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## The Sabbath-School.

### INTERNATIONAL LESSON.

First Quarter-Lesson II.—April 9.

#### AFFLICTIONS SANCTIFIED.

Job 5:17-27.

GOLDEN TEXT.—For whom the  
Lord loveth he chasteneth.—Heb.  
12:6.

The authorship of the Book of  
Job is unknown. He is "the Great  
Unknown," inspired by the Holy  
Spirit of God.

The birthday of what has been  
called the most splendid flower of  
Hebrew poetry has been sought, and  
no certain conclusion has been  
reached. The older commentators  
have ascribed the authorship to  
Moses, and the time of his 40 years  
of exile before the exodus. But  
most modern scholars place the date  
of the poem much later, somewhere  
between the time of Solomon and  
the exile.

It is almost universally agreed  
that Job was a real person, living  
in a patriarchal time; that he had  
the experiences recorded of him.  
His home was in Uz, the scene of  
the story. To this day it is rich in  
the very kinds of wealth which Job  
possessed.

More than in most books of the  
Bible, however needful it may be in  
them, it is necessary in comprehending  
any portion of the Book of Job to  
have a clear idea of the structure  
and purpose of the whole. It can-  
not be quoted verse by verse as true,  
as for instance what Satan says or  
the ill-advised friends of Job. The  
Book of Job is the story of a soul  
in its conflicts with sorrow and  
doubt, amid the mysteries of Provi-  
dence, its searchings after light and  
salvation, and its way into blessed-  
ness and peace.

SCENE I. Job, a wealthy Arab  
sheik or prince, "an ideally perfect  
man, not only morally blameless, but  
also both sincerely and scrupulously  
religious, a man whose virtue and  
piety are beyond suspicion." He  
had great herds of cattle and a vast  
retinue of officers and servants. His  
children had settled with their fami-  
lies around him. Everything was  
religious, peaceful, and prosperous.

SCENE II. God is represented as  
doing in form what in some spiri-  
tual way he actually does. His mes-  
sengers are gathered from all parts  
of the world, among them the Ad-  
versary, Satan, who, having no  
goodness himself, does not believe  
in goodness anywhere. He that be-  
lieves that there is no goodness, no  
unselfish love, thereby declares that  
he himself has none. God points  
out Job as a truly good man. Satan  
replies, "Does Job fear God for naught?" Who would not be good if  
he were so well paid for it? "But  
put forth thine hand now and touch  
all that he hath, and he will re-  
nounce thee to thy face." In order  
to prove that Job's piety was sin-  
cere and true, that there was such a  
thing as real virtue and true religion,  
God gave Satan permission to take  
away Job's property and his family,  
and leave him a poor and desolate  
man. Satan was but representative  
of a large class of worldly men who  
excuse themselves for not being  
virtuous and religious by denying  
the reality of virtue and religion in  
any one.

Of the reasons for his afflictions  
Job was entirely ignorant. This  
was necessary in order to make the  
test. If there had been no unex-  
plained evil, the whole character  
of the test would have been indiffer-  
ent. It is one thing to suffer evil as a  
martyr or a hero; it is a very differ-  
ent thing to trust and love God  
amid the inexplicable mysteries of  
sorrow and loss.

SCENE III. Job in his home at  
Uz. All at once calamity follows  
calamity in rapid succession. The  
divine wall of protection around his  
home seems to be suddenly removed,  
and all the troubles of the world  
rush in and overwhelm the good  
man; the Sabaeans, an Arab tribe  
wandering through the whole region,  
but more especially from the moun-  
tainous region on the south-west.  
The Chaldeans from the distant  
north-east destroy his cattle and his  
camels. A cyclone from the desert,  
with lightning and whirlwind con-  
sume his flocks, and smite down the  
house where his children are holding  
a family feast, and every one per-  
ishes. Job bore the trial as became  
a saint. He bowed in submission,  
and worshipped God, and blessed his  
holy name. He could not know  
why these evils had come upon him.  
Clouds and darkness surrounded the  
Providence of God; but he knew  
that in spite of all God is Love.

SCENE IV. Job is pointed out  
again as serving and loving God in  
truth, and not for pay. But Satan  
declares that the test was not com-  
plete. Accordingly he is allowed to  
torment Job with any physical ail-  
ment, only he must not touch his  
life.

SCENE V. Job is now afflicted  
with an awful form of leprosy. In  
its later developments, the body is  
a mass of discolored swellings, the  
aspect of it becomes more bestial  
than human, and it gradually decom-  
poses. From the skin it slowly ate

its way through the tissues to the  
bones and joints, and even to the  
marrow, rotting the whole body  
piecemeal. At first, though intense-  
ly loathsome, it is not very painful,  
so that Job could speak with his  
friends, but it usually ends in death  
in the course of a few years. It  
was regarded as a direct stroke from  
God.

