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The Sabbath-School.

INTERNATIONAL LESSON. second Quarter-Lesson XII. June 19

REVIEW .- Ps. 1 and 23.

lamp unto my feet, and a light unto in f. o. of the admission, 7,740 my path.—Ps. 119:105 SUBJECT, -AIDS TO A TRUE LIFE.

BLYMYER MANUFACTURING CO 1. FROM THE POETS WATCH TOWER. - Lessons I. - VII. Illustration. Some years ago

minister of my acquaintance was rambling in the famous labyrinth of Henry VIII. at Hampton Court near London, where the common children's puzzle is wrought out on a large scale by paths between high and thick evergreen hedges. H wandered about it for a time, but when the time for closing drew near, with all his efforts he could not find his way out, and he feared that he might have to remain al night. At last be happened to look up, and saw a man in the tower in the centre of the labyrinth watching him all the time, and waiting to catch his attention. The eye above could see all the ways so hidden from the man within, and soon guided him out of his difficulties. Visiting this Labyrinth with good Deacon Olney, one of Spurgeon's choice descons just gone to his home above, we purchased a chart for our guide, remembering my friend's experience. When the time came for us to find our way out, we took the chart, and by careful study, and exactness in following the d signated way, we threaded the mazes of the labyrinth with success. Life is such a laby inth. No person knows

enough to gui le his course unaided He cannot see where the paths lead The picture is a scaled book to all. But the inspired poet stands on the watch-tower of his own experience, and with vision enlarged, and guide i by the Holy Spirtt, sees life as Mo es saw the promised land from Pisgah's top; and he points out to us the true path; he shows us the turning points, and puts in our hand a chart by which we shall safely find our way to the best life here, and to heaven beyond.

Lesson I. shows us the two ways, and where they lead, so that the very beginning of life we may choose aright. Which way are we going?

Lesson II. The Two Kingdoms are set forth, and we belong to one or the other. We can note the characteristics of each, and the marks by which we can know where we belong.

Lesson III. points out to us the two books from which we are to learn about God and his will. The book of Nature, showing us a twilight picture; the book of Revelation, throwing a noonday light upon it.

Lesson IV. shows us God's shepherd care of his people. We find in Christ the bread of life and the waters of life, rest, guidance, victory and hope.

Lesson V. points out to us the way of forgiveness and salvation from sin. We have all sinned many times. We all need the assurance of God's forgiving love.

Lesson VI. presents us with many helps in daily life, derived from the House of God.

Lesson VII. exhibits God's fatherly love, drawing us to love him for his goodness, comforting us in sorrow restoring us in sickness, strengthening us in weakness.

II. FROM THE EXAMPLE OF HOLY MEN OF OLD.—Lessons VIII.—XI Lesson VII. shows us four young men making a noble choice, resisting temptation; religion and temper ance at the beginning of their career This is the seed from which grew the glorious victories of their man hood's days.

Lesson IX shows us what visions God gave to these young men, what insight into the future, and into the nature of things. They sood with the cause that must win at last, and were strengthened by the assurance.

Lessons X. and XI. show these four men under great trials, but always true to God and conscience Their lives express the value, the power, and the triumph of righteousness and truth. They may be cast worms of all kinds into the fiery furnace, but they come use DR. RMITH'S
GERMAN WORM
LOZENGES Always
prompt, reliable, safe
Leave no bad after effects.

Out unscathed. They may be case
to the lions but they remain unharmed

W. C. J. Anion.

OUR MOTTO. -- If God be for us, who can be against us.

the heaviest burdens and endures one years of age, desiring to become the most cruel outrages in conse- enfranchised, shall obtain a certifiquence of the liquor traffic, she cate from the agent of his band that retiring, and you will find relief. They first class work. Intending Students ought to be given a voice in the he has been for five years a person settlement of the question.

the juvenile work of the W. C. T. is submitted to the council of the U., says that the union bas the sig. band, and if approved is sent to the

Church of the United States, which | t-rs patent for his land, and, having GOLDEN TEXT.—Thy word is a "for," 163,843 "against." Majority In fact, he then becomes a full-

> A white-ribboner teils an inci- voter. dent il ustrative of the power of our principles were known, the girl in late, needing no three years probapassed, and served her sauce for the | S. pudding in a dainty little individual pitcher without the brandy which was in the rest It was both a tactful and a significant act.

WHAT ONE MINISTER THINKS.

Rev. J. A. Worden, D. D., a Presbyterian minister in Pniladelphia, in a recent address on "Organiz d Temperance Work on Sunday

schools," said : day school? By having a temperance | certain ways. But after a time, the It should embrace the entire school, bands the very ones who need the the family of pretty white rabbits, we make a specialty of orga help and strength to be derived from which are being so well cared tor. ed into a temperance society.

tional Sunday School Lessons have teachers and school companions, in now arranged for a regular temper- cluding the minister and other ance lesson, instead of an option 1 choice friends, are asked to contribone. Take advantage of this, and ure to the pages of the autographuse the day in having the whole albums. school join in the temperance lesson. Have temperance hymns, prayers, and the pledge.

