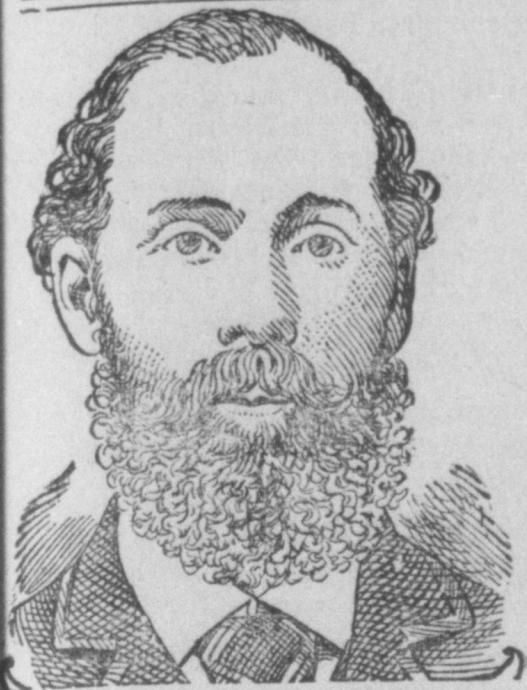




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Had an operation in the following case. Hood's Sarsaparilla cures when all others fail. It makes pure blood. A year ago my father, William Thompson, was taken suddenly ill with inflammation of the bladder. He suffered a great deal and was very low for some time. At last the doctor said he would not get well unless an operation was performed. At this time we read about Hood's Sarsaparilla and decided to try it. Before he used it he had a bottle of his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles of the medicine he was as well as ever. FRANCIS J. THOMPSON, Peninsula Lake, Ontario.

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# The Sabbath-School.

## INTERNATIONAL LESSON.

First Quarter-Lesson 12.—March 22.

# FAITHFUL AND UNFAITHFUL SERVANTS.

LUKE XII : 37-48.

Read the Chapter Luke 12 : 1-59. Commit Verses 37, 38.

**GOLDEN TEXT.**—*Be not drunk with wine, wherein is excess; but be filled with the Spirit.*—Eph. 5 : 18.

**THE NEED OF THE HOUR.**—We can best understand this warning of Jesus when we consider the circumstances of the disciples.

They would be exposed to great temptations. There were to be wars, persecutions, great iniquities, false prophets, tribulations which could be typified only by the sun and moon darkened and the stars falling from heaven.

They were left with a great work to do for the Master. They were to carry on the building up of the kingdom which Jesus founded, and to preach the gospel to all the world. Jesus was soon to leave them by death on the cross.

Jesus was coming again. While his coming is certain, and he did come, in some form, while some of those who heard him were still alive, yet the time of his coming was and is always unexpected and sudden.

**THE DUTY OF THE HOUR.**—TO WATCH.—Vs. 37-39. *Shall find watching.* The word "watching" expresses a state of wakefulness and watching. We watch by serving the Lord as faithfully as if he were ever looking upon us. We watch by being on our guard against every temptation and danger. Watchfulness is a state of readiness.

**AGAINST WHAT TO WATCH.** We are to watch against temptations; against prevailing iniquities; against failure in duty; against the loss of the warmth of first love; against the day of death and judgment, so as to be prepared for them.

**FOR WHAT TO WATCH.** We are also to watch for the coming of the Lord; watch for it with hope and joy; watch for openings to serve him by helping his poor children, watch for opportunities of reclaiming the erring, teaching the ignorant, leading men to Jesus, aiding his cause. *Make them to sit down to meat.* They shall be his guests "at the marriage feast of the Lamb," shall be welcomed and served by the Lord himself.

**Second or third watch.** Always watching, whether it be early or late. *If the goodman, the master or head of the house, had known what hour a robber always tries to come unexpectedly. The son of man cometh in an hour when ye think not.* Not only his final coming, but all his comings are at unexpected times, and in unexpected ways. There is only one way to be safe, and that is to be always on guard, always ready.

