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"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURBER, Newmarket, Ontario.

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CONSUMPTION.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson X.—March 3.

TRUE LOVE TO ONE'S NEIGHBOR.—Luke 10: 25-37.

Read Luke 9: 51-62; 10: 1-42. Commit verses 25-27.

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

THE PEREAN MINISTRY.—Jesus had completed his work in two of the three Jewish provinces. (1) Judea (nearly a year); (2) Galilee (a year and nine months); and there remained but (3) Perea (about five months), where he has a work to do on his way to Jerusalem, and the final effort to save the nation, and the great atonement on the cross.

It was about the last of October, after Jesus' return from a visit to Jerusalem to the feast of tabernacles (John 7: 2, 10), when Jesus left Galilee and steadfastly set his face to go to Jerusalem, clearly seeing the trials and suffering before him.

On his way along the southern borders of Galilee toward the Jordan Jesus uttered his farewell warnings to the people where he had preached so long. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" These woes were not prayers for a curse; not angry imprecations, but simple statements of fact; warnings big with tears and love. The woe is coming, therefore repent.

In preparation for this mission Jesus commissioned seventy disciples (in addition to the twelve) to go "two and two before his face into every city and place, whither he himself would come" (10: 1). There seems to be three reasons for this. It was needed training for these disciples themselves. It developed their power, their love to their Master, their desire to do good. (2) The work itself was more than Jesus could possibly do personally, and yet it was work that needed to be done. They prepared the way for his own work, they awakened interest, they drew the people to hear Jesus. These men were local preachers, evangelists, heralds, not teachers and planters of the church. Here, then, is a lesson for lay workers in the church.

THE GREAT QUESTION OF LIFE.—V. 25. It was somewhere on this journey that a certain lawyer, a student and teacher of the Jewish law, stood up, probably in some house where Jesus was teaching. And tempted him, tested or tried him with some questions as to the orthodoxy of his teachings. Saying, Master, I, e., Teacher, What shall I do to inherit eternal life? How can I become a child of God.

Eternal life is the divine life which is implanted in us when we are born of the Spirit and become children of God. It begins in this life; but, being divine and natural, it endures forever.

Seeking Eternal Life. Of all things in the universe this is the great prize we should seek. For it includes every other good,—God, heaven, holiness, usefulness, happiness.

THE ANSWER THAT JESUS GAVE.—Vs. 26-28. What is written in the law? His business was to study the law. How readest thou? He acknowledges that the law is the fountain of authority. Thou shalt love the Lord thy God. This is the first duty of all God's creatures. He is worthy of love. With all thy heart. Heart denotes in general terms the affection and will. And with all thy soul. Soul is the individual existence, the person himself. The two words teach that the entire person must share in that which it has to perform with the heart. With all thy strength. The whole of the heart, soul, and mind must go into this love. With all thy mind. True love has its intellectual and reasonable side. It is not blind. And thy neighbor as thyself. This love is the principle in the heart from which flows the Golden Rule in practice. "Love is the fulfilling of the law." This do and thou shalt live. For the doing of this is life, the life of heaven. Jesus Christ is the way to love of God and man, which is salvation.

AN EXPLANATION BY A PARABLE.—Vs. 29-37. But he, willing (resolved) to justify himself; to make himself appear right, both to his own conscience and to Jesus. Said unto Jesus, and who is my neighbor? For the degree in which he had kept the law of love would depend on the answer to this question. A certain man went (was going) down from Jerusalem to Jericho. The road, or path—for there was no such road as is familiar to us—from Jerusalem went down literally, to Jericho, the descent in less than twenty miles being about 3,500 feet. It was also a very dangerous road, lying much of the way in a deep ravine through soft rocks in which caves and chambers abounded, affording shelter to miscreants, who sallied forth to prey upon travelers. This road was so notorious for robbers

and murders that a portion of it was called 'the red or bloody way,' and was protected by a fort and a Roman garrison. Fell among thieves, robbers, brigands. And by chance there came down a certain priest. Jericho was one of the residences of the priests. Most of all, a priest should lend a helping hand. He passed by on the other side of the ravine. Excuses were not wanting, there was danger in delay from the same or other robbers; it was not the priests' business; he was perhaps hastening to the temple service, or from it, to reach Jericho before nightfall; he was unfamiliar with wounds, and inapt in caring for them. Doubtless he thought that others would help the man. And likewise a Levite. The Levites performed the humble service of the temple, as cleaning, carrying fuel, and acting as choristers. Levites were also writers, teachers, preachers and literati. Came and looked on. He did a little more than the priest. But a certain Samaritan. The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneous in some points of doctrine, and greatly despised by the priests and Levites. Had compassion on him, a compassion that overcame selfishness and sense of fear. Bound up his wounds, pouring in oil and wine. The wine was poured in to cleanse the wound, and the oil to assuage the smart. Set him on his own beast. His care of the wounded man must have consumed considerable time. Real love does not ask how little, but how much it may do. To an inn, like our hotel. And took care of him, gave him his personal attention. And on the morrow....he took out two pence. Two such pence would be equivalent to three dollars in our day. Whatsoever thou spendest more, etc. He did all he could. Which now of these three....was (proved) neighbor unto him. The Lord's question has been admirably put as, "Which now of these three understood best what thou desirest to know?" Go, and do thou likewise. Your question is answered by yourself.

