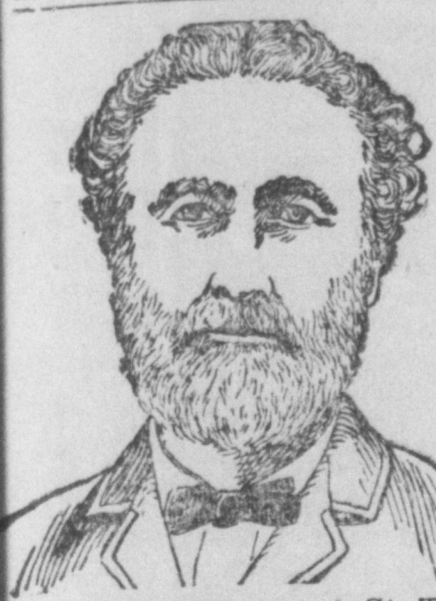




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I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario.

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The Sabbath-School

INTERNATIONAL LESSON.

Second Quarter-Lesson I.—April 5.

FOR EASTER LESSON SEE LESSON XII.

WARNING AGAINST SIN.—Luke 13:22-30.

Read the Whole Chapter, Luke 13:1-35. Commit verses 24, 25.

GOLDEN TEXT.—*Strive to enter in at the strait gate.*—Luke 13:24.

THE INDEFATIGABLE WORKER.—V. 22. And he went through the cities and villages teaching, and journeying. Jesus was on a journey to Jerusalem. Though he knew he was to be crucified there, regardless of his own sorrow, everywhere he was doing his work. The time was short. The work was great. And he kept at it.

THE QUESTION.—V. 23. *Lord, are there few that be saved?* Literally that are being saved from sin. Jesus himself had laid down conditions of repentance, a new heart and obedience, which but few seemed to fulfill. Only a few of the multitudes of the sick and afflicted were healed. The mission of Jesus did not seem to be accomplishing all that was expected of the Messiah.

THE FIRST ANSWER.—Vs. 24-28. Jesus did not answer the question directly, because it was not best. Practically, Jesus gave two answers to the question. The first was to tell the man that his first duty was to answer the question himself, by being saved and thus be prepared to save all over whom he had influence. The other answer was one of encouragement and hope. *Strive to enter in at the strait gate, or narrow door of a palace or a city.*

Strive. The word in the Greek is agonize. Strive as an athlete in the great games puts forth every power. There is no other way to enter into life. Strive with the help of Jesus and the Holy Spirit; but strive. Enter in at the strait gate. Why is the gate to heaven so narrow? It is from the very nature of things. It cannot be otherwise. But the gate is open, wide open, and the whole world is invited to enter. In Revelation the City of God is pictured with twelve gates, to express the wide welcome to every race and condition. They are never shut, but each one of these gates is so narrow that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Practical Suggestions. 1. Jesus is the door and the way. "He that believeth on me hath everlasting life."

2. A gate is made on purpose to enter by. It is a standing invitation to come in.

3. The gate to heaven is as wide as the love of God can make it.

4. He is not broad and liberal who merely says that all men are going to heaven, or will have another chance if they fail here, and does nothing more. He is the very essence of narrowness; but he that does the most to have all men enter by the only door into the kingdom of God is the true broad and liberal man. Many... will seek to enter in, and shall not be able. Why? Because they come too late. Because with the door wide open they refuse to enter. They seek to climb up some other way.

The Story in verses 1-5 shows that they cannot enter unless they repent.

The Parable in verses 6-9 shows that they cannot enter unless they bear good fruit. *We have eaten and drunk in thy presence. They had been guests with him. They had listened respectfully while he taught in their streets, and knew about the gospel and their duty. And yet he shall say, I tell you, I know you not whence ye are. I do not recognize you as my disciples, or as children of God. I know that you have not the heavenly spirit. You do not belong to that kingdom, for you are workers of iniquity. Depart from me, for you do not belong with me.*

Listening to the gospel, having an external connection with the church, giving to its support, attending meetings, even partaking of the Lord's supper, do not make us Christians, nor insure entrance into the kingdom of heaven, if we are workers of iniquity, and have not the faith that brings a new heart and a new life. *Hath shut to the door.* The picture here is of a wedding feast; as in the parable of the ten virgins the invited guests have come in, the house is closed, and the feast is begun. It was the custom to close the doors and shut out the outside world. *Lord, open unto us, as in the parable of the virgins. I know you not.* The invited guests have come in, or if they had remained away till it was so late it was an insult. Therefore those without must be strangers who had no right to enter.

