

MONOSYLLABLES.

The question was raised in a circle of friends whether one could write or speak a connected sentence of any length using only monosyllables, when a lady presented the following lines :

What Thou Wilt.

Not what to me seems good, Not what my choice would be; I dare not ask for these, Lord, when I plead with thee. But give what to thy mind seems best, And let thy love not grant the rest.

Not heaps of gold in store, Not health or friends or fame; I dare not ask for these, Though sought for in thy name, Save as 'tis sure such gifts would be Laid at thy feet in love to thee.

My heart is full of needs, My wants reach out to thee; I only plead thy call, Thy word of grace to me. Take from my heart its load of guilt, Then give me, Lord, what else thou wilt!

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson X.—March 10. THE CHILDLIKE SPIRIT.—Mark 9 33-42.

GOLDEN TEXT.—Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10: 15.

THE KINGDOM OF HEAVEN AND ITS PRINCIPLES. The disciples were continually thinking of the new kingdom which their Master was so soon to establish. Indeed, Jesus had of late frequently called their attention to it. But they misunderstood the nature of the kingdom of heaven. It was a long and difficult work for Jesus to show them that his was a spiritual kingdom. Keeping this in view we can best understand the lesson for to day.

FALSE IDEAS OF ENTERING THE KINGDOM.—Vers. 33, 34. And he came to Capernaum: Jesus had been absent from Capernaum not far from five months. And being in the house. Probably that of Peter. He asked them, What was it that ye disputed (or, argued) by the way? They had apparently fallen behind Jesus, and got into a discussion. But they held their peace. Shame kept them silent. Who should be the greatest. Who should occupy the chief position under the king.

THE TRUE WAY OF ENTERING THE KINGDOM.—Vers. 35-37. At this point probably came the question of the disciples as given in Matt. 18: 1. "Who is the greatest in the kingdom of heaven?" And he sat down, and called the twelve. To come close to him. If any man desire to be first, the same shall be last of all. Simply because the desire to be first, self-seeking, is exactly opposite to the spirit which is the law of Christ's kingdom. The very desire to be first makes him last by the very nature of things. And servant of all. Not in the voluntary service, which leads higher, but in the forced service, which is degradation. He is the greatest who claims the least for self, but does the most for his fellow-men. And he took a child. As the house was probably Peter's, the child may have been one of his. Set him in the midst. As an illustration. And when he had taken him in his arms: showing his sympathy with childhood, and his love for children. Whosoever shall receive one of such children. This receiving is explained in Matthew (18: 5). "Whosoever shall humble himself as this little child," receiving this childlike spirit. Have those qualities which are characteristic of childhood. (1) humility; (2) freedom from ambition, rivalry, or jealousy; (3) tender and gracious affection; (4) perfect trust; (5) obedience; (6) a teachable spirit; (7) unworldliness; (8) indifference to the distinctions of rank and wealth. The life of a child is a life of faith. Receive me. Has taken into his heart my spirit. Receive me, but him that sent me. Not me as separated from the Father. The will of him who receives Christ is in harmony with the Infinite Will. His heart beats in sympathy with the Infinite Heart.

ONE WAY, BUT MANY COMPANIES WALKING THEREIN.—Vers. 38-40. And John answered him: i. e., John's statement was suggested by the above statement of Jesus. We saw one. The man referred to they probably met during their first tour. He must have been a disciple of Christ, who was enabled by his faith, yet without a commission, to cure the possessed. Casting out devils in thy name. Such workers as this man believed in him, or they would not have used his name. And he followeth not us. He did not follow Jesus as one of his attendants and pupils and he did not follow "the twelve." Note the *us*. It is the point at which the spirit of exclusiveness and intolerance crops out. And we forbade him. Hindered him, blaming him. Forbid him not. For God has more ways than one to communicate the gifts of his grace. It was not the disciples' business to interfere with the liberty of other people, who had as good a right to serve Christ in their way as the disciples had. He neither praises nor blames him for following an independent course. For there is no man which shall do a miracle—a mighty work—that can lightly (hastily) speak evil of me. The principle inculcated forbids discouraging any work which is really accomplishing spiritual results. There is one spirit, but there are many manifestations. For he that is not against us is on our part. He who is not good is bad; but he who is not bad is good. Every one is either for Christ or against him; neutrality is impossible. Therefore let him that is not conscientiously working for Christ, beware lest he be found working against him; let no one thwart or hinder any work that is not clearly opposed to Christ, for it may prove to be work for him.

AIDING OTHERS TO ENTER THE KINGDOM.—Ver. 41. For: Gently resuming his discourse—the child yet furnishing the text for his remarks. For whosoever shall give you a cup of water. The cheapest of all bodily refreshments, and therefore suitable to represent the smallest act of kindness done by man to man. In my name. With this motive, with the desire to serve Christ, and express his love to him. He shall not lose his reward. He shall be treated as if it were done to Christ himself. It will be accepted as an expression of love and honor to his Master. This truth is one of the choicest in the Christian's life. It transfigures and glorifies the commonest and poorest life.

HINDERING OTHERS FROM ENTERING THE KINGDOM.—Ver. 42. And whosoever shall offend: cause to stumble, or fall into sin. One of these little ones that believe in me: the weakest and feeblest of God's flock. It is better for him that a millstone were hanged about his neck, etc. It is better to die a thousand deaths than to lead another into sin, and thus to murder his soul.

