

Nervous

People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

Hood's Sarsaparilla

And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema, or Salt Rheum, and all other blood diseases, because it

Makes Pure Blood

Results prove every word we have said. Thousands of voluntary testimonials fully establish the fact that Hood's Sarsaparilla cures.

Creates An Appetite.

"My husband was feeling miserable and had no relish for food. He began taking Hood's Sarsaparilla and Hood's Pills and felt better at once. Hood's Sarsaparilla gave him a good appetite." Mrs. JOHN STUART, Barclay, Ontario.

Suffered 20 Years.

"I have been a sufferer from liver and kidney complaint for twenty years. I was advised by my druggist to try Hood's Sarsaparilla and did so, and I am thankful to say that it has given me great relief. I confidently recommend it to any sufferer from these complaints." JAMES ENRIGHT, 121 Robinson St., Toronto, Ont.

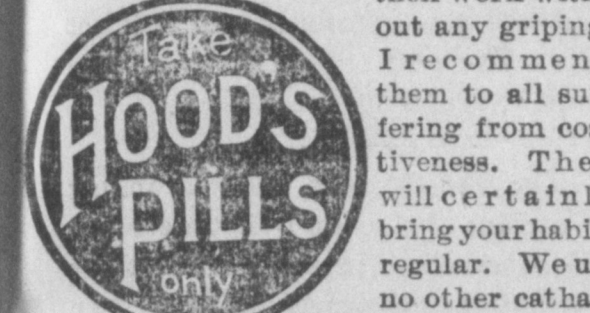
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Never used," writes one lady in regard to Hood's Pills. They are so mild and do their work without any griping. I recommend them to all suffering from constiveness. They will certainly bring your habits regular. We use no other cathartic." Hood's



Pills are rapidly increasing in favor. 25c.

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BOILING WATER OR MILK.

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CONSUMPTION

musical Fancy cases JAMES.

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson II.—April 12.

PARABLE OF THE GREAT SUPPER.—Luke 14:15-24.

Read the whole chapter Luke 14:1-35. Commit verses 21-23.

GOLDEN TEXT.—Come, for all things are now ready.—Luke 14:17.

THE GOSPEL FEAST.—Vs. 15, 16.

Jesus was present as a guest at a supper in a Pharisee's house. One of them that sat at meat with him, reclining on couches around the table, as was the custom. Heard these things, about the blessing of those who invited the poor and neglected. Said unto him, moved by the feast they were at, suggesting the nobler feast. Perhaps he felt assured that himself and the other Jews were sure of the blessing of him that shall eat bread, partake of a feast, in the kingdom of God. The Jews connected the advent of the Messianic kingdom with banquets. Then said he unto them, to show him that while his thought was right, yet that he and the others were unconsciously refusing to join in that feast. A certain man. He represents God the Father, who prepares every good for his children, and invites them to come and partake. He wants every one to come. Made a great supper. This feast represents all the blessings which God has provided in his gospel.

THE INVITATION.—Vs. 16, 17. And bade many. This was the preliminary invitation, in order that the invited might have time to make necessary preparations. The sequel determines that the primary application is to the Jewish people, who were waiting for the redemption of Israel. And sent his servant. It is still customary in the East, not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that all things are ready. The servant here represents Christ himself. But the meaning is not confined to him, but includes the whole of God's messengers. God now invites men by his word, by his wisdom and goodness, by his Holy Spirit, by the character and love of Jesus Christ, by providence, by conscience, by the lives and influence of his people, by pastors, teachers, parents, by revival influences, by all the means of grace. At supper time. The hour appointed for the feast. Say to them that were bidden. Who had been previously invited, and had had abundant opportunity to be ready. Come for all things are now ready. The fitting time had come for the appearance of the Messiah. It was the best time in all the ages for this purpose.

For each of us all things are now ready: the atonement made, the ransoms prepared, the Father willing to receive, the angels waiting to welcome, the doors open, the Holy Spirit present, duties awaiting.