And the Door was Shut. There comes a time when it is too late, when no hope of entering is written over the door. This is a fact of nature and daily life. There is a

tendency to fix the character, so that one will not change. The opportunities flee away and do not return. The deeds are done. The books are closed, the record is made. There is abundant opportunity to enter. There is long and patient waiting for men. We really shut the door against ourselves. No one but ourselves can shut us out of a holy life and a blessed heaven.

It is a Terrible Fate to remain outside the gate. There, where the workers of iniquity are, shall be weeping and gnashing of teeth. While most of the descriptions of this awful future state are figurative, all the figures point to a reality which is beyond description. *When ye shall see Abraham, etc., their ancestors, whom they refused to imitate, and yet expected to be with them in glory.* So the rich man in the parable, being in torments, saw Lazarus in Abraham's bosom. It was not a joy for Christ to see these men thrust out. He longed for them all to come in. Read verses 3, 4 of this chapter, where Jesus laments over Jerusalem.

THE SECOND ANSWER.—Vs. 29, 30. Having turned the questioner's attention to his own duty, Jesus gives an answer of hope to his question. *And they shall come.* Matthew says that many shall come. *From the east and from the west, etc., from far off nations in every direction, as was fulfilled in a few years under the apostles, and has been in the process of more abundant fulfillment ever since.* And, behold, implying, strange as it may seem, *there are last which shall be first, etc.* Some who were first called shall be last in power and usefulness in the kingdom, as was true among the apostles, and still more true of the Jews and Gentiles. Some who were first in privileges, opportunities, blessings shall be last in the good that should result from them.

The lesson is that no one can depend on his parentage, education, wealth, rank, or talent, without choosing and willing that which is good; and on the other hand those who have been most unfortunate in early surroundings and influences can rise and stand among the first if they will.

W. C. T. Union.

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

Fredericton W. C. T. U.

This Union is still holding on its way. The meetings as a rule are well attended; several new members have joined us during the last few months.

We miss the familiar faces of some who were always in their places ready to help in every good work; of these some are laid aside by sickness, and others are away from home. Mrs. Randolph, our former president, is spending the winter in California. Mrs. Steadman, another active member, is also spending the winter in the south. Our president, Mrs. Johnston, who has been ill for some time, is improving, we hope to have her with us again shortly.

We were visited yesterday by a lady from the Salvation Army Rescue Home, St. John. By request of the Union, she read a paper which she had prepared and read before the Woman's Council, which was held recently in St. John. In it she appealed for sympathy and cooperation in the work of rescuing fallen women and caring for those who have been deceived and betrayed. In a very vivid manner she portrayed the condition of these persons, as it had come under her personal observation.

All present were deeply interested. A voluntary offering was pledged once a month for the ensuing year, to be taken on the third Wednesday in each month.

The Matron returns to St. John to-day, taking with her two of the class spoken of for the Home. May God bless this work for the outcasts.

Young Woman's Work.

"If we cannot all gather sheaves let us each glean an ear."

If there be some weaker one, Give me strength to help him on; If a blinder soul there be, Let me guide him nearer thee; Make my mortal dreams come true With the work I faint would do; Clothe with life the life I meant; Let me be the thing I meant; Let me find in my employ Peace that dearest is than joy; Out of self to love be led, And to heaven acclimated, Until all things sweet and good Seem my natural habitude.

