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A dangerous disease because it is able to result in loss of hearing or, or develop into consumption. Read the following:  
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**True Blood Purifier**  
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Just received and in stock.  
12 tons Sled shoe Steel, 5 tons Cabl Chain, 3 tons Toe Caulk steel 60 Coils Rope, 120 Single and Double Blocks for Larding logs, 150 boxes Horse Nail, 850 doz Steel shovels, 150 Kegs Horse Shoes 4000 Snow Ball Shoes, 50 Chaldrons Grand Lake Blacksmith Coal.  
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**EPPS'S**  
GRATEFUL-COMFORTING  
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BOILING WATER OR MILK.  
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.  
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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**

**The Sabbath-School.**  
**INTERNATIONAL LESSON.**  
Second Quarter-Lesson VII.—May 17  
**PARABLE OF THE POUNDS.**  
—Luke 19: 11-27.  
Commit Verses 13-15.  
**GOLDEN TEXT**—*He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.*—Luke 16: 10.

**THE CONVERSION OF ZACCHAEUS.**  
—Vs. 1-10. Jesus had told his disciples that it was difficult for a rich man to enter the kingdom of God, yet possible.  
ZACCHAEUS WAS A RICH MAN, and almost impossible difficulties stood in the way of his entering God's kingdom.  
1. He had gained riches by extortion and fraud; and he could not enter God's kingdom and retain this mammoth of unrighteousness.  
2. To restore it would compel an open confession of his guilt.  
3. He had in his soul the bad effects of a life of sin—hardness and dullness of conscience. He doubtless had tried to persuade himself that he was acting only according to recognized business customs.  
4. All his associations in business and society held him back. To repent was to declare that not only himself, but his companions, too, were wrong.

COMING INTO THE KINGDOM. The means used were (1) his own awakening conscience, touching him with remorse, (2) A longing for a better life, (3) Jesus' life and character, the deeds he had done, the promises he had spoken kindled a hope that the chains which bound him to his old life might be broken.  
Jesus was now in Jericho, passing through the city, never to return thither again. Zacchaeus immediately planned to see Jesus and make a change in his life.  
He promptly disregarded what people might say. He promptly discarded his old life, and made not only the required restitution, but more,—by giving half of his property to the poor. There were no half-way measures. This day salvation came to his house. He trusted in Jesus and became his follower.

**THE PARABLE OF THE POUNDS.**  
—V. 11. As they heard these things, which Jesus had been saying that the Son of man came to seek and to save the lost. But his method of doing it was so contrary to their expectations that they needed further instructions. He spoke a parable, because he was near to Jerusalem, 16 to 18 miles. Jerusalem was the capital where they expected their Messiah to appear. And because they thought that the kingdom of God should immediately appear. Jesus had repeatedly of late given the impression that the kingdom was coming, and that his going to Jerusalem had something to do with it. And they thought that all their dreams about the kingdom were to be realized, immediately and in their way. In fact, the great events necessary to its coming,—the crucifixion and resurrection,—were soon to take place; but the disciples would not recognize these things. This parable was to put them on their guard against disappointment; to teach them their true way of waiting for the coming of the kingdom; and that at some time it would certainly come.

**THE NOBLEMAN.**—V. 12. A certain nobleman, one of high rank and noble blood. Went into a far country to receive for himself a kingdom. The story of this parable seems to have been founded on facts familiar to his hearers. And to return to the kingdom which he sought to rule.

The man of noble birth represents Christ himself, of royal blood and divine descent.  
The far country represents heaven, and the state of glory with his Father, where Jesus went after his death and resurrection to remain till the time of his appearing shall come.

The kingdom he was to receive is the Messianic kingdom of God, holding its benign sway over all the earth.

**THE SERVANTS AND CITIZENS.**—Vs. 13, 14. He called his ten servants, rather, ten of his servants. And delivered them ten pounds: one to each. The pound was the Attic mina, the Roman money then in use in Palestine, and was about \$17. The amount was comparatively small, because it was used as a test of faithfulness "in that which was least." Occupy, "trade with" them. They were to invest the capital in whatever way seemed wisest to each. This would test their wisdom and talent, while the results would test their faithfulness.

The servants were God's professed people, the nation to whom such great interests had been committed. The pounds must denote something which is the same to all. Such are the words of God, the means of grace, the redemption in Jesus, the presence and power of the Holy Spirit, opportunities to be faithful

and true, faith, hope, love, and all the fruits of the Spirit. But his citizens, over whom he would rule. Sent a message after him, as the Jews sent to Rome to prevent Archelaus from becoming king.  
The citizens represent all men over whom he is the rightful king, and who live within the limits of his kingdom. He was going to the far country of heaven for the purpose of obtaining this kingdom. But they rejected him. "He came unto his own, and his own received him not."  
**Faithful Service and its Reward.**—Vs. 15-19. When he was returned, having left the servants alone for some time. But the time came when due account must be rendered.