need a revival of pledge work. try was organized in 1876, and we innocently, but happily, employed. have not been able to gain a victory Time and money and interest in since. Let us now go deeper than boys' "crazes" of these kinds, pay a a vote, and train the voters. We good dividend, and parents should have 7,000,000 children in our Sun- help on the carrying out of them, day-schools, and the average life of and consider them of importance

we can sweep all before us. "Train your teachers; teach them how to teach temperance. D) not Salutations Among Savages. neglect the distribution of temperance literature. There is a power far and wide. Have a grand annuwith temperance speeches or ser-

woman to know or to speak of certain evils was a monstrous thinga sin against God. My only re source was to spread these letters Hair Restorer. before the Lord, after the m nier of Hezekiah, and simply to say to Him: Thou, Lord, seest the words of Mr. Spurgeon, Lord Shaftesbury and the come a train of evils in the shape of others,' and to wait. I waited; and He was faithful. Another learned Bishop who had so written to me, wrote a year later: Pardon Emulsion with Wild Cherry and Hypome; I have asked pardon of God | phosphites, which is the latest and I am a foolish and ignorant old best combination of anti-consumptive man; but He has shown me how f lsely I judged your position.' That was a bishop indeed."

The British Columbia Indians have been enfranchised. The Act We believe that as woman bears provides that an Indian, over twenty of good, moral character, temperate and of sufficient intelligence to hold Mrs. Helen G. Rice, representing land in fee simple. That certificate the applicant a location ticket for enjoyment of perfect health. the land occupied by him. The In-

has been agitated for several years, chosen a name by which he will and referred to the annual confer | thereafter be known, will be enences to decide up in, has been de- titled to the tranchise and be recided in favor of their admission; lieved fall disabilities which have 5 602 clergymen voted "for," 5,151 previously distinguished him from "against"; 235,583 laymen voted the other subjects of Her Majesty, fled\_ed citizen of the empire upon an equal footing with every other Head Office,

We know of a class well qualified badge. Taking dinner at a home by intelligence, property holders. where she had never been before, some of them owning farms, tax and where she did not suppose her pavers employers of labour, temperwaiting on the table silently offered | tion, but who are refused the franher water only, when cider was chise because—they are women—M

### Helping the Boys.

Don't frown on the boys' enthusiastic "crazes," as we may please to term them, over one thing and plans. another. All these innocent hobbies tide boys over places which otherwise might be filled with amusements not innocent. There is marble time and baseball time-"We must recogniz the fact that knees to be protected and patched, temperance work is not something baseball suits to be made or bought. foreign to Christian work. It is But these things are not costly puressentially a part of it. Temper- chases; so get them. If the boy ance work is not something external has room on his father's premises to to the church. It must not be left | indulge in another craze, it is poulto outside organizations, or outside try-keeping. His favorite literature people to do They may do it, but he finds in poultry magazines, and he church must do it. Temperate his recreations in caring for his is an essential and practical element fowls. They may not be found a in the Sunday-school. Now, how paying investment financially, but can this work be done in the Sun. they are a paying investment in society in every Sunday-school, and hard work connected with poultrywith the very simplest organization. raising may give place to the lighter one of rabbit-feeding, and for the paid arants to the buyer. and not merely a few who would time being, every boy in the comform a temperance band. In such | munity comes into the yard to see | Price and Terms. temperance work are not reached. But there comes a day when rabbits Plan it so that the whole school are sold to procure money to invest Organs, for which we make a special should, at started intervals, be turn- in a stamp-album. Then the autograph-album comes in for considera "The committee on the Internation next, and all the family, the write us for prices. terms, etc.

Country boys have plenty of range for their schemes in out-ofdoor pastimes; but city boys are "The pledge is a good thing. We hemmed in, oftentimes, in such a way that it requires considerable "The saloon element in our coun- tact and financiering to keep them each in Sunday school is seven years. enough to be looked into by father's So every seven years we can train more practical experience and GOLD, SILVER, an army of voters, and by and by mother's more patient endeavors. -Evangelist.

You would scarcely think it etiin truth, and we should scatter it quette, on meeting a friend, to scratch your ear or to put out your al meeting of the Sunday-school, tongue. Yet there are lands where these extraordinary forms of salutations are used:

Prostration is one of the oldest Mrs. Josephine Butler, the vener- modes of salutation. It survives able and saintly Engli-hwoman who only among the least progressive led the successful movement for the people of Asia. Other forms have repeal of the law licensing prostitul taken its place, even among the tion, writes to the New York Inde | neighbouring Tartars and the conpendent:-"In those early days of servative Thibetans. The Tartars women's uprising against inequality | scratch their ears, and the Thibetans in moral matters, we had to bear put out their tongues. In giving Fredericton, Dec. 19, 1888. the condemnation of men high in an account of his interview with the the churches, even saintly men. [ chief of the police in Thibet, M. dare to speak of it now, because Huc, the adventurous missionary, every one of those who wrote to me | says, 'After politely putting out our terrible letters of denunciation and tongues, we withdrew." It is to be censure (Mr. Spurgeon, Lord remarked that scarcely any savage Shaftesbury, the late Bishop of ceremonial of this kind permits per-Carlisle, and the late Archbishop of sonal contact. It may be that herewith announced: York were of the number) repented mutual distrust is the reason for Rev. J. E. Hopper, M. A., D. D., somer or later of having so written, this. As an exception to this rule, and showed his repentance in action. | there occurs the rubbing of noses, At first they thought that for a among the Maories of New Zealand; out such exceptions are rire.

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THE DREADED LA GRIPPE

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ference of the Methodist Episcopal tion of which he is to be granted let- preparation than Hall's Hair Renewer. 10 spruce St. N. Y.

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