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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter-Lesson VI.—Feb. 9.

THE SERMON ON THE MOUNT.—Luke 6:41-49.

Read Luke 6:12 49. Commit verses 47-49.

GOLDEN TEXT.—*Why call ye me Lord, Lord, and do not the things which I say?*—Luke 6:46.

THE PRAYER PREPARATION FOR THE NEW EPOCH.—6:12. Jesus went alone up into the hill, and spent the night alone in prayer. That he should spend so much time in secret prayer, shows how he felt the importance of the crisis to which he had come. It was the habit of Jesus to spend long seasons in prayer at each great crisis in his mission,—at his baptism, his transfiguration, the institution of his supper, in Gethsemane.

THE SELECTION OF TWELVE APOSTLES.—6:13-16; Matt. 10:2 4; Mark 3:13-19. We now come to the beginning of the organized church. The harvest of souls was plenteous the work was great, the opposition bitter. Jesus must look forward to the time when he should leave the work in their hands.

The Kind of Men Chosen. They were plain men who had not been perverted by the false philosophies, traditions and morals of the day. They were mostly working men, business men, practical men, but of great variety of early training, and of life. Some were poor; some were comparatively well off; some belonged to country villages, some to the city; several were fishermen; one was a publican, one a zealot.

Their Variety in Unity. Jesus chose twelve disciples, that every man, in all time, might find himself represented among the apostles. The doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the Son of Thunder; the opinionated, impulsive man in Peter; the hard-headed, practical man, desiring the first place in the kingdom, in James, etc. We are all there. All kinds of men can become Christians; all kinds can serve the Lord in some good way. This great variety in Christians enables Christianity to meet the vast variety of men in the world. But all were one in heart, in the love of Jesus, in seeking the higher life, in building up the kingdom of heaven.

Obscurity. Half of the apostles—six in number—begin and end in complete obscurity. Of some of them even tradition has not ventured to give a single deed or saying. Phillips Brooks says that the larger part of the work that has made the world better has been done by people of one or two talents.

Their Mission was to learn of Jesus, and then be preachers of the gospel, home and foreign missionaries.

THE PLATFORM OF PRINCIPLES.—The Sermon on the Mount. Jesus having begun the organization of the working forces of his kingdom, comes down to a level place below the summit, but still upon the hill, and speaks to his disciples and the multitudes who had come up to hear him. Here he lays down the principles according to which all members of the new kingdom must live. If every one lived according to these principles, the millennium would have come, heaven would be on earth.

BEATITUDES AND WOES.—The Two Ways. 6:30-26. Both here and in Matthew, Jesus begins with the pathway to a blessed life. The Ten Commandments are negative, the beatitudes positive. The one forbids, the other enjoins.

LOVE THE LAW OF THE KINGDOM.—6:27 40. Jesus shows that not force but love is to be the moral power of his kingdom. In these verses there are certain applications of the law of love to daily life, which not only show us how to live, but are tests by which we can know whether we really possess love. Love seems beautiful and easy in dreams and theories, but is the greatest and most difficult of all virtues, because it comprehends them all. Love is to be exercised, not only to the good, but to active enemies, to the bad and disagreeable, to the unjust, to those who have needs of any kind. It is to be shown by doing good, by kind words and deeds, by giving, by lending, without hope of reward.

TRUE REFORM BEGINS AT HOME; or, The Test of Sincere Hatred of Wrong.—Vs. 41, 42. *And why beholdest thou,* why are you staring at, taking notice of *the mote,* a splinter, a little particle or chip, from the same material as the beam. This represents some small fault in others. *And perceivest not the beam,* the log, representing a great fault. The Saviour draws a picture, and shows how morally grotesque the conduct of the fault-finder is. *Or how wilt thou say to thy brother,* etc. How can you have the face to say. *Thou hypocrite,* one who professes one thing, but is another. *First cast out the beam out of thine own eye.* No one can rightfully or successfully help others to escape from sin who does not at least, with earnest sincerity, try to overcome his own faults and sins. *Then shalt thou see clearly.* With eye purified by sincerity, he will approach the faulty person in a gentle and sympathetic spirit. He knows the way of victory, and, therefore, can help others. *To cast out the mote out of thy brother's eye.* Here is a higher motive for overcoming our own faults, because thus we may successfully aid in the reformation of the world.

RIGHT HEARTS NECESSARY TO A RIGHT WORLD.—Vs. 43 45. *For a good tree,* etc; This was a matter of common observation. The only way to have good fruit in our lives is to have good hearts and principles of righteousness. There is no hope of reformation in the world by any means that does not include new hearts. *Every tree is known by its own fruit.* This is the infallible test. *A good man out of the good treasure of his heart.* The heart is the source of all the treasures of life *Bringeth forth that which is good.* Only that which is in the heart can come forth from it. You can dig out of the mine only what is in the mine, from the gold mine, gold; from the coal mine, coal. From a poisoned fountain only deadly waters can flow. *Out of the abundance of the heart, the mouth speaketh.* The mouth is the easiest outlet of the feelings and character within. A bad man may not sometimes speak most excellent words. But to those that will observe carefully, and note all his speech under differing circumstances, the words will infallibly indicate in some way what is in the heart.

