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Things get started in the wrong direction.

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It strengthens the nerves, feeds famished tissues, and makes rich blood.

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Our Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter Lesson VII May 15 '98.

WATCHFULNESS.—Matthew

24: 42-51.

Read Chapters 23, 24, and

Romans 14: 1-13.

Commit Verses 44-46.

MAY BE USED AS A TEMPERANCE

LESSON.

GOLDEN TEXT.—Watch therefore;

for ye know not what hour your Lord

doth come.—MATT. 24: 42.

HISTORICAL SETTING.

Time.—Tuesday afternoon, April

4, A. D. 30. The same day as our

last lesson, but after Jesus had left

the temple.

Place.—The Mount of Olives,

overlooking Jerusalem, on the way

to Bethany.

THE DUTY OF THE HOUR.—To

Watch.—42. Watch therefore. In

view of the things which Jesus had

just been telling them. All through

these events the gospel was to be

preached, and to reach the whole

world. Out of the chaos a new

world was to be created, a new

kingdom of righteousness was to

arise, and Jesus was to come in his

glory with the holy angels and be

king over all.

To Watch is to be awake, to be

on guard, to be ready for every

emergency, and every event. What

the Master desires is wakeful work.

It is to be ready for his coming, to

see what we are doing; to ready for

the larger work he has for us to do,

ready for the day of judgment.

REASONS FOR WATCHING.—A

PARABLE.—Ye know not what hour

your Lord doth come. The hour of

his coming is kept secret because

it is best for all that it should be so.

THE COMING OF THE LORD refers

not only to the great day of his

coming to judgement, and in final

triumph, but to his coming at

Pentecost, and at the destruction

of Jerusalem; and applies to every

crisis of our lives, and especially

the hour of death. But know this.

You do not know the hour, but

what is most necessary you can

know. *It is the goodman of the house.*

The master or owner of the house.

Had known in what watch the thief

would come, or was coming. The

night was divided into watches, or

periods during each of which one

division of the guards kept watch.

He would have watched. "In the

East, every one must be his own

policeman. The State punishes,

but leaves the prevention and de-

tection of theft and robbery to the

individual interested. Hence the

watchman is a necessary and im-

portant personage everywhere.

And would not have suffered. Per-

mitted. He took the ordinary pre-

cautions of bars and bolts. To be

broken up, or through. *Therefore.*

For the same reason that the owner

of a house would be prepared

against robbers. *For in such an*

hour as ye know not the Son of man

cometh. The coming of the Lord

is ever unexpected to us,—his

coming at death, his coming to

judge the world, his coming with

opportunities and open doors, his

coming with the power of the Holy

his property of every kind. The
reward is both outward and inward,
more blessings, and joys, and larger
capacities for usefulness and enjoy-
ment. Larger fields and wider
spheres are given, greater oppor-
tunities for doing good, and a clearer
perception of God, a fuller recep-
tion of all that makes heaven what
it is.

**FAILURE TO WATCH; AND ITS
CONSEQUENCES.**—Vs. 48-51. *If that*

evil servant shall say in his heart.

He would be ashamed to say it

openly. But the wickedness of the

heart soon manifests itself in the

conduct. *My Lord delayeth his*

coming. And so will have no knowl-

edge of his servant's conduct. *And*

shall begin to smite his fellow servants.

Not only neglecting their interests,

but actually abusing them in the

spirit of a petty tyrant. *And to eat*

and drink with the drunken. Car-

ousing at his master's expense, in-

stead of keeping the household in

order. So the unfaithful minister

or Christian takes the very means

God has put in his hands for the

aid of his cause, and the blessing of

men, and misappropriates them to

selfish uses. *The Lord . . . shall*

come. Not expecting his coming

will not prevent his coming. *In a*

day when he looketh not for him.

His interest is absorbed in other

things. *Cut him asunder.* Execute

him swiftly, as would be the usual

method of a king in those days.

What the divine Judge does is to

mete out righteous punishment.

And appoint him his portion with

the hypocrites. Because he is one.

Pretending to be a servant of God,

he has been all the time serving the

devil. If such a character were

taken to the place heaven, he would

carry hell with him, and make it a

hell for others. *There shall be weep-*

ing and gnashing of teeth. A phrase

often used to denote the bitterest

agony. The bitterest sting of the

punishment is that he brought it

upon himself.

APPLICATIONS TO TEMPERANCE.

Watch the effect of temperance

upon people you know. Among

those whom you desire to be like,

see how many are temperate and

religious.

Watch the effect of intemperance.

Watch what saloon keepers and

politicians are doing as to laws and

law abiding.

Watch against the smallest be-

ginnings of the habit of using in-

toxicated liquors. "Leave off be-

fore you begin."

Watch for opportunities of help-

ing on the cause of temperance, by

word and example, in public and in

private.

Sabbath-School Dialogue

on Smoking.

Willie. See here, Frank; I hear

a bad report about you.

Frank. About me? Why, what

have I been doing?

W. I hear you've been smok-

ing. That's a false report; but I

can tell you who has.

W. Well, I am glad to learn

you have not, and I hope none of

our Sabbath-school boys have.

F. Yes, I saw Dan Simpleton

strutting about the other day, puff-

ing a cigar, and trying to swell up

to manlike dimensions.

W. He ought to be ashamed of

himself. What does he do for?

F. Oh, because he sees men do

it, I suppose.

W. Yes, but men drink rum,

swear, and do other bad things.

F. Well, he sees boys do it, and

a good many of them, too.

W. Does he see any boys smoke

who do not swear, strut about on the

Sabbath, and do other like things?

F. That's a pretty hard question.

But he thinks it makes him look

big, and there's no harm in trying

to get big, is there?

W. Oh no; but I guess a cigar

does not help much. I think it

rather shows an empty garret, or

one in which there is not much

but smoke.

F. Well, Dan did say it made

him light-headed, and everything

look green.

W. You know green glasses

make things look that way too,

but the green is in the glasses.

F. Yes, and I suppose the green

was in Dan's head, too.

W. And you may set it down

as a rule, that the head of the boy

who puffs cigars need not be to

be made any lighter or greener either.

F. Well, I do think it would be

better to fill up the upper story

with something more substantial

than smoke.

W. Here, Frank, give me your

hand. We agree first-rate on that

question.—Anti-Tobacco Crusade.

The Pastor in the School.

The pastor may make his pres-

ence in the Sunday-school seem like

a blessing, or the reverse according

to the way that he conducts him-

self. It is quite evident that he

should put away all signs of domi-

nation. Even if he does have some-

thing to say about the management,

he should not parade the fact. He

should not speak too often to the

school, lest all weary of hearing

him. Particularly he should not
scold. When he does have any-
thing to say, let him say something
cheery, encouraging, hopeful, so
that every one will feel the heart
warm in thinking of him. Let him
have a kind, appropriate word with
a smile for each scholar. If any
are bad, this will do more good than
fault-finding. The sun does away
with more foul puddles than the
harsh, chilly wind of March. The
office of a minister, as the very name
suggests, is to serve—to serve in
quiet, unobtrusive helpful ways