THE INVITATION REJECTED.—Vs. 18-20. They all with one consent. They agreed in spirit and motive, while they differed in the form of excuse. They had accepted the invitation when remote, when it did not call upon them to take any action or give up any pleasure, but refused it when a decision must be made; just as men now wait to go to heaven, yet when the test time comes they are unwilling to do the deeds, to take up the cross, which are the necessary conditions. Began to make excuse. Not to give the real reasons for their conduct, but to render the most plausible excuses they could find.

The First Excuse.—Property. I have bought a piece of ground and must needs go and see it, so to its cultivation. It was plainly a mere evasive excuse.

Rejection of Christ on Account of Property arises (1) from the pressure of cares and anxieties that occupy the mind; (2) from the want of a sense of need which property often gives; (3) from the fear that it may have to be used for the Lord instead of gaining for himself; (4) from the fear that it might become less profitable; for it often brings larger income if used for unchristian purposes, as for liquor saloons, and other business that injures men.

The Second Excuse.—Business. Business. I have bought five yoke of oxen, etc. His oxen could have waited, but he made his plans so as to have an excuse.

Business Excuses for rejecting Christ are: (1) We are too busy to attend to his claims; (2) we would have to change our business if we became Christians; (3) we would have to change our methods of business, be always honest and truthful, and we could not then compete with the world around us; (4) our partners are irreligious, and would not change; (5) as soon as we have accumulated a fortune we will live a Christian life.

Third Excuse.—Domestic Duties and Enjoyments. I have married a wife and therefore I cannot come. He could not take his bride to a feast of men, nor did he wish to leave her alone. He could easily

have arranged to be present, had he so desired.

Home Excuses for neglecting religion are often given. The delights of home sometimes charm away from religious duties. Home religion, family prayers, family training, family interest in everything that is good should be the star that leads the world to Christ. Sometimes the fact that husband or wife is opposed intensifies the difficulty of beginning and living a religious life. Each partner in a family should help, and not hinder, the religious life of the family.

Practical Suggestions. The real reason for excusing themselves was that they did not wish to go; because it required them to take up their cross, to give up some things good in themselves which stood in the way of duty and to count the cost.

Reasons and excuses are often very different things. Men are often ashamed of their real reasons for their conduct, and for rejecting Christ, and have to hide them by some plausible excuses. They are determined not to give up all and serve Jesus, and then they look around for some plausible excuse. It is the same with neglect of church and religious services. There is a little in the excuses given; we must look much deeper for the real reasons.

All were hindered by the wrong use of right things. There was no real incompatibility between the true enjoyment of farm, merchandise or wife, and accepting the invitation; nor is there any between discipleship and the fullest use and truest enjoyment of earthly good.

THE WIDER INVITATION.—Vs. 21-24. The Master....being angry. The indignation which necessarily arises in every holy being against those courses of conduct which are bringing ruin upon men. Go quickly. There was need of haste, for the feast was waiting. Bring hither the poor, and the maimed. The picture is one impossible for us to realize in our land. In the East, rich in beggars, without poorhouses, or hospitals, such a throng as is here described may be often seen in the city streets or squares. And yet there is room. No one will ever be shut out of the kingdom of heaven for want of room. The atonement is large enough for all; the love of God is inexhaustible; the invitation is limitless. If anyone stays away, it will be simply because he will not come. Go out into the highways and hedges. These are without the city walls, and refer to the calling of Gentiles. And compel them to come in. Not by force, but by persuasion by the force of love and entreaty, by persistent and untiring efforts, by the attractions of the feast, by the goodness of him who gave it. That my house may be filled. Heaven will not stand empty because some refuse to enter.

Modern Highways and Hedges. It is still the business of all Christians to go out into the highways and hedges, and invite all, both good and bad, to come to the gospel feast.

The worse men are, the more degraded and sinful, the fewer their opportunities, and the more they are opposed to good, so much the more do they need the invitations of the gospel.

It will not do to wait for people to come to the churches—the churches must go to them.

We must use all moral forces to attract, and win, and persuade men. This effort must be persistent.

This applies to our interest in home and foreign missions.

This is the way to fill up the Sunday schools.

