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The Sabbath-School.

INTERNATIONAL LESSONS.

First Quarter—Lesson 13.—March 25. REVIEW.—MISSIONS.—TEMPERANCE.

REVIEW AND MISSIONS.—Psalms 2:1-12.

The lesson for *Missions*, will easily apply to the *Review* of the Quarter's lesson. The subject of the first Quarter's lesson in *Matthew*, was *The coming of the kingdom*; of the second, *The unfolding of the principles of the kingdom*. In this quarter, the third on *Matthew*, we have for our subject—*OPPOSITION TO THE KINGDOM OVERCOME*.

PSALM II.—Written by David, between 1065 and 1015 B. C. It is the *Palm of Messiah the Prince*, with an application first to David himself, and then to David's Greater Son.

I. OPPOSITION TO THE KINGDOM (Ps. 2:1-3). Of Herod (Lesson I.); of poverty and need (Lesson II.); of natural forces (Lesson III.); of disease (Lesson IV.); of offences, hindrances (Lesson VII.); of worldliness (Lesson IX.); of ambitions and evils within the church (Lesson X., XI.); of rejectors of Christ (Lesson XII.).

APPLICATIONS TO MISSIONS. The opposition which the Gospel has to overcome,—from rulers; from poverty; from dangers; from the sin, social customs, degraded state of the heathen; from the natural depravity of the heart; from selfishness; from persecution. Also from imperfections and worldliness in the church itself.

II. THE POWER OF CHRIST TO OVERCOME (Ps. 2:4-6). The power of martyr courage and faithfulness (Lesson I.); to supply men's needs (Lesson II.); over nature (Lesson III.); over disease (Lesson IV.); in finding the lost (Lesson VII.); over evil men (Lesson XI.); and evil deeds (Lesson XI.); the power of the rejected stone.

APPLICATION TO MISSIONS. The power of Jesus to overcome all the oppositions to the Gospel; the power shown in the effects of missions on the heathen; their reflex influence on the church; the great growth of benevolence; of Christian activity at home; the marvelous progress of the Gospel abroad.

III. THE MEANS BY WHICH HE OVERCOMES (Ps. 2:7-9). By his disciples (Lesson V.); by his own sufferings and death (Lesson V., VI., X.); by the children, and the child-like spirit (Lesson VII.); by seeking the lost sheep (Lesson VII.); by forgiveness (Lesson VIII.); by choice (Lesson IX.); by service (Lesson X.); by conferring privileges (Lesson XII.).

APPLICATION TO MISSIONS. Jesus brings the heathen to the Gospel by his atonement; by forgiveness; by giving the childlike spirit; by inspiring his disciples to give and to work; by sending out his disciples; by the word of God through living men.

IV. FOREGLIMPS OF TRIUMPH (Ps. 2:10-12). The glory of Christ (Lesson VI.); riding in triumph (Lesson XI.).

APPLICATION TO MISSIONS. Everywhere are the dawning rays shining on the mountain tops, and sometimes down toward the valleys. There are missions where we have foreglims of the millennium; there are workers and givers who foreshadow the transfigured world.

TEMPERANCE.

THE TWO FOUNTAINS.—Gal. 5:16-26.

THE SPIRIT VERSUS THE FLESH.—Vers. 16-18. Walk (conduct yourselves) in the Spirit. By the rule of the Spirit, as the Spirit directs, under the influence of the Holy Spirit, *The lust* (or desires) of the flesh; that is, the evil impulses which have their seat in the body. The body as such is not regarded as evil, for Paul himself calls it the temple of the Holy Ghost. But the body is the seat of many desires and impulses, which, when supreme and allowed to control the reason and the conscience, instead of being subject to them, become the source of evil.

The flesh lusteth against the Spirit. The two are antagonistic. Each seeks to control the man, and be supreme. The other rules in every soul.

THE WORKS OF THE FLESH.—Vers. 19-21. *Now the works of the flesh*: the things done when the flesh and desires have controlling influence.

The works of the flesh here named are seventeen in number. They proceed from a wrong heart. We cannot gather figs from thorns nor grapes from thistles.

The seeds of these sins are in every person, and under favoring circumstances, away from restraints, and unconquered, they will appear in the life and character.

These works of the flesh are opposed to the principles of God's kingdom. Therefore those who do these evil works cannot enter the kingdom of heaven.

Every one of these evils is promoted and encouraged by the use of intoxicating liquors. Intemperance excites every evil passion. Intemperance is a work of the flesh. It exalts the flesh above the Spirit. It is the fountain of numberless evil deeds. It weakens the will. Statistics show that a large portion of the crime of the world is connected with intemperance.

THE FRUITS OF THE SPIRIT.—Vers. 22-26. Nine fruits of the Spirit are named here. They are called fruits of the Spirit: (1) because they are the qualities which are planted by the Holy Spirit, and thrive under his influences; (2) because they are the result of exalting the spirit over the body, making reason and conscience rulers over the sensual tendencies of the body. The Holy Spirit gives us the new heart which is the fountain and source of all good deeds and words. A new heart is the first need of man.

They make religion attractive. They ennoble the character. They exalt the whole man. These are the qualities which make heaven. They are the principles which prevail in heaven. Only by cherishing these qualities can we belong to the kingdom of heaven.

They are equally good for earth, and will bring the heavenly atmosphere to earth. *Temperance* promotes all these qualities. It encourages every good. The way to keep out intemperance is to fill the soul and the community full of these good fruits. They drive out the works of the flesh as the light scatters the darkness. Fill the soul full of good and there is no room for the evil.

Christ and his religion plant these fruits in our hearts, bring us the power which cherishes them, furnish the motives which enables us to practice them, give us the victory over the temptations to do the works of the flesh.