Three friends, chiefs and leaders  
like Job, came to condole with him,  
offer him their advice. Eliphaz,  
"the wisest and oldest," is from  
Teman. Bildad, the Shushite, is a  
descendant of Shuah, a son of Abra-  
ham by Keturah. Zophar, the  
Naamathite, probably belonged to  
some place east of the Jordan. For  
seven days these friends sat by Job  
in silence. Then Job spoke, bitterly  
lamenting his fate and wishing to  
die. This was the beginning of a  
long debate. The theory of the  
friends was, I. That God, being  
good and just, must measure out  
suffering in proportion to sin. How  
else could he be just?

II. Therefore, Job must have  
committed some great crime. The  
four calamities occurring in one day  
cannot be an accident. It is taken  
for granted by all—Job, his wife,  
and his friends—that he was for some  
reason the object of God's wrath.

III. But Job knew he was inno-  
cent. At least he was not so bad  
as many who were prosperous and  
happy. He could not understand it.  
Still, he insisted that he was  
innocent; that his calamities were  
not the measure of his sin.

IV. This appeared to his friends  
to be almost blasphemy. It was  
charging God with injustice. God  
had again and again declared that  
he would reward well-doing and  
punish evil-doing. So that for Job  
to insist on his goodness seemed to  
make God a liar.

The verses for to-day's lesson are  
a part of Eliphaz's speech in answer  
to Job. Behold, happy. It is more  
blessed to be good with afflictions  
than to be bad with all earthly riches  
and pleasures. Therefore despise  
not. Do not feel so bitterly, and  
wish to escape death. For he maketh  
sore. As a chastisement for the  
good of his people. And bindeth up.  
As soon as the chastisement has done  
its work. Job could not see what  
he had done that he should be so  
severely chastised. He resented the  
implication of his friends that he  
was a great sinner, worse than  
themselves and other men. He  
shall deliver thee, &c. Eliphaz then  
enumerates the chief dangers which  
would be likely to assail one in Job's  
circumstances.

#### WHAT IS THE TRUTH IN THIS REPRESENTATION?

I. It is true as a general princi-  
ple and tendency. It is true of  
nations and of communities. A  
virtuous and temperate community  
will be more prosperous in every  
way than a vicious, drunken, idle,  
dishonest community. Take young  
men as a class, and those who keep  
free from vices and intemperance,  
who are diligent, honest and reli-  
gious, stand the best chance for world-  
ly success. And this is the promise  
of God. It is the fruit also of God's  
laws in nature.

II. The representation of Eliphaz  
is not true of all individuals, in an  
outward sense, and for a limited  
time. If virtue were always re-  
warded on the spot, it would tend  
to make hypocrites, it would keep  
men from knowing whether they  
really were virtuous, it would shut  
out heroism and destroy the martyr  
spirit, and take away much of the  
discipline of life by which men be-  
come saints.

III. There are other reasons for  
trouble and misfortune than merely  
as a penalty for sin. We see it in  
the case of Job. We see it in our  
Master's perfect life. It gives a  
field for discipline, for victories, for  
self-denials, for devotion, for testing  
ourselves, for proving to others the  
reality of love of God and righteous-  
ness.

IV. Yet in the highest sense the  
doctrine of Eliphaz is always true,  
and the promise of God is always  
fulfilled. In spiritual growth and  
blessing, in communion with God, in  
the joy of usefulness, in the peace  
that passeth understanding, in the  
blessedness of heaven, is found a  
vastly greater reward than earth can  
give.

#### W. C. T. Union.

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

The Work of the W. C. T. U. in  
the Development of  
Women.

BY ISABELLA WEBB PARKS.

God's kingdom is one, and all of  
its interests so indissolubly united  
that one cannot be promoted with-  
out a corresponding advance of the  
others. Baffled and beaten back  
by difficulties, which at first sight  
seem outside of his path, the assailer  
of a long established evil, is forced  
to take up one line of work after  
another in order to accomplish his  
single purpose. Thus it becomes

common experience of reformers  
that the result which they seek cor-  
stantly eludes them, until they be-  
come heart-sick with hope deferred,  
while incidentally, along coordinate  
lines, they accomplish a work for  
which they had not planned and  
whose magnitude they do not realize.  
Thus God uses those whose narrow  
vision can compass only the little  
portion of his plans that lies nearest  
to them.

The Woman's Christian Temper-  
ance Union is recognized as a great  
temperance organization; very few  
realize its magnitude as the wonder-  
ful woman's movement of this  
woman's century. As to its great cen-  
tral purpose—world-wide total absti-  
nence for the individual and prohibi-  
tion of the liquor traffic by the  
state—no one can measure its power  
nor predict its achievements, for  
the battle is not on. It has accom-  
plished much valuable temperance  
work, had some skirmishes with the  
enemy, but the mighty conflict is  
yet to come.

Incidentally the W. C. T. U. has  
already done a work for women of  
which its founders never dreamed.  
It has been and is a wonderful  
training-school. It has developed  
the unconscious, latent powers of  
women, and has given them oppor-  
tunities for usefulness which they  
could have found nowhere else in all  
this prejudice-blinded world. Its  
numerous departments, most of them  
forced into being by the exigencies  
of the cause, others taken up to  
avoid the needless multiplication of  
organizations, give scope for the  
diversified tastes and talents. The  
little band of crusaders has grown  
into a mighty army, and, whatever  
else the W. C. T. U. may or may  
not accomplish, it has developed  
and elevated woman according to  
the purpose of the one great reform  
from which all others draw their  
inspiration—Christianity.