God has plainly written for us all to see, "Do your duty to the masses, the poor, the oppressed, and you can be a glorious part of the kingdom of God."

None of those who refused the invitation shall taste of my supper.

W. C. T. Union.

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

Stella's Tenth.

BY SALOMA.

A returned missionary is to preach to-day; I believe I'll go to hear him, said Stella Raymond one Sunday morning as the family gathered around the breakfast table.

I wish you could go, mother, she added, looking lovingly at the gentle face of her invalid mother.

I wish so too, dear, but my daughter must listen attentively to the sermon and give me a good report.

Oh, that will be easy work, Stella, put in her young brother Bob. He will tell lots of stories. They always do in missionary sermons.

However, in this case the missionary did not preach a regular sermon. He gave a simple little talk on the subject of Christian giving—a talk that reached right by Stella's heart and lodged in her pocket. In reporting the address to her mother that evening the bright young girl dwelt particularly on the idea that

God was faithful in paying back what was given to Him. The dollars and cents of a regular business transaction influenced her, not the willing offering of a heart full of love.

I believe I'll try it, she said to herself merrily on the next Saturday evening when her week's wages were handed to her by the book-keeper of the establishment where she was a skilled employee. Stella was the main support of her widowed mother. She was a clever girl full of good impulses, but not a Christian. Bob, her only brother, kept house for the invalid mother. He was a delicate boy, and thus not able to assist as a bread winner. However, he attended to little tasks through the day, and mornings and evenings the healthy, active sister carried the heavier burdens of the household.

Mother, explained Stella happily when she returned home that Saturday evening, I'm going to put a tenth of my wages away for religious work.

I should think it was religious work to give it all to mother, spoke up Bob quickly.

Mother won't miss it, said Stella I've counted it all up. I'll wear my last summer's suit again and not get any new hat.

Take care, daughter, take care, advised the cautious mother, whose soul had never been stirred with the grace of giving. She liked her children to attend church because it was respectable, but down in her heart she knew nothing of self-sacrifice, save for her children alone.

Stella persisted, however, and as usual won the day. On the next Sabbath she put a contribution into an envelope with her name and slipped it into the plate. When the regular offerings for special times were asked for she gave hers faithfully. Once she thought she detected a half regretful look on Bob's face as the collection plate came round; after that Stella took care to share her gifts with Bob, and both began to use an envelope.

Then an amazing thing happened. It was most unexpected, but a real fact, nevertheless. Stella's salary was raised, and she had never asked for advanced pay. A happier girl was not to be found in the city. She began to take a real interest in Christian work. She attended the week night meetings faithfully. She grew wonderfully fond of missionary work at home and abroad. Some way Stella's sympathies seemed to enlarge day by day, and one evening when all was silent and quiet about her, she looked tenderly up to the skies and said softly in her heart: "Not my will but Thine."

Sometimes afterwards she was walking down street when she met a stout old gentleman with a very much tanned face. It was the returned missionary. She stopped impetuously, her heart full of joy on seeing the instrument of her new glad life. Good morning, Sir, she said modestly. Good morning, he replied courteously. You do not know me, she added gently, but I can never forget you. Do you remember the morning you preached in Tenth Street Church?

Yes. Well I was there. I thought I would try the plan you gave about giving a tenth of my earnings to the Lord. I did so and my pay was raised without my asking for it, and best of all I've given myself to Jesus too.

The missionary told me the outlines of this little sketch, and I send it on with a message of love to the wage-earners of this paper.—*Woman's Journal.*

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.

How many weeks will any of us be able to live without coming to some spot where it will be felt as a rational comfort to believe that all our way, step by step, trial by trial, surprise, success, failure, loss, removal, was ordered for us by Him who sees the end from the beginning.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

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189 SUMMER ARRANGEMENT. 1895

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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.....24.90

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.

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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 Style for Spring Wear. White and Regatta 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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Fredericton, Dec. 19, 1888.

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(Signed) S. F. STEVENS.

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BOILESTOWN, N. B. June 6th 18

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Yours truly,

E. BELL

Methodist Minister

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