That Boy of Yours.

REV. C. PETERS.

Teach your boy to be accurate. If he be not taught accuracy in childhood, he will never learn it in his manhood. Teach him to speak accurately on all subjects, and he will scorn to tell a lie.

Teach your boy the valuable lesson of consideration for the feelings of others. Teach him to disdain revenge. Impress him with this beautiful sentiment, "Write injuries in dust, but kindness in marble."

Let your boy be boyish. A manish boy—a boy who is a man before his time, is a disagreeable object.

I never take any stock in the so-called good boys—boys who never get into mischief. It is a good thing if they die young, for they generally turn out bad as men.

Early instill into your boy's mind decision of character. The undecided boy is sure to become a namby-pamby man. He will be as Dryden says:

"Every thing by starts and nothing long."

Teach your boy courtesy. Manners make the man, says the proverb. True politeness is rapidly becoming in this country one of the lost arts.

Do not give your boy expensive notions. Bring him up to be simple in his habits and pleasures.

Teach your boy to look upon labor as a real dignity, and idleness as a disgrace.

Teach your boy to be open and frank. If he has carelessly broken anything, and takes the full blame upon himself and makes no excuses about it, don't punish him, but commend him for his honesty, and he will grow up every inch a man.

Teach your boy to be strictly honest in all his dealings with his brothers and sisters. If he disregard their rights he will grow up to disregard the rights of men.

As the twig is bent the tree inclines.

Put your boy on his honor—trust his honor. Nothing will improve his character more. The boy that always requires looking after is in danger.

Be your boy's companion, treat him as a gentleman, and if such treatment does not make him a gentleman, nothing else will.

Teach your boy that the best whiskey-sling is to sling the bottle or the concealed jug out of the window, and that the best throw of the dice is to throw the dice away.

Teach your boy not to despise little things. Life is made up of little things. The little things in the aggregate makes up whatever is great. Look to the little. If we make the little events of life beautiful and good, then will the whole life be full of beauty and goodness.

Teach your boy to be self-reliant. Ability and necessity dwell near each other, said Pythagoras. Let your boy learn no other language; but this, you have your own way to make, and it depends upon your own exertion whether you sink or

swim, survive or perish. The wisest charity is to help a boy to help himself.

Teach your boy that there is no such thing as luck. Good pluck is good luck. Whole-hearted energy crown men with honor.

The word can't ought not to be found in your boy's vocabulary. Teach him stick-to-it-ness. Don't flinch. Never fly the track. Hold on; hold fast; hold out.

Teach your boy that the use of tobacco is a filthy, costly and unhealthy habit. The only verse in the Bible that can be quoted in favor of this habit is: Let him that is filthy be filthy still. The boy with a cigar in his mouth, a swagger, in his walk, impudence on his face, a care for nothingness in his manner older than his father (judging from his demeanor), is going too fast. Stop him, father! Stop him. The chances are, ten to one, that in a dishonored grave will soon lie the buried hopes of a father, the joys of a mother's heart, and the pride of sisters fair.

Teach your boy that if he does not wish to be a nobody, or something much worse than a nobody, he must guard his youth.

Never permit your boy to associate with your neighbors' badly managed boys. He who goes with wolves soon learns to howl. A boy readily copies all that he sees done, good or bad. A boy's temper and habits will be formed on a model of those with whom he associates.

Above all, bring up that boy of yours in the nurture and admonition of the Lord. The only way to bring him up in the way of the Lord is for you to walk in that way yourself. Let yours, then, be the religious home and God's blessing will descend upon it. Your children shall be like olive plants around your table—the heritage of the Lord. It will give to the boy's soul its perfect flowering and make it lustrous in the livery of divine knowledge.

"Don't! don't!" a little voice seemed to say clear and strong in Harry's ear.

The two cents lay on the window-seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take the cents.

But that "Don't! don't!" Who spoke?

He turned and looked. No one was in the room. The door was open, but no one was in the entry.

"Nobody can see," he said to himself.

"Thou God seest me," said the voice.

"Nobody'll know where they've gone," said Harry.

"Thou shalt not steal," the voice said again.

Harry was frightened at himself, and ran away as fast as he could. He was saved from a great sin and trouble. If he had taken those two pennies he would most likely have taken more another time, and not been so frightened about it either.

I knew a boy who stole a ten-cent piece once. He felt very badly about it. He was so ashamed that he did not know what to do. Not long after he had a chance to steal again. He did, and that time it was not half so hard. So he went on and on, and at sixteen years of age he was in prison.

What voice was that which said, "Don't! don't!" That was conscience, God's voice in the soul. Always listen to the voice that bids you keep God's commandments.—*Sunday-School Evangelist.*

Ready Beforehand.

What are you doing now? I never saw a girl that was so continually finding something to do! I'm only going to sew a button on my glove.

Why, you are not going out, are you?

Oh, no. I only like to get things ready beforehand; that's all.

And this little thing that had been persisted in by Rose Hammond until it had become a fixed habit, saved her more trouble than she herself had any idea of—more time, too. Ready beforehand—try it.

As surely as you do, faithfully, you will never relinquish it for the slipshod time-enough-when-it's-wanted way of doing.

How sweet sounds the voice of a good woman! It is so seldom heard, that when it speaks it ravishes all senses.—*Massinger.*

Woman rarely hesitates to sacrifice this honest man who loves her, but who does not please her, to the same who pleases without loving her.—*A. Ricard.*

A female friend, amiable, clever, and devoted, is a possession more valuable than parks and palaces; and, without such a muse, few men can succeed in life, none be content.

Beaconsfield.

1888.

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