**THE FAITHFUL WATCHER AND HIS REWARD.**—Vs. 41-44. *Peter's id.* Peter would reap the great reward promised, but how about other people? Was there room for them? *The Lord said, Who then is that faithful and wise steward.* Our Lord here puts honor upon those who serve him. *Shall make ruler over his household, while he himself went abroad. To give... meat (food) in due season, according to the duty of stewards of a large estate.* So ministers are to break the bread of life to those under their charge, giving to each one his portion. *Blessed... 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. *Will make him ruler (or set him) over all that he hath, over all his property of every kind.* The reward is both outward and inward, more blessings, and joys, and larger capacities for usefulness and enjoyment. Larger fields and greater opportunities for doing good, and a clearer perception of God.

**THE UNFAITHFUL SERVANT AND HIS FATE.**—Vs. 45-48. *Say in his heart, because he would be ashamed to say it openly. My Lord delayeth his coming, the time of reckoning is far away. Beat the menservants, like a petty tyrant over those who are faithful. Eat and drink, and to be drunken.* The two forms of sin most common to those in high places are oppression and self-indulgence. *Come... when he looketh not for him.* The Lord knows all that is being done, and at the right time will come suddenly. *Cut him in sunder.* His career will be ended. *Appoint him his portion with the unbelievers, the unfaithful to their trusts.* Each person must go to his own place where he belongs. Many an unfaithful man knows what hell is long before he dies. *And that servant which knew, etc.* The verse serves to explain the severity of the punishment spoken of in verse 46. Its severity will vary according to the measure of light against which sin has been committed. To whom much is given, Compare the parable

of the Talents (Matt. 25 : 13, etc.). Greatness and talent do not excuse men for sinning, but add to the condemnation.

**APPLICATION TO TEMPERANCE.**—In the troublous times that precede the coming of Christ in his kingdom, the battle with temperance has no small part. There are great dangers and temptations, especially to the young, on every hand.

Watch the Effect of Strong Drink on Others. The wise man ever looks around in life, and reads in history to see the effect of any course, before he tries it himself.

Watch what saloon keepers and politicians are doing as to laws and law abiding.

Watch against the smallest beginnings of the habit of using intoxicating liquors. Leave off before you begin.

Watch for opportunities of helping on the cause of temperance, by word and by example, in public and in private.

# W. C. T. Union.

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

# Have We Time For The W. C. T. U.

BY EVA JONES.

"There are so many things to go to and so many demands on our time that I have dropped out of the active temperance work. I used to belong to the W. C. T. U., but I felt I could not afford to give them any more of my time. I have to be a little careful of my strength, and there are the other societies, the missionary, and our church aid society, and I am one of the old first members of the Floral Club, and so many things, you know."

So said a sweet, Christian lady to me the other day, a type of many lovely women. There were twenty saloons in the town in which she lived, and she was a busy church worker and the center of a circle of friends and neighbors to whom she was a perpetual sunshine. She was not a member of any "society" organization that existed for selfish amusement, and her life was sweet and noble.

But underneath it all was the feeling that the W. C. T. U. cost a great deal in effort and money for what it accomplished, it was such discouraging, hard work to helplessly meet with a few women, realize the horror of the liquor evil and women's impotence in the struggle, and just fuss at "ways and means" that did not seem likely to drive out a dozen saloons in a million years. It seemed like dues thrown away. What better off was the town for all that the W. C. T. U. of Bentonville had ever done? And it was a shivering horror to feel that you were responsible all the time you were a member for such want of accomplishment. It was so much more comfortable to send a box of supplies to the far-off needy minister's family, and enjoy the pleasure of their gratitude for the gift, or to make money and work for the upbuilding of the church, where she could see the result in visible improvements. One could have courage for such work, you know. But she was glad that the W. C. T. U. was kept up by others, for she did wish, oh, so much, that something would be done to stop the dreadful evil. If she felt that it would really make any great difference with the saloons of Bentonville, of course she would belong. But the union did not seem to do much anyway, and she was sure she was not missed.