Men of one idea in a new, but  
extremely literal sense, denounce  
the W. C. T. U. as a Woman's  
Suffrage Association. It has, indeed,  
done more for the cause than any  
suffrage association in the world.  
We do not revolutionize for mere  
ideas. So long as woman's suffrage  
was argued chiefly as an abstract  
right, it made converts slowly, but  
when woman found herself handi-  
capped along lines of practical work  
by her political disabilities, the cause  
of her enfranchisement made rapid  
progress. I have the profoundest  
pity, not unmingled with contempt,  
for the small souls who see nothing  
but "personal ambition" in the de-  
mand of the noblest womanhood of  
this nation and of England for the  
ballot with which to protect them-  
selves and the dear ones. Surely  
against their will the great majority  
of white-ribbon women entered the  
realm of politics because their enemy  
was there and they "must fight him  
where he was, not where he was  
not." Baffled and turned back at  
every step by the taunting cry,  
"You can't vote, ladies, you can't  
vote," the once timid host has lifted  
its banners and firmly replies, "But  
with God's help we will vote." The  
nobler manhood of the nation is  
taking up the cry, for they, too, are  
coming to see that by the aid of  
woman's vote alone can moral re-  
forms be secured.

The development which has come  
to the workers of the W. C. T. U.,  
the broader outlook, the greater  
opportunities are not for themselves  
alone. All womanhood has been  
elevated thereby. Prejudice against  
women as public speakers dissolves  
like mist when some of its great  
orators stand upon the platform.  
Its most supercilious enemies cannot  
deny after sitting in a W. C. T. U.  
convention that women know how  
to conduct public assemblies accord-  
ing to the most approved parliamen-  
tary methods. Arguments against  
women anywhere fall flat in the face  
of what women are doing every-  
where. Henceforth if she is to be  
shut out from any field of labor, it  
must be on some other plea than  
that God has created her incompe-  
tent for the place. She has done  
the work and has no further need to  
speak.

"The universe shall henceforth  
speak for her, and witness  
She who did this thing was born  
to do it—  
Claims her license in her work."  
Atlanta, Ga.

Minard's Liniment cures  
Diphtheria.

Bickle's Anti-Consumptive Syrup  
stands at the head of the list for all  
diseases of the throat and lungs. It  
acts like magic in breaking up a cold.  
A cough is soon subdued, tightness  
of the chest is relieved, even the worst  
case of consumption is relieved, while  
in recent cases it may be said never to  
fail. It is a medicine prepared from  
the active principles or virtues of  
several medicinal herbs, and can be de-  
pended upon for all pulmonary com-  
plaints.

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1892. WINTER ARRANGEMENT. 1893.

On and after Monday the 17th October,  
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run daily (Sunday excepted), as follows—  
TRAINS WILL LEAVE ST. JOHN.

Express for Campbellton, Pugwash,  
Pictou and Halifax..... 7.00  
Express for Halifax..... 13.30  
Express for Sussex..... 16.30  
Through express for Pt. du Chene,  
Quebec, Montreal and Chicago..... 16.55

A parlor car runs each way on express  
trains leaving St. John at 7.00 o'clock and  
Halifax at 7.00 o'clock.  
Passengers from St. John for Quebec and  
Montreal take through sleeping cars at  
Moncton at 19.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex..... 8.25  
Express from Chicago, Quebec and  
Montreal (Monday excepted)..... 10.25  
Express from Pt. du Chene & Moncton 10.25  
Express from Halifax, Campbellton  
and Pictou..... 19.00  
Express from Halifax and Sydney..... 22.30

The trains of the Intercolonial Railway  
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the locomotive.  
All trains are run by Eastern Stand-  
ard time.

D. POTTINGER,  
Chief Superintendent.

Railway Office,  
Moncton, N. B., 29th June, 1892.

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10-10 " " "  
12 Oak Well Pockets.  
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Now that the snow has come in earnest  
please call and try one of our steel SNOW  
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every respect.  
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Unlocks all the clogged avenues of the  
Bowel, Kidneys and Liver, carry-  
ing off gradually without weakening the  
system, all the impurities and morbid  
humors of the secretions; at the same  
time Correcting Acidity of the  
Stomach, curing Biliousness, Dys-  
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of the Heart, Nervousness, and Gen-  
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y other similar Complaints yield to the  
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of course will bake with less fuel.

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pots being side by side.

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look at it.

6th. The fire door is large so as to admit  
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7th. It is to say the least, the best cook-  
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About \$1,000 worth will be  
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Full particulars in a later issue  
of this paper. We have deter-  
mined to reduce stock and some  
unheard of Bargains may be ex-  
pected.

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reliable cathartic and

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For Coughs, Colds & LaGrippe.

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It will give immediate relief.

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Nothing can be found to excel, as it causes  
no griping nor pain.

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One Swallow gives instant relief.

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Yield at once.

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tion is maintained, has been well tested  
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