Christ is coming again to receive his kingdom and to judge the world. But not only then, but oftentimes there comes a day of judgment to nations and individuals. Every one has to give a strict account of all that God has entrusted to him. Then came the first. The reports of three only are given as representatives of the whole. The pound had gained ten pounds. In an honest business way he had greatly increased his capital. A good bargain is one that is good for both parties.  
**INCREASING SPIRITUAL CAPITAL.** There is scarcely any limit to the increase which faithfulness will add to spiritual gifts. The Bible, faithfully studied and obeyed, unfolds treasures more valuable than the careless reader can find. The same is true of salvation, of Christian experience, of time, of opportunities, of the gift of the Holy Spirit.

**DIVINE APPROVAL.** And he said unto him, Well, or "Well done." His master's full and hearty approval brought him nearer and gave him peace and content.  
**A LARGER SPHERE.** Because thou hast been faithful in a very little. The pound was comparatively a small sum, only enough to test the faithfulness and ability of the servants. So all we receive here, is a very little compared with that which we can receive hereafter in glory; a little seed compared with the blooming plant that grows from it. I have thou authority over ten cities. From a servant to a ruler, from a few things to many.

**THE SECOND CAME.** He was less diligent and faithful, and yet was true. He had less reward, but had his due reward.  
**UNFAITHFULNESS AND ITS LOSSES.** Vs. 20-24. Here is thy pound, implying that he thought he had been scrupulously honest. Which I have kept laid up in a napkin or "handkerchief." He claimed credit for fidelity, too. The wrapping up of the pound in a napkin is an instance of the common practice of hoarding. For I feared thee, lest I could not satisfy thee and thy claims, and might lose what thou didst entrust to me. Because thou art an austere man: severe in modes of judging or acting. Thus men secretly think of God as a hard master, and virtually throw on him the blame of their fruitlessness. Thou takest up, etc. You expected me to do the work, while you had all the gains. Out of thine own mouth will I judge thee. You saw that I condemn you. Thou knowest, etc. To be read interrogatively. Even if it were true, this unfair description of me. Wherefore then. You had an easy course before you. You had no right to prevent my money from making its natural gains. Take from him the pound. He had proved himself wholly unworthy of doing business with the money entrusted to him. The sin of omission led to the omitting from his life of the good things his Lord had bestowed upon him.

**SINS OF OMISSION.** This man reminds us of those who were condemned in the parable of the judgment, not for positive crimes, but for refusing to do the good they might have done. We are responsible not only for our sins, but for all the good that might have flowed from our lives, had we been faithful.

And gives it to him that hath ten pounds: to increase his capital and his power to gain more. The faithful one not only receives the natural increase from his faithfulness, but other things are added. He has the opportunities others refused to accept; he does the work they left undone.

**STATEMENT OF THE PRINCIPLE.**—Vs. 25-27. Unto every one which hath. He only has true possession of a thing who uses its power and forces. Even that he hath. In the lower sense, what was entrusted to him. The opportunities pass away, the abilities diminish, the powers wane. So it will be in the spiritual world.

**THE FATE OF THOSE WHO REJECT CHRIST.** But those mine enemies, who not only neglected duty, but refused to be subject to his sway. Slay them before me. There was a fulfilment of this at the destruction of Jerusalem, 40 years later, when not a Christian perished, but more than a million of Jews were slain. But that destruction was but one example of the ruin which must follow a life of sin.

**W. C. T. Union.**  
OUR MOTTO.—If God be for us who can be against us?  
**The New Woman.**  
(Continued.)

The new woman, with her enlightened ideas and freer habits, proposes to voice her own mind and safeguard her own interests, true to the American principle, which declares that each class shall take care of itself. No man would be willing to put himself in the power of any other man; why should woman be asked to do it?—women, whose disabilities are emphasized by the attractions and temptations of sex.

It is often objected that woman is already virtually represented by her father, brother or husband; but who is to represent her when she has none of these? When our fathers, in old Colonial days, protested against taxation without representation, England advanced this same claim, that the colonies were virtually represented. The patriots scouted the claim, and insisted that all just government rests on the expressed consent of the governed.

Another objection is urged, that the possession of the ballot cannot right all the wrongs. Man has had the franchise for generations yet politics are corrupt. All the greater need to give it to women, and call in the conscience half of the community to reinforce the flabby virtue of the franchise and save the State. Both sexes should have the opportunity of self-expression and the advantage of self-protection.

The unmistakable influence possessed by women in politics should be sobered by a sense of responsibility. Irresponsible influence, which rests upon fashion, caprice, or sensibility, ought in order to produce the best effect, to be turned into acknowledged power, to be exercised in the light of day. Women are luxurious, because they have been trained to find wealth, position and pleasure the greatest goods in life. If this potent influence of theirs were directed to wide ends, and they were made to feel that it could make or mar the State, the new responsibility would prove the greatest educator. Responsibility without power is outrageous; power without responsibility is equally abhorrent.