It set me to thinking what heroes, far ahead of the Christian vision of the times in which they live, are these women who are loyal to truth and duty, when there is naught to be seen but the dust of conflict, an overwhelming and insolent foe secure in the strong intrenchments of custom, law, and the power of gold, a few true men voting their principles while the mass of men within and without the church vote in solid harmony for parties and men who do not care or dare to undertake this warfare,—a band of women small in numbers as compared with the army of Christian women collected in the churches, a select few, almost as much noted for their zeal and energy within their own churches as for their courage and zeal for temperance, yet left to themselves in the temperance struggle. Almost as lonely do they feel as did Mary Clement Leavitt, when she persevered, year after year, until she had blazed a path for the white ribbon around the world. Tears of awful loneliness, and horror for the suffering and anguish of the victims of the traffic, a burden of soul that causes many a union to give up from very dread of "valley of shadows" through which they walk so alone, are the portion of the not over popular Gilead band.

Only remembering the loneliness of the Man of Sorrows, the hopeless conditions against which He struggled, and His promise, "My grace is

sufficient for thee," and "Lo, I am with you," could ever enable them to succeed in standing firm and having done all in their power against home's deadliest foe, however seemingly unavailing, still "to stand."

Now what ought to be reasonably expected of the W. C. T. U. in Bentonville or any similar rum-governed and rum-cursed town?

From the time, twenty-one years ago, when the inaudible prayer of the mother-heart of the people became so suddenly audible that it was heard well-nigh around the world, the W. C. T. U. has been above all things else a prayer, organized and unceasingly audible, a prayer to God for help and strength and victory, and to men to rise and be men and rid home and native land of this awful crime and desolation, in the name of God that this nation professes to adore.

Incidental is all the rest, the educating of public sentiment by literature, the press, the public meeting, scientific instruction and Sabbath-school lessons, organizing until the "sun never sets" on the W. C. T. U. Forty departments of work are little more than forty ways seized and used to make every one hear and re-echo the prayer of the organization.

Were the ballot to day to be taken from men's hands and given to women it would be theirs to achieve to overturn, to destroy evil, to put away saloons and legislate for the kingdom of God. They would be the defenders of their own homes, and if their laws protected the greatest evils the world has ever known and established them, there would be left nothing for the ballot-less half of the race to do but unite their voices in petition for needed reforms and keep on petitioning until their wish was respected and answered. But now are women the supplicants for the lifting of the rum curse at men's hands, and for the ballot for women that they may have the right to help protect themselves, and it is trite to say that there is no temperance society in the world that has had the strong and wide reaching influence for temperance that the W. C. T. U. has had.

We often wish that our strength were greater, our time more, that we could undertake more than we are able to do for the Master. There are so many things that need to be done, so many calls upon our sympathies, and so many duties waiting that we cannot reach unto—we have no choice but to choose. We cannot do half that we would. Shall we begin by leaving out the active temperance work? Is this what the Master wants of us? Is there a service more needed than to forward the temperance cause? And that it is a struggling, uphill, unpopular reform, for which the hour of victory has not yet been sounded, that it calls for special courage, devotion and faithfulness—these are only reasons that prove that it needs and ought to have our support above many other and easier things.

God grant us a baptism of His spirit that will make us choose—since choose we must, choose in His name to do the duty that calls for the bravest and stoutest and most determined consecration we can offer, the W. C. T. U. work, and that He will lead us along the rough and toilsome and tearstained way unto the bringing in of righteousness. It will not be the only thing we shall do. And about many things we shall hear the Master saying, "This ought ye to have done, and not to have left the other undone."—*Union Signal.*

A very large number of people fall into the error every day, of believing that strong wine gives strength. Not even the temperate would benefit as regards the intellect by even a slight use of alcohol.

# 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.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

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189 SUMMER ARRANGEMENT. 1895

On and after Monday the 7th October 1895, the trains of this Railway will run daily (Sunday excepted), as follows.—

TRAINS WILL LEAVE ST. JOHN.  
Express for Campbellton, Pictou, 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 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.....15.50  
Express from Halifax, Campbellton and Pictou.....18.30  
Accommodation from Moncton.....24.00

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All trains are run by Eastern Standard time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B.

# 1895.

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