. (2) The other meaning is that for whatever good the rich man had done in this world God had given him worldly good as his reward, for it was done with worldly motives. Only heavenly motives have a heavenly reward. And this accounts in some measure for the prosperity of the wicked; they are receiving their good things. On the other hand, the righteous ever have a mixture of evil; and for that they receive evil things; but the evil is only temporary, and so are their evil things. *And beside all this.* A reason drawn from the necessity of the case. *A great gulf fixed.* The necessary separation growing out of difference of character. And there comes a time when the condition is irrevocable.

SCENE V.—The Glance Back to Earth. Vs. 27-31. *Send him to my father's house.* Willingness that Lazarus should serve him. *That he may testify into them.* Bear personal witness to what he knew of the results of the earthly life.

Why did he make this request? (1) Natural sentiments had not died out of him. (2) He may have dreaded to have those with them whom he may have misled. *They have Moses and the prophets.* The Old Testament revelation, through whose teachings many have lived holy lives and gone to heaven. They have already been warned, but have not given heed. *But if one went.... from the dead*, and spoke with the power and authority of one who knew, he was sure they would *repent. If they hear not Moses*, if they reject the testimony, *neither will they be persuaded, though one rose from the dead.* They would resist the new influences, and find excuses for not repenting.

The Statement Proved by Facts. Soon after this parable was spoken Jesus raised Lazarus, the brother of Mary and Martha, from the dead, and the Pharisees tried to kill both of them on account of it. Jesus himself was at this very time testifying to them when he had seen and knew, but they rejected him. He afterwards rose from the dead, but they did not believe.

W. C. T. Union.

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

Scientific Temperance Instruction.

All friends of scientific temperance instruction in the public schools will be glad to learn that the opposers of the Ainsworth law in New York, led by Superintendent Skinner, have arrived at a compromise with its advocates. Every one will be glad to know this controversy is to end, especially as Dr. Charles L. Thompson, chairman of the church central committee, says that the new bill sacrifices no principle of the original law, and at the same time meets the objections of the teachers, which were from a pedagogic standpoint. In fact, the compromise has made the law stronger because the penalty is stronger. The bill now stands nine chances out of ten of passing. Mrs. Mary T. Burt, W. C. T. U. president of New York, says: "The professional pride of the teachers was touched by the rigid provisions of the law and we made all the concessions we possibly could. A similar spirit was manifested by the teachers." With the temperance [illegible] the [illegible]

any attempt to repeal the law is not at all probable. The brewers, of course, still oppose it, but it is not likely that New York state will submit to their framing its educational laws. When the victory of a strong comprehensive law, enlightening school boards and teachers in regard to their duties, and with a penalty sufficient to compel its enforcement, is secured in New York, the victory for similar legislation is practically won in all other states having weak scientific temperance laws.

The Presbytery of New York lately passed a series of strong temperance resolutions, one being to the effect that immediate efforts be made to sustain the policy of suitable scientific temperance instruction in the public schools. The declarations conclude with the words: The Church must hold the foremost place in this conflict. It is her natural right and recognized duty. No wide and permanent success can be expected until the ministers of the Gospel are everywhere and unmistakably prominent in fighting indifference, arousing and guiding public sentiment, and making manifest the power of the pulpit in marshaling the forces of righteousness against this universal and desolating foe of the Church and of mankind. May this most Christian utterance be backed up by Christian action at the baliot box!

One of our leading white-ribboners in Canada recently visited a penitentiary where eight hundred and four prisoners were confined, and upon asking the warden what number was there because of strong drink, he said he would consult the record, and a day or two later stated to her that seven hundred and sixteen of the number were to be credited as the output of the saloon, having committed their crimes while under the influence of liquor. This is about the proportion of criminals the drink traffic turns over to the taxpayers to be taken care of, to say nothing of its product that goes into the poor houses and insane asylums. If people will support the liquor traffic they must also support its degenerate brood.

The Woman's Civic League of Cincinnati, whose object is to promote by education and active cooperation a higher public spirit and a better social order, is the originator of the Schools Protection Bill now before the Ohio legislature. This measure provides that liquor shall not be sold or vended in any manner within six hundred feet of any public school building, with a penalty of fine and imprisonment; also that no saloon shall be located within four miles of an incorporated institution inside of an incorporated town. If, however, the institution is outside an incorporated town but within four miles of it, the prohibition extends to the city limits and to six hundred feet within the limits.

The Chicago *Tribune* has been inquiring into the condition of affairs among the children of that city with regard to the cigarette habit Questions sent out to some fifty principals of schools elicited replies which reveal the alarming extent to which the cigarette evil has grown in our public schools—boys of seven years old and even younger often being compelled by older ones to learn how. It is hoped the parents and teachers of Illinois will see the necessity of demanding prompt action on the part of their state representatives looking toward a suppression of this evil.

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.

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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
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