The United States is slow in granting the suffrage to women, compared to other countries. Statistics prove that in nearly all the civilized countries on the globe she has had some form of suffrage for years. It is no novelty for women to hold office, and the names of great rulers who were women come down in history equally with the statesmen and conquerors who have left their stamp upon the ages.

It is often given, as a reason against female suffrage, that if woman was given the ballot, she would neglect her home. Men have voted for years, yet the vast majority of them never dream of neglecting their business because of the franchise. If men can be spared from the workshop, the bank or the court, long enough to drop a ballot, surely women can do the same, without any great danger to the household machinery. Men vote, and yet the professional politicians are few; if women were granted the franchise there is no reason to suppose they would become professional politicians en masse, any more than the men.

Many urge that, if women vote they should be obliged to do military duty. They have done it for years, in the commissary department; in the wards of the hospital, and in strengthening and sustaining the fighting force of the nation. Military science does not consist in fighting alone. In our day, moral service is recognized as of equal value with physical, even in war. Brute force must be fed, clothed, sheltered, nursed, cheered, and this is the peculiar sphere of women, has been and will ever be. Until clergymen are disfranchised, and soldiers who are detailed for camp duty, because they do not shoulder a musket, the franchise cannot consistently be denied women on that ground.

To the objection that it is unwomanly and indelicate to vote. Dr. Martyn summarized many things pertaining to woman's present undisturbed and acknowledged sphere, and declared as his belief, that whatever God made a man or a woman able to do and to do well. He must have intended them to do. Thousands of women successfully engage in business, and make their mark in professions and the liberal arts, and it is no more unwomanly to vote than to sing in public, or to act on the stage. The idea of woman's sphere lying strictly in the seclusion of her home, is a reversion to oriental ethics of society. She can be as modest and womanly as the polls as in any other business or social relation. Her stake in the commonwealth is as great as man's. She has equal intelligence and more morality. Her interests in the evils which afflict and endanger the body

politic is as great as his, for they tear even more sharply on her than on him, and the country loses half its resources when it shuts women but from the influences which minister to growth.

In conclusion, Dr. Martyn assured his hearers of his firm belief that the new woman, innovation as she is declared to be by the conservative ones of this earth, will preserve all the delicacy of old, and will add new elements of beauty and attractiveness, in spite of her new ideas and ambitions, and partly because of them. Her spirit of charity and love, and her fitness for wifehood, motherhood and all social obligations, will be just as great, but her new freedom will make her more self contained, more self-reliant, broader in her views, wider in her sympathies, more companionable, and better acquainted with life in all its varied phases.

**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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**A Simple Cure.**

As a sure cure for headache, whether caused by liver, stomach, kidney or nerve trouble, Burdock Blood Bitters is the most effective medicine known. It removes the cause of headache by restoring all the organs of the system to proper action and health. Doubts disappear in view of proofs like this:  
In the spring of 1891 I got a bottle of B. B. B. for my mother who had been troubled for twenty-five years with sick headache. I got it from Mr. W. Paxton Baird, of Woodstock, N. B., who gave me two other medicines to take home and let my mother take her choice. Fortunately she chose the Burdock Blood Bitters, and I returned the other bottles. She used it for three months, and has had no headache since. We are sure that it was B. B. B. cured her, as she took no other medicine.  
J. A. GREEN, Hartford, N. B. Nov., 1895.

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18 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, Pugwash, 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.....24.30

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis, are lighted by electricity. All trains are run by Eastern Standard time.

D. POTTINGER, General Manager.  
Railway Office, Moncton, N. B.

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The removal of worms of all kinds from children's heads and throats. **GERMAN WORM LOZENGES** always prompt, reliable, and pleasant, requiring no after medicine. Price, 25 cents per box.

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MRS. WM. DOWNEY, Proprietress of the EUREKA HOUSE, corner King and Westmorland streets, prepared to supply good board with large pleasant rooms to Lady Normal School Students. She can also accommodate a few transient at reasonable rates.

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MAN WANTED at once to act as Sales man for our hardy varieties of Nursery Stock, new and valuable farm seeds; to whom liberal terms will be given, permanent, paying and pleasant work. Everything Guaranteed. Established in 1860. Write us at once for terms and particulars.  
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GOLD, SILVER,  
GOLD FILLED, &  
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Over two years ago, he called on me when he introduced your syrup, then I was strongly opposed to patent medicines. A few weeks passed away, through overwork I was run down, so I tried your syrup and was greatly benefited by it, since then I have hardly been without it and consider it a great help in the home in time of sickness.  
Yours truly,  
E. BELL,  
Methodist Minister

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