J. G. WHITTIER.

My Dear Young Women:

My heart has been deeply touched with the warm letters of congratulation which have been sent me from many parts of the Dominion on my reappointment as Dominion Supt. of Y. W. C. T. U., and my prayer is that, with God's blessing, we may be of some assistance to each other. In one of J. R. Miller's books, "Practical Religion," this passage so impressed itself on my mind that

I pass it on: We are perpetually in danger of bisecting our life, calling one portion of it religious and the other secular. Young people when they enter the church are earnestly urged to Christian duty, and the impression made upon them is that Christian duty means reading the Bible and praying every day, attending upon the public means of grace, taking active part in some of the associations, missionary or charitable, which belong to the church, and in private and personal ways, to bring others to Christ. Now, important as these things are, they are by no means all the religious duties of any young Christian, and it is most fallacious teaching that emphasizes them, as though they were all. Religion recognizes no bisecting into sacred and secular. Whether therefore, ye eat or drink or whatsoever ye do, do all to the glory of God. It is just as much a part of Christian duty to do one's weekday work well as it is to pray well. I must be about my Father's business, said Jesus in the dawn of youth; and what do we find Him doing after this recognition of His duty? Not preaching or teaching, but taking up the common duties of common life, and putting all His soul into them. He found the Father's business in his earthly home; in being a dutiful child, subject to his parents; in being a diligent pupil in the village school, and later in being a conscientious carpenter. He did not find religion too spiritual, too transcendental, for weekdays. His devotion to God did not take him out of his natural human relationships into any realm of mere sentiment; it only made him all the more loyal to the duties of his place in life. We ought to learn the lesson. Religion is intensely practical. Only so far as it dominates one's life is it real. We must get the commandments down from the Sinaiic glory, amid which they were first graven on stone by the finger of God, and give them a place in the hard, dusty paths of earthly toil and struggle. There are Y's who, although unable to take part in any meeting, may live a cheerful, bright, happy Christian life at home wearing the White Ribbon of the sisterhood and the white flower of a blameless life, to the glory of their Master.

We want to make the Y page of the "Journal" just the brightest part, and we ask the co-operation of all the Provincial Superintendents. Let us have cheery items of news every month from every province. Tell us what you are doing in Temperance work, and we will pass it on.

Yours lovingly,
MARY McKAY SCOTT,
Dom. Supt.

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.

Some Dont's For The Fathers.

Don't lean down too hard when the boy is turning the grindstone; this is one of the causes of boys leaving the farm.

Don't expect the boy to keep up with you and the hired man, and run errands or carry water at the same time.

Don't expect the boy to maintain an angelic disposition if, after working hard all day, he is obliged to eat at the second table.

Don't give the boy a lamb or calf to raise—which would have died if he had not attended to it—and let it grow up to be your sheep or cow.

Don't continue to treat the boy as if he had no sense, but consult with him occasionally; he may possibly know more than you do.

Don't rave and storm because the boy may want some time to tinker; he may astonish you with some of his work.

Don't tell the boy he can go hunting or fishing Saturday, and then hitch on a day's work before he goes. It is not fair.—Selected.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

DR. WOOD'S NORWAY PINE SYRUP positively cures Coughs, Colds, Asthma, Hoarseness, Bronchitis and all diseases of the pulmonary organs.

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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 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
Express from Halifax, Campbellton and Pictou,.....18.30
Accommodation from Moncton,.....24.00

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.

1895.

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PRACTICAL TAILOR.

I BEG to inform my numerous patrons that I have just opened out a very large and well-selected stock of NEW SPRING CLOTHS, consisting of English Scotch and Canadian Tweed Suitings, Fine Corduroy and Diagonal Suitings, Light and Dark Spring Overcoatings, and all the latest designs and patterns in Fancy Trouserings from which I am prepared to make up the latest New York Spring and Summer Fashions, and guarantee to give entire satisfaction.

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My stock of Mens' Furnishing Goods cannot be excelled. It consists of Hard and Soft Hats of English and American make, in all the novelties and Staple Styles for Spring Wear. White and Ragatta shirts, Linen Collars, Silk Handkerchiefs, Braces, Merino Underwear, Hosiery and well selected assortment of Fancy Ties and Scarfs, in all the latest patterns of English and American designs.

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June 20.

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Fredericton, Dec. 19, 1888.

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(Signed) S. F. STEVENS.

Recently Mr. Stevens writes to his father: I have just been promoted, and expect advancement again shortly, as the head book keeper has reported me capable of doing any of the office work.

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MY DUTY.

BOISTOWN, N.B., June 6th 18

DR. GATES:—Meeting your agent to day reminded me of my duty.

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. BELLA

Methodist Minister

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