The Modern Good Samaritan. We are to treat the poor, the despised, the outcast, the degraded as our neighbors, and give them all possible aid, and not pass them by on the other side. The individual that refuses to do this is excluded from heaven. The nation that does it is not doomed to destruction.

Temperance Application. The multitudes of people under the influence of strong drink, in various degrees, are the victims. Liquor-sellers, saloon-keepers, and all who put the bottle to their neighbor's lip, are the robbers. Those who pass by on the other side are: All who take no interest in temperance. All who do not look after those who are beginning a downward course. All who vote wrong on the temperance question. All societies which encourage the use of strong drink. All churches which do not use all their influence in favor of temperance. All who are too busy to do any temperance work. All towns which permit saloons to tempt their citizens. The temperance societies of every kind, the churches, the law and order leagues, temperance schools are all good Samaritans. Every one of us should do all we can, personally, giving money, by joining societies, at real cost to ourselves, that we may destroy the band of thieves and save their victims.

W. C. T. Union.

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

We copy the following from the Woman's Journal.

A Letter from Miss Willard.

Asheville, N. C., Dec. 30, 1895.

Dear Canadian Editor and Dearest Comrade:—

I do not know when any piece of news has so rejoiced my heart as one just received from the secretary of our National W. C. T. U. in Norway. It is so good that I cannot withstand the impulse to share it with my White Ribbon sisters everywhere.

As you know, the famous "Norwegian law" requires that the licenses given to the liquor dispensaries must be voted upon by the people once in five years, and in this vote all women as well as men who have arrived at the discreet age of twenty-five, have an equal share. A great work has just been wrought under this law. In one town the friends of liquor said it was impossible to stop the dispensary because the country people wanted it, and if it were closed they would go to other towns to get their liquor, so that this one would be ruined. To meet this objection the people from the farms all round sent in a petition that they did not want the dispensary, and begged it should be closed. The women came to the rescue with their votes, and a great victory was gained. In another town an old

woman of seventy-nine was the first to vote; a long procession followed her and the dispensary failed. In a third town, as my Norwegian Correspondent says: "There is no victory but for the women." In a fourth, with 6,400 inhabitants, the plurality was 2,070, and when they heard the result the fifteen hundred people who filled the place gave no shout—their feelings were too deep—but all, as with one voice, they sang from the depths of their hearts the grand old hymn of Luther, "Ein Feste burg ist unser Gott." (A strong fortress is our God). They had been praying so much both in town and country round about that they were filled with thankfulness to God for this great deliverance. The Secretary goes on to say: "In one town the women of the country came and took care of the children while their mothers went to the ballots. Our women are not half-hearted when the question is to do away with the drink; they have suffered so long that they are decided on that point, and we White Ribboners rejoice greatly to see their boldness through all opposition. Many who have not been temperance people before have now come with us and begin to look at the subject in a new light. The dispensary has not done what it promised, and has tried to gain as much money as possible so as to make it a necessity for the town expenses, and many have gone with us on that account. It will also be a great help to strengthen the women to see that they are a power, and that the time has gone when men alone can carry a great movement for humanity. May the Lord give wisdom to go forward with open eyes—now is the time to work steadily and with prudence. This is the beginning of a new time for women, I feel sure, and what we now want is that our educated classes should come forward more than they have done. They are slow to move and are more bound, I think, with opinions than lower classes, and they have not suffered so much. But I feel sure that when they come they will be a great help.

Countess Wedel Jarisberg, President of the W. C. T. U. of Norway, sends her love to you. How very helpful it is that Miss Ackerman has been to Iceland. Mrs. Selmer is hard at work in Finland."

And so the good work moves forward. Is not this a choice plum for our Christmas pudding?

I thank God and take courage. Always yours for the cause.

FRANCES WILLARD.

In every phase of human experience, in sorrow, sickness and death, a philosophy may be found if it is but sought, upon which may be based a rule of right living, that if applied to future generations "will work for the healing of the nations."

Back of every effect there is a cause, before every phenomenon there is a neuman, beneath all there is a principle, force or power, even God himself who worketh in his mysterious way his wonders to perform. And above and beyond is the glorious future to make of what we will. Take courage then, His star is in the east and there are those who have seen it; hear them sing!

"They found the king in his beauty, Himself henceforth to lead The mother-heart to its duty, 'Mid the world's profoundest need.

"And they sought from the lips of men, To dash foul cups away, To plant where the night had been The hope of a better day." Chicago, Ill.

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.

When Lamech said to his wives I have slain a man to my wounding, and a young man to my heart, he recognized the doctrine that every transgressor injures himself more than he does his victim, and that anger and hate are moral suicide. Too few to-day have learned this truth expressed in the earliest recorded poetry of the race.

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189 SUMMER ARRANGEMENT. 1895

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Express for Halifax.....13.10

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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

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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.

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