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CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter Lesson XIII.—June 25.

REVIEW.

GOLDEN TEXT.—*In all thy ways acknowledge him, and he shall direct thy paths.*

SUBJECT.—THE QUEST AFTER THE HIGHEST GOOD.

The search is made in every way, and from every point of view. We hear three voices speaking to us one truth in varied forms, as to what is the highest good.

I. Through the Discipline of Affliction.—The Book of Job. The historical foundation, the story of Job, his character, losses, his friends, the argument. The conclusion reached, and how it was reached.

II. Through the Teachings of Wisdom.—The Book of Proverbs. The character and composition of the book. Wisdom, who or what is meant by the term. The value of wisdom. How obtained. Her warnings. Her invitations. Note especially the two oppressing pictures: intemperance and the true home.

III. Through the Experience of Life.—Ecclesiastes. The meaning of Ecclesiastes. The object and plan of the book. The search. Solomon's experience and its lessons. The result of the search,—how and where the chief good of life may be obtained.

IV. The Power by which the Best Life may be reached.—Malachi. The Saviour comes, purifying away the evil, and bringing the means of salvation and the conditions by which it may be attained. He controls divine Providence. He is wisdom's own self. He knows all things.

Suggestion. This review can be best made by looking over the previous lessons. A definite knowledge of the facts should be impressed upon each scholar, together with the practical teaching which flows from this broad view.

PRACTICAL THOUGHTS.

There are two paths open before all, in one or the other of which all of us must go.

The choice as to which path we will take lies within our own power. One path leads to ruin, the other to everlasting blessedness.

Trusting God in the dark leads to the light.

Wisdom warns us from the evil path, and invites us earnestly into the ways of pleasantness and peace.

The wisdom of all the past ages is in favor of virtue and religion.

The experience of those who have tested all ways and sources of happiness shows us the same path.

REVIEW BY SUBJECTS.

1. The afflictions of the righteous.
2. The experience of a soul amid sorrow and conflict.
3. The value of discipline.
4. The true life, according to divine Providence.
5. The prosperity of the righteous.
6. The quest for the highest good.
7. The true life, according to experience.
8. The true life, according to the voice of Wisdom.
9. The warnings of Wisdom.
10. The invitations of Wisdom.

A profitable form of review on some lessons would be to call for the names of all the good men and the bad men to whom the lessons referred, and then arranging upon the blackboard the names as announced, under the respective headings, evil-doers and well-doers, call for the reasons why they have been classed as they are.

W. C. T. Union.

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

HILLSBORO CRUSADE SKETCHES.

II.

Story of the "Crusade Hymn."

BY ELIZA J. THOMPSON.

When David, "the stripling," essayed to go out against the vaunting Goliath of Gath his only reason for so daring a feat was that the God of Israel had in the past enabled him to kill both a lion and a bear. "And David said to Saul, the king of Israel, (whose approval he must have,) 'The Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine.' . . . And Saul said unto David, Go, and the Lord be with thee."

Thus the inspiration of past experiences aided the earnest women in their new departure, and gave to their untrained leader fresh courage and faith, as she remembered how, in the "long ago," her heart had been taught to sing:

"Give to the winds thy fears."

Early in the winter of 1852, when our children numbered six, the eld-

est son away from home at school, and the youngest an infant of a few months, the scarlet fever became an epidemic in our little town and three of our dear children became victims of it.

About the same time a valued young woman who had been in the family for some years was taken with quinsy, and was removed by her parents to their home, two miles in the country. Thus I was left with an infant, three sick children, and no assistance save a little colored girl about ten years of age, and a stable boy, who, by the way, knew everybody, and was able to serve us a good purpose in searching for needed help. In the evening, however, he returned after a fruitless quest, and reported: "Can't get nobody—all fear of dat 'zease." So I nursed on, and provided for the various needs of my family as best I could until my husband, who always had a very tender feeling for ladies who were oppressed with work (yet had no native tact to aid) devised a plan by which he might do me essential service; he mounted his horse and started to the farm, three miles from town, trusting that the wife of the tenant might be induced to come to our rescue in such an emergency, as she had no children, and had once lived with us. But there was a stream to cross before reaching the farm, and it was frozen over; regardless of the smooth shoes of his horse, he ventured, and lo! the noble horse fell, crushing the right leg of the rider so that he could not walk. The sufferer was gently lifted by a stalwart farmer passing with his sled—laid upon the straw, the poor, limping horse tied to the hinder part; and so he was safely, but painfully brought to our door.

The sight and the history would have done for me what "the last pound" did for the camel's back, but for the gratitude that came welling up in my heart that my poor husband's limb was not broken, neither was our noble family horse killed!

With such addition to my cares, however, it can well be supposed, after nine days and nights of weary, sleepless nursing and toiling, with no change for the better, my heart and strength began to fail, and I reasoned thus with myself about midnight: I have tried since a child to love the Saviour; I have denied myself, taken up my cross and made an honest effort to follow Him—and now I am deserted, and in the town of my nativity, I am forsaken! Quick as thought the enemy said, "I'll tell you what to do, leave the church, for you are a hypocrite if you keep your name there, feeling as you do."