PRACTICAL HINTS. The worst disputes are often about the least important things. One of the greatest dangers of the church is the desire of some to be greater than others. This desire excites contentions and quarrels, awakes envy, injures the character, tempts to wrong conduct, is selfish, and entirely contrary to the spirit of Christ. He only is truly great who loves his fellow-men, and, forgetting self, desires to do the most good to the most people. Self-seeking, is man's way to be great, but love is God's way.

Only by the childlike spirit of humility, trust, love, unselfishness, can we enter the kingdom of heaven. The true church ever makes the children her dearest care. The true church always gives itself to the work of saving and helping the weak, the unfortunate, the unnoticed. Beware of the intolerant spirit. Neutrality is impossible. Never stop doing any work that you feel to be good and necessary, because another disapproves. Always give to others the liberty you claim for yourself. Jesus never forgets the humblest service done from love to him. The greatest of all wrongs is to lead the innocent, the weak, the trusting, into sin.

Strong Preachers. Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instructed with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary," day by day, on his knees, praying over every sentence, line and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers, it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloy. God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority, to it. And they shed light into his subject, like windows in houses.

The Force of Opinion.

BY MRS. M. W. LEWIS.

We were told recently of a laborer who saw his comrade with a small flask which he supposed to be whiskey. The fellow-workman leaving his tools, our friend determined on stealing a drink. Of course he was, as usual, half intoxicated. He took a draught and thought the liquor very strong and hot. But was it not always so? He was preparing to try another when the owner of the vial appeared and roared out: "Why, man! din' ye know ye're swallerin' carbohic acid?" He was pretty badly burned, but lived to thank his companion, without whose criticism he would have emptied the bottle without distinguishing its contents from pure alcohol.

Sometimes a very little turns the tide of the destroying river, one word that of public sentiment. If we cast our mite on the side of temperance, we shall not be thanked for it at first very likely, but by and by those whose lives and characters we have saved, will turn about and wonder what they could have found in alcohol to like; why they had not sooner felt it burning away their vital strength. But [it was the fashion in their day to use it, and at a time we can see in the dim future, it will be the universal fashion in these United States not to use it. Then the majority of men will be in that fashion, too, and let it alone. Philadelphia, Pa.

Mr. Gibson, on Sunday, preached a temperance sermon from the words, "Is the young man Absalom safe?" No one was safe. Drunkards were not drawn exclusively from the lower grade of society. In speaking of the effects of drink upon men and women, he said:—Drink made men such brutes that, apart from eternity, the greatest blessing that could come to hundreds of women to-day would be that those drunken husbands would yield up the ghost and die. Sometimes a young woman who was wedded to a drunkard said she could cure him of his sin after marriage, but too often they discovered the mistake. He strongly condemned the opium traffic in China, and the drink traffic in India and Africa. The Indians would almost better be in heathenism and under the curse of slavery, than have alcohol introduced. The Reformer.

The ratio of saloons to population in New York is about one to 214. It is proposed to reduce the number to one for 500 people.

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Place of Meeting, Divisions, Numbers Night of Meeting, and name of Deputies.

- St. Stephen; Howard, 1; Friday; S. Webber; Milltown, St. Stephen; Wilberforce, 3; Monday. H. McAllister. Market Building, St. John; Gurney, 5; Thursday; David Bradley, Jr. Orange Hall Portland; Portland, 7; Monday; A. Y. Paterson. Market Building, St. John; Albion, 14; Monday; E. A. Everett. Gagetown; Queens, 21; Saturday; H. J. DeVeber. Chatham; Northumberland, 37; Friday; G. Stohart. St. John; Mariners and Mechanics, 38; Tuesday; John Kinney. Hillsboro, Albert Co.; Albert, 39; Wednesday; John I. Steeves. Sackville, West. Co.; Sackville, 40; Tuesday; J. C. Harper. Richibucto, Kent Co.; Richibucto, 42; Wednesday; Robert N. Beers. Newcastle; Newcastle, 45; Thursday; Jas. Falconer. Point de Bute, West. Co. Westmorland, 50; Thursday; Jas. W. Colpitta. Hopewell Hill, Albert Co.; Golden Rule, 51 Tuesday; L. R. Moore. enfield, Charlotte Co.; Safeguard, 58; Saturday; H. C. Trynor. Cambridge, Queen's Co., Johnston, 62; Saturday; George S. Wilson. Dalhousie; Dalhousie, 64; Monday; G. Haddow Baie Verte; Baie Verte, 65; Wednesday; R. Goodwin. Dover, West. Co.; Dover, 70; Saturday; Alfred E. Steeves. Carleton, St. John; Granite Rock, 77; Tuesday; John C. Thomas. Derby, North Co.; Nelson, Monday; J. Betts 99 Douglastown, North. Co.; Caledonia, 126; Tuesday; J. Henderson. Collins Corner, Kings Co.; Collins, 129; Thursday; Jacob I. Keirstead. Upper Gagetown, Queens Co.; Oxford, 130; Saturday; A. E. Crothers. Benton, Carleton Co.; Garibaldi, 151; A. F. Campbell. St. Martins St. John Co.; St. Martins, 164, Tuesday; Frank L. Mosher. Moncton; Moncton, 183; Monday; F. W. Steeves Douglas, York Co.; Dunphy's W. O. Farmers