

St. George, New Brunswick.

After the Grip

No Strength, No Ambition

Hood's Sarsaparilla Gave Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them." J. W. Dykeman, St. George, New Brunswick.

Sciatic Rheumatism

Capt. McCranahan Tells How He Was Cured.

"About a year ago I was taken with a severe attack of sciatic rheumatism and was laid off most of the summer. I went from here to St. John, N. B., in my packet schooner, and was so helpless and in such suffering that I could not get out of the cabin. The captain of another schooner came on board to see me, and wanted me to get Hood's Sarsaparilla; he said it had

HOOD'S Sarsaparilla CURES

cured him when he was so bad that his wife had to feed him. I sent to Boston for two bottles, which did for me all I had been told Hood's Sarsaparilla would do. I gained rapidly and when I had taken the two bottles I was able to work. A great many people here have taken Hood's Sarsaparilla since it cured me, and all speak highly of it." Capt. S. McGranahan. Margaretville, Nova Scotia.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson III, April 21

WATCHFULNESS.—Matt. 24: 42-51.

TEMPERANCE LESSON.

Golden Text.—*Take ye heed, watch and pray.*—Mark 13: 33.

The Section includes the discourses of Jesus to his disciples Tuesday afternoon, after he had left the temple, on the way to Bethany over the Mount of Olives, Matthew chapters 24 and 25; and the parallels, Mark 13: 1-37; Luke 21: 5-36

The Circumstances.—It was the Tuesday afternoon before the crucifixion. Jesus had spent most of the day in the temple courts in a final effort to persuade the rulers and the people to accept him as the Messiah, and so save both themselves and the nation. Leaving the temple, Jesus, with his disciples, viewed its massive foundations and as they climbed the heights of Olivet, he looked into the future and saw all in ruins, not one stone left upon another. Then his prophetic eyes saw the day of judgment, of which the destruction of Jerusalem was an awful type.

The Duty of the Hour. Watch.—V. 42. *Therefore,* on account of the state of things described in the previous verses. *Watch.* What the Saviour enjoins is not curiosity straining to be the first to see the returning Master, but the wakefulness and diligence that overlooks no duty, indulges no indolence.

Occasions for watchfulness. The deceitfulness of riches. Worldly conformities that steal one's time and usefulness. There were to be wars, persecutions, great iniquities, false prophets, the love of saints even growing cold, fearful tribulations which could be typified only by the sun and moon darkened and the stars falling from heaven; great changes and overturnings which seemed like the end of all things, but were in reality the springtime of the new kingdom, the birth of the new heavens and the new earth. And at some time the Lord himself is to appear in the clouds of heaven a King, a Saviour, and a Judge. Therefore we are to watch against failure in duty; against the loss of the warmth of first love; against the day of death and of judgment, so as to be prepared for them when they come. We are also to watch for the coming of the Lord; watch for openings to serve him by helping his poor children, watch for opportunities of comforting the sad, upholding the weak, reclaiming the erring, teaching the ignorant, leading men to Jesus, aiding his cause. Christianity is a sacred memory of the crucified and risen Lord. It is also a present power; looking up to the Saviour at the right hand of God. It is a most joyous hope. When Christ bids us watch, he bids us thus look forward for our Christ. It is certain that the apostles themselves maintained this attitude of mind and exhorted others to do so, bidding them ever to be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. All the glories of present Christian life and experience are but as the rays which shoot above the horizon, before the sun appears in his glory.

Reasons for Watching. A Parable.—Vs. 42-44. *For ye know not what hour your Lord doth come.* No, not the angels in heaven, neither the Son, but the Father. It is, in a sense, because of his ignorance that a watchman has his chief value in any sphere of watching. It is because he does not know what the next hour may bring forth that the watcher is set to watch, and that his duty is to be always on the alert with a sense of responsibility for his unfailing watchfulness. But with all the obscurity thus intentionally thrown around the day and the hour of Christ's coming, let us not forget that no obscurity, no uncertainty hangs around the great event itself. In all that future which lies before us, these are the only two events of which we are absolutely certain: our own approaching death, our Lord's approaching advent. *If the goodman of the house,* the master or owner of the house. *Had known in what watch the thief would come.* The night was divided into watches, or periods during each of which one division of the guards kept watch. *He would have watched,* In the East every one must be his own policeman. The state punishes, but leaves the prevention and detection of theft and robbery to the individual interested. Hence the watchman is a necessary and important personage everywhere. *And not have suffered,* etc. He took the ordinary precautions of bars and bolts. But he should have done more. *Therefore be ye also ready,* be always prepared, never be spiritually asleep, never be away from your place and duty. One cannot always watch his house; he must have times of sleep; but in spiritual things he can always be ready for the coming of the Lord. *For in such an hour as ye think not the Son of man cometh.* For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. The comings of the Lord are ever unexpected to us, his coming at death, his coming with opportunities and open doors, his coming with the power of the Holy Spirit. The only way is for us to be ever about our Master's business, ever doing his will, ever loving his presence, ever walking with God, and we shall be ready and glad when he comes.

The Things which tend to put us to sleep. The delay of the coming, coldness and worldliness in the community, our sinful hearts and desires; unbelief, insidious temptations which gradually lead astray before we are aware. We are beset by perpetual temptations to sleep, to spiritual drowsiness and torpor.