A PARABLE OF WARNING.—Vs. 46-49. *A man which built an house.* The house is the general fabric of his outwardly religious life. His hopes, his expectations for a happy life. *Foundation on a rock,* sure and safe. His religion is real and true. His hopes will never be disappointed. The rock is Jesus Christ. He founds his house on a rock who, hearing the words of Christ, brings his heart and life into accordance with his expressed will, and is thus, by faith, in union with him, founded on him. *The flood.... the stream.* The heavy rains falling on the rocky hills of Palestine, without forests to retain the water, cause sudden floods to fill the valleys with almost resistless torrents. These streams represent temptations, persecutions, worldly influences. All these *could not shake* the house of the man good at heart, truly devoted to the Saviour. This is true of the church and of the individual Christian. *A house upon the earth,* the loose soil above the rock. This treacherous foundation gives way with the first freshet; and these often come with almost no note of warning. The sand expresses the hope of the hypocrite, the mere professor, the forms of religion adopted from custom, or love of praise; temporary emotions. *And immediately it fell* There was nothing by which to resist temptation. The whole outward religious life and hope collapsed, "fell in." *And the ruin of that house was great.* It was complete, and it was terrible. Everything the man had was lost.

Mr. Moody, in his Christian convention at Northfield, said: "We want more Christians like the Irishman who, when asked if he didn't tremble during a certain storm when he was standing out upon a rocky eminence, said, 'Yes, my legs trembled, but the rock didn't, and because my feet were on the rock I felt safe.'"

W. C. T. Union.

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

Narcotism,

BY W. XAVIER SUDDUTH, M. D.

In the face of statistics, showing an increase in the manufacture and consumption of narcotics and stimulants, it is sometimes difficult to regard the future hopefully. A broader view of the situation, however, enables us to see, even in the darkness, the dawn of better times. There can be no question but that there is a growing sentiment against the use of narcotics among the more enlightened classes of society, with an ever-increasing number of total abstainers, and while it is true that the consumption of narcotics and stimulants is increasing *per capita,* the use of these poisons is becoming less general, being confined to special classes of society.

The great middle class, which in all countries from time immemorial has been the salvation of the nation is, in the United States, practically free from the habit of inebriety, the occasional exceptions only proving the truth of the statement. The growing sentiment against the use of narcotics has had the effect of intensifying their demoralizing action on the individual, and thus magnifying the prominence of the baneful action of narcotics upon the system until it is rapidly becoming to be recognized as a disease, whereas in former years, it was only looked upon as purely a habit. The sideboard that used to be considered an indispensible article of furniture in the dining-room of nearly all classes of society is now confined to the few and even the use of wines in our public hotels has been discontinued to a very great extent.

There can be no doubt that with the decrease in the use of stimulants by the masses there has been an increase in their abuse by the classes. The very prominence that the evil of narcotism has assumed at the present day, however, only argues its downfall. The growing sentiment of the community is strongly set against the social use of wines and liquors. The banqueting table and the middle classes are freer from this abuse than in former years, and even the dealers and manufacturers are beginning to feel the weight of public opinion. It is no longer respectable to "run a tavern" even if it be a "hotel caravansary," and the saloon-keeper is denied the right of respectable society, membership in secret lodges and communion in the Catholic church. He has become a veritable Esau, with every man's hand against him and his hand against his neighbor. The widespread abuse of narcotics has attracted the attention of the medical profession, hospitals for the treatment of inebriety are springing up in all parts of the country and the subject is receiving consideration on all sides by persons fully capable of throwing light upon this perplexing question.

A national association, composed of some of the brightest medical minds in our country, has been organized, and its late meeting at Baltimore was a prominent feature of the movement. The papers presented were of high scientific value, and the forced attention that narcotism is receiving from the state, points to an early solution of the question. The fact that the use of narcotics is now regarded as an evil, and that narcotism is classified as a disease, portends much for the future.

Let the good work go on. Too much can not be said regarding the relation of narcotism to crime, nor too much credit be given the W. C. T. U. for its untiring efforts in educating public sentiment in favor of total abstinence as the only safe rule in life. Let the efforts so ably inaugurated in our public schools be diligently followed up by precept and example in the home. The cure of any disease is best begun before it has taken hold upon the individual. Above all let us not despair but be hopeful of the future. We are too prone to become pessimistic, by reason of short sightedness, whereas, if we would but pause and scan the heavens we might discern the bow of promise that announces the dawn of that day when evil shall be chained and good reign supreme.

At Grace Episcopal church, New York city, on Christmas night, Miss Bertha Thomas rang the chimes. This could not be done in former days without climbing to the belfry; the chimes are now played from a keyboard like that of the organ or piano.

Woman's Christian Temperance Union Employment Bureau.

The W. C. T. U. of Fredericton has opened an Employment Bureau in their Coffee Rooms.

Young women from the country desiring domestic service would do well to call at these rooms where they may be assured of a kindly interest in their welfare by the presiding matron of this department.

Be sure and call at the W. C. T. U., Coffee Rooms, York street, Fredericton.

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Commissioner in B. R.,
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Express from Sussex..... 8.30
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Express from Halifax.....15.50
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