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per bottle \$5.50

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**F TRAINS**

**oth, 1891.**

**d Time.**

**CTON.**

**r Fredericton.**

**St. Stephen,**

**Woodstock**

**unction, St**

**Vanceboro,**

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**hen, Houlton**

**unction, St.**

**ERICTON,**

**n, 4.30 p.m.,**

**8.35, a.m.,**

**Adam Junc-**

**m.; Vance-**

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**ERICTON.**

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**John N. B**

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**OBES' WOOL**

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LOZENGES.** Always  
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failing. Leave no bad after effects.  
Price, 25 cents per box.

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## The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter-Lesson VI.—May 8

**DELIGHT IN GOD'S HOUSE.**  
—Ps 83:1-12.

**GOLDEN TEXT.—Blessed are they**  
**that dwell in thy house.—Ps. 84:4.**

**LONGING FOR THE HOUSE AND**  
**PUBLIC WORSHIP OF GOD.—Vers. 1-**

**4. How amiable. How lovely!**  
But the Hebrew is more personal:

how dear to my heart! *Thy taber-*

*nacles.* The tabernacle Moses made

in the wilderness, a type of any

place where God is worshipped. The

place of worship was dear to his

heart, because God there had made

himself known. *O Lord of hosts,*

*Jehovah,* who rules all the hosts of

the universe. *My soul.* Myself as

a conscious, personal being. *Longest*

*for the courts of the Lord.* That

part of the building which was for

the people at large. *Soul, heart,*

*flesh,* denote the whole man, with

every faculty and affection. *Cry*

*out.* It notes a strong cry as a child

cries when hungry. *Unto the living*

*God.* A personal God, who feels

and loves and cares.

The true Christian longs for the

public worship of God, the commun-

ion of saints. David's words are

none too strong. Some men think

it is enough to worship God by

themselves alone, to pray only in

secret, and read sermons, at home.

No one will truly worship with

others who does not also pray and

worship alone. And there are cer-

tain blessings which come to his

soul when alone that no worship

with others can bring. But there

are powers and inspirations in wor-

ship which can come to the soul only

when it joins with others. *Yea, the*

*sparrow, "the twitterer," The*

*swallow, "the darter," Hath found*

*her house.* If the house of God

afforded a shelter for the sparrow,

then no human being could be too

humble; if God cared for sparrows,

then very much more for the poor-

est disciple. *Even thine altars.*

There were two altars, the brazen

one for sacrifices, and one overlaid

with gold, for incense. Thine altars

mean the temple. The comparison

between the lot of the birds, happy

in their nearness to the house of

God, and the psalmist far removed

and in exile, is suggested. *O Lord*

*of hosts, my King and my God.* In

the Blessings found in the

House of God.—Vers. 9-12. *De-*

*hold, O God our shield.* Our de-

fence against all enemies, sins, tem-

tations, dangers, sickness, trouble.

*Look upon.* Look favorably upon.

*The face of thine anointed, i. e. King*

*David.* Anointed means set apart

by God for some special work. All

God's children are anointed to some

work or place. *For a day . . . better*

*than a thousand.* One day with

God is better than a thousand else-

where. One day of serving God is

better than a thousand in sin. *A*

*doorkeeper in the house of my God.*

The Korahites, for whom this Psalm

was written, were doorkeepers of

God's house. The margin has, I would

choose rather to sit at the threshold.

To look into God's courts, to receive

the outer and more distant rays, is

better than to have the utmost the

world can bestow. A taste of reli-

gion is better than a feast of the

world. *House, tents.* The house is

the Lord's the tents are of the

wick-d. The pleasures of sin are

for a season only, God's house en-  
dures forever. *For the Lord God is*

*a sun.* God is a source of all spirit-

ual life and power. The sun's rays

are of three kinds, light rays, with

all their beauty of color; heat rays,

to warm and cheer; and chemical

rays, producing changes and develop-

ing life. For moral light, and all

the beauty of holiness, with its mul-

titudinous forms and tints of beauty;

for comfort and cheer to the heart,

for spiritual life, God is a sun. *And*

*shield.* Our defence against every

evil, temptation and danger. *Will*

*give grace and glory.* Under the

name grace, all spiritual good is

wrapped up; and under the last

clause, no good will be withheld, is

wrapped up all temporal good. All

together speak out God to be an al-

l-sufficient portion. *No good thing*

*will be withheld.* But how is this

true, when God often withhold-

riches and honors and health, walk

men never so uprightly? These he

will give, as far as they are truly

good for each one; but the good

things of God are chiefly peace of

conscience, joy in the Holy Ghost,

fruition of God's presence; these

good things God never gives to the

wicked, and never withholds from

the godly. God loves to give all

blessings temporal and spiritual to

his children. He wants them to be

holy and happy. *From them that*

*walk uprightly.* This is the essen-

tial condition of receiving the above

blessings; no others can claim these

promises. All things are yours if

you are Christ's. *Blessed is the*

*man.* This is the sum and conclu-

sion of the whole Psalm.

**W. C. T. Union.**

OUR MOTTO.—If God be for us,

who can be against us.

There was a good attendance at

the Union to-day. An interesting

letter was read, by Mrs. Phillips,

from Mrs. M. A. Hunt, who has

been making a tour of the provinces,

lecturing on Scientific Temperance

Instruction. The subject was pre-

sented by her before the Legislatures

of N. B., N. S. and Prince Edward's

Island. In Nova Scotia, the bill

passed; we hope the others will soon

follow in this good way.

The Mississippi legislature has

just passed a Scientific Temperance

Instruction Bill, by which every

grade in the public schools is now

compelled to teach the subject under

exactly the same regulations which

govern every other study in the

schools. The State University, the

Agricultural and Mechanical Col-

lege, the Girls' Industrial Institute

and College, and Alcorn University

and Tougaloo College for colored

students are likewise subject to the

law. The same legislature has also

passed a law forbidding sale of

tobacco in any form to boys under

eighteen years of age, and a law

prohibiting the sale of newspapers

carrying lottery advertisements.

**A DESTRUCTIVE BUSINESS.**

The Drink Traffic is a destructive

business. It takes grain, and des-

troys it; sugar, molasses, drugs, and

other raw material, and destroys them;

occupies property and uses it

for destructive purposes. Nor

can it be said this destruction is

only preliminary to the production

of other articles, or essential to the