How to Watch; and the Reward. A Portrait.—Vs. 45-47. *Who then is a faithful and wise servant,* or steward, who was generally a slave whom his master had chosen on account of his trustworthiness and intelligence to be the steward of his estate. *Whom his Lord hath made ruler over his household,* while he himself went abroad. This power was conferred on account of previous faithfulness and ability. *To give them meat,* food at regular hours. He is prompt in his duties. The object of God in giving men talent or power is that they may minister to others. Who? it is the servant who attends to his duties, every day and every hour, just as he would do if he knew that his lord would return that very day, or in that very hour. He only is faithful to his lord. He only is prudent and wise for himself.

How to Watch. *Blessed.* He possesses the beatitudes. *Shall find so doing.* We see by this illustration of Christ what he means by watching, not gazing up into the heaven for signs, but faithful performance of duty, as if God himself were ever present with hope and joy in the thought of his coming. In many cases watching is joined with prayer, because he that means to watch will seek all the help possible, especially the guardianship of God. *Will make him ruler over all his goods,* over all his property of every kind, and not simply his body of domestics. The reward is both outward and inward, more glories, and blessings, and joys, and larger capacities for usefulness and enjoyment. Larger fields and wider spheres are given, greater opportunities for doing good, and a clearer perception of God. The reward is like imparting a new sense.

Failure to Watch, and Its Consequences Illustrated.—Vs. 48-51. *Evil servant shall say in his heart,* because he would be ashamed to say it openly. *My lord delayeth his coming,* so that the time of reckoning is far away; nor will he ever know of the evil doing of his servant. *Smite his fellow servants,* like a petty tyrant over those who are faithful, and because they are faithful. *Eat and drink with the drunken.* The two forms of sin most common to those in high places are oppression and self-indulgence. *In an hour that he is not aware of.* The Lord knows all that is being done, and at the right time will come suddenly. *And shall cut him asunder.* Literally, shall cut him in two. *And appoint him his portion with the hypocrites.* He must go with the hypocrites because he is one. Each to his own place. *There shall be weeping and gnashing of teeth.* This is a phrase often used to denote the bitterest agony and convulsions of pain and rage. The bitterest sting of the punishment is in the fact that he brought it on himself.

W. C. T. Union.

Our Motto.—*If God be for us who can be against us.*

Woman's Suffrage and the Home.

It does not seem possible that there can be need of longer replying to the accusation that the women who are seeking the ballot are averse to to the cares of home and despise motherhood. The facts so utterly contradict such statements and are so patent that even a careless inquirer may easily find the truth. Woman's suffrage women as a class will compare favorably with any other class of women in their care of home and children, and never have they preached against home, duties or urged that women should refuse to become wives and mothers. On the contrary, they have declared not once or twice, but constantly, that they hold home to be the most sacred spot on earth, and motherhood the highest and holiest responsibility that can come to any human being; they constantly assert that their chief reason for asking the ballot is because they believe that the best interests of home and childhood demand that the mother, the natural guardian of both, should be enfranchised. Moreover, they as constantly disclaim any hostility towards men. Women do not desire political rights that they may change places with men and in their turn play the tyrant; they do not even wish to imitate men. They claim that the best results will come to man as to woman from the co-operation of both in all the activities of life; the greater the inherent differences between man and woman the stronger the reason for their participation in all things which equally concern both. In the face of all this, any one who continues to make the above accusations either does not the investigation into the matter which the commonest justice demands of a person who is expected to speak upon it at all, or else he deliberately says what he knows to be false. There is no middle ground; there is no possibility of mistake to one who candidly and fairly informs himself upon the question.

It is, therefore, with the deepest pain, as well as some righteous indignation, that we still hear of men holding the highest positions in the Christian church, giving to these calumnies the support of their influence and position. We will interpret their action by the more charitable of the two suppositions, and we will not return railing for railing, but it should impress upon us all the need of continuing to contradict these slanders. We cannot hope to make any impression upon these "blind leaders of the blind," but there are those who will listen to us. Very many people have been honestly deceived by these statements coming, as they do, from men whom they have a right to expect will not make assertions of this kind with no other ground than personal prejudices. Such people will hear and weigh the statements of the other side.

One of the best results of the Suffrage Convention held recently in Atlanta was the revelation which it brought to hundreds of people that the accusations against suffrage women were utterly and maliciously false. Many people went to the convention expecting to see "mannish women," imitating male attire as closely as possible, and with their "hats on one side," according to the description recently given by a man from whom we had expected better things Instead they saw attractive, womanly women dressed in most feminine style. They had to look among the fashionable belles of the street car who "would not go where woman suffrage was talked" to find women wearing the shirt bosom, four-in-hand tie and silk hat. They went expecting to hear these same women express their contempt and hatred of men and rant against the duties of home and motherhood. Instead they saw several instances of man and wife sitting side by side as delegates to the convention; they heard words of motherly love and tenderness for helpless childhood; they heard home praised continually as the most sacred spot on earth; they heard these woman's rights women scorn the idea that the ballot, "or any other creature" could ever turn the woman heart from its dearest loves—husband and children; they heard that convention utter its rejoicing with unanimous voice that the first bill ever introduced by a woman legislator was one for the protection of the home.

And these people who had been deceived by teachers who might have known the truth if they had cared to know it, went home astonished and with changed ideas of woman's suffragists. So it will be everywhere. The "common people," now as of old, are ready to listen to the truth. It is to them we must appeal. Let them know that notwithstanding the accusations of "the priest and the Levite," the women of to-day ask the ballot, not that they may use it against men, but with, and for all good men in making this world a better and a safer place; not that they may disrupt the home and forsake their children, but that they may the better protect both home and children; that they ask an increase in their own privileges, a broadening of their outlook not primarily for any benefit which they themselves will reap, but chiefly because the greater development of mind and heart which will result to women, will make them more fit for the responsibilities of motherhood. —*Union Signal.*

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AND
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