I at once laid my sleeping infant in its cradle, determined to act promptly and write a note to our M. E. minister. As I arose to do so an inward voice seemed to say, "Open that hymn book first," and as I looked around, the old book of songs was taken from its place, and carelessly opened without design or hope on my part, showing that it was all of love and pity that John Wesley's hymn "Give to the winds thy fears," was the one that first met my gaze and caused the instant and complete transformation that followed. Taking a seat by the cradle the emotions of my heart found utterance in the song of songs "How firm a foundation, ye saints of the Lord," and forgetting that the poor patients might be aroused, one verse after another was sung, sweeter than ever before it seemed, until from the adjoining room my husband called out "Eliza, what do you find to sing about?"

I said: "I am singing about our holy religion." He reached out his hands to me:

"Wife, I know you are an honest woman; now tell me, do you find anything in your religion to comfort you—situated as you now are?"

I answered him honestly that I had never felt happier in my life! With a firm grasp of my hand he said emphatically: "Then I must seek it!"

Thus had the "Comforter" not only enabled me to "Give to the winds my fears," but had taught my anxious heart to

"Leave to His sovereign sway To choose and to command,"

in the work which had hitherto caused my greatest care. Can it be wondered that this blessed hymn, with all its sacred influences, should come to my mind when we were about to step out upon an untrodden way, and venture across the line of public sentiment—all helpless, save in the strength which God implies?

But this is not all. No one could be found who was willing, for "love or money," to risk the plague and do a day's washing; therefore an airy place had been prepared, our unwashed clothes had been assorted and disinfected, and we were trusting and waiting. Good Katharine had recovered and had come, as an angel of mercy, to sit with the children and thus relieve me for other work.

The crisis of the disease had passed safely with our dear little

ones and our hearts were full of gratitude. The winter seemed gone, for "the singing of birds had come and the voice of the turtle was heard in the land." New courage took possession of our souls, and although the last word of "kindly command" from my husband—recovered from his lameness and on the way to county court—as he drove off was, "See that a bonfire is made of the soiled clothes, below the barn," other plans were in the head of the one who had put so many careful stitches into those little garments; therefore, "with malice toward none" as soon as he was out of sight, "John, the faithful," was quietly directed to make a fire in the laundry furnace and fill the boilers. Then as poor blind Samson cried to God for strength "this once," before taking hold of the pillars, so did I implore the evidence of strength before acting upon my own judgment.

Well, the answer of approval came, and by two o'clock my clothes lines in the back lawn were filled with snowy garments and household linen, and I felt none the worse! While poor John, with few words but a fixed expression of amazement, put all things in order for me. A nice appetizing dinner was then prepared for the delicate part of the family and a hearty one for the laborers. Surely, I could never doubt the promise: "As thy days, so shall thy strength be."

In all this I feared nothing so much as the criticism of my dear father who came over each day to inquire for the sick and to care for our temporal wants—my good mother being quite unable to leave her room. As the dear old gentleman rode up, I cautioned the grown ones of the nursery to keep quiet, but his keen eye spied the large washing upon the lines, and at once congratulated me upon having found a laundress; the smiles that passed told the tale, and with a most reproving look at his only daughter he said, "My child, I am surprised at you." But with a forgiving kiss he only added: "It is useless to ask you to take care of yourself." And surely he would have been confirmed in his opinion had he lived to witness the Crusade of '73 and '74, but his noble heart would have been with us.—Hillsboro, O.

A Temperance Lesson.

The stronger temperance lectures are given many times to only one person in privacy. The one given below deserves universal reading:

"I drink to make me work," said a young man to which an old man replied: "That's right; thee drink, and it will make thee work! Harken to me a moment and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife, and two as fine as ads ever the sun shone on. We had a comfortable home, and lived happily together.

"But we used to drink ale to make us work. Those two lads have laid in drunkard's graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink I might have been an independent gentleman; but I used to drink to make me work, and mark, I am obliged to work now. At seventy-two years of age it makes me work for my daily bread. Drink! Drink! and it will make you work."—Good Cheer.

There is not a publican but can take your brother, your father, your son, into his dram shop tonight and make him drunk, in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is take the body and bury it, and say nothing about it; for you have no redress, no protection. Now, precaution is what we want. Come and help us.—Hurrah for prohibition!—J. B. Gough.

A temperance crusade has been organized at Owensboro, Ky., one thousand women having united in the movement. They will adopt the plan followed in the famous temperance crusade fifteen years ago, singing, praying and exhorting in front of the saloons. Owensboro has sixty saloons, and manufactures more whiskey than any city of its size in the world.—Union Signal.

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Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.40 o'clock.

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Express from Chicago, Quebec, and Montreal (Monday excepted), . . . 10.25
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Express from Halifax, Campbellton and Pictou, 11.00
Express from Halifax and Sydney, . . . 22.30

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D. POTTINGER,
Chief Superintendent.

Railway Office,
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As advertised will begin 15th of April and \$1000 worth of Furniture, Carpets, Crockery and general House-furnishing Goods will be sold at LESS THAN COST for Cash Only, to reduce stock.

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