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A sharp stinging pain in the back—you think it doesn't amount to anything—be all right in a few days—but it doesn't get all right—kidneys are not doing their duty, and the poisonous matter that they ought to remove is going all through the system—causing rheumatism, gout, dyspepsia, headaches, backaches—all sorts of ills.

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The Sabbath-School.
INTERNATIONAL LESSON.

Fourth Quarter, Lesson 10 Nov. 27 '98

TEMPERANCE LESSON.
PROVERBS 4: 10-19.

Read the Chapter.
Commit Verses 14, 15.

Golden Text.—My son, if sinners entice thee, consent thou not.—Prov. 1: 10.

LIGHT FROM OTHER SCRIPTURES.

Obedience to Parents.—Ex. 20: 12; Deut. 5: 16; Prov. 4: 1; 6: 20, 21; 13: 1; 30: 17; Matt. 15: 4; 19: 19; Eph. 6: 1-3; Col. 3: 20. Wisdom.—Prov. 2: 211; 3: 13; 23: 4; 5: 9; 6: 20-23; 8: 10, 11; 16: 23; 19: 13; Eccl. 7: 11, 12, 19; 9: 15-18; Jer. 2: 23, 24; Dan. 12: 3; Matt. 7: 24; John 7: 17; 1 John 5: 20; Jas. 1: 5; 3: 13, 17; Eph. 1: 17, 19.

The Folly of Sin.—Prov. 11: 15; 19, 21; 12: 3, 15; 14: 31, 32; 16: 25; 28: 1.

Intemperance.—Deut. 21: 20; Prov. 10: 1; 23: 20, 21, 29-35; 31: 4; Isa. 5: 11, 12, 22; 28: 7; Hab. 2: 15; Rom. 14: 21; 1 Cor. 5: 11; 6: 10; Eph. 5: 18.

TEMPERANCE SUNDAY.

The fourth Sunday in November is observed as "Temperance Sunday" in Great Britain.

THE BOOK OF PROVERBS.

Proverbs.—"It is highly probable that all proverbial sayings were at first literally comparisons."—Rev. W. Harris. Proverbs are often metaphors or short allegories, "but its commonest application was to brief sententious sayings."—Farrar. A proverb "is a fortune in a single diamond."—W. Harris. "They are the salt pits of a nation; treasured preservatives against corruption."—Cicero. The wit of one—the wisdom of many.—Lord Brougham. The Spaniards, in whose language they abound call them "little gospels." They are also called "knots to be untied," on which people sharpen their intellects; a puzzle, an enigma, a mystery. Doctor Oort conjectures that some of our proverbs were originally current among the people as riddles. Such, for instance, as "What is sweet as honey?" Ans. "Pleasant discourse, for it is sweet to the soul and a medicine to the bones" (16: 24) "What is worse than meeting a bear?" Ans. "Meeting a fool in a fit of folly" (17: 12).—Cheyne.

Structure.—From its own statements we learn that the book of Proverbs is a compilation at different dates, and not wholly by one author. It consists of four principal sections with appendices.

A FATHER'S COUNCIL TO HIS SON.

Hear, O my son, and receive my sayings. (1) This is one way of keeping the Fifth Commandment, and it wins the blessing of this "First Commandment with promise." (2) Disobedience to parents quickly leads to disobedience to the laws of God and of country. (3) Parents are the natural counselors of the young. They love their children, and seldom give them bad advice. (4) Who will not be counseled cannot be helped. (5) No one is wise who does not take counsel of the experienced.

And the years of thy life shall be many.

In accordance with the promise in the Fifth Commandment, and Eph. 6: 1-3. It is still true that obedience to parents is conducive to length of life, because (1) obedient children are saved from the vices and crimes which shorten life. (2) Obedience to parents is connected with virtuous habits that are conducive to long life. It will make a child industrious, temperate, sober. (3) Many a life is lost early by disobeying a parent. (4) God's special care is over the obedient.

THE WAY OF WISDOM.—Vs. 11-13.

All that is true of the earthly parent is infinitely more true of our Heavenly Father. I have taught thee. All that he says, and every commandment he gives, have for their purpose to lead his children in the way of wisdom, and in right paths. No one ever followed the Bible into evil ways. Thy steps shall not be stained. Confined, as with fetters. On the contrary, he shall be as "free as the wind where ever it blows," because he is going in the right way. He does as he will, because he humbly do right. Thou shalt not stumble. God will remove impediments from his path, or enable him to overcome them. A right heart, preserves us from the dangers and temptations in our path. Take fast hold of instruction, etc. Instruction is the means of moral culture and discipline. It produces a well-furnished and cultured mind, a soul experienced in high and heavenly things. It is spiritual as well as intellectual. It enlarges the capacity for usefulness and every good work. And there is no way to obtain these high gifts except through discipline, by ex-

perience by earnest labor, by hard duties, by bitter trials.

INSTRUCTION IN TEMPERANCE is needed in the family, the Sunday school, and the day school.

ILLUSTRATION.—A business man began his life amid very unfortunate surroundings. But with his shrewd mind he watched the effect of bad habits upon his companions and neighbors. He saw that drink cursed them. Therefore he said, "I will not drink." He saw that profanity marred their respectability and debased their character. Therefore he said, "I will not swear."

MODERN ATHLETES.—Not long ago a representative of the New York Voice visited the great athletic clubs of New York City, and found that, "with a single exception, all these men emphatically insist that even moderate drinking is a positive injury to an athlete, and that the total abstainer is the better physical man from every point of view."

THE WAY OF FOLLY.—Vs. 14-17. Enter not into the path of the wicked! He that does not enter will never walk therein, or reach its terrible end.

It is almost universally acknowledged that strong drink is one of the greatest incentives and encouragements to all kinds of sin and wickedness. One of the easiest and most tempting ways of entering the path of the wicked is through the gate of a moderate use of intoxicating drinks. But every drunkard in the world entered through this gate.

Avoid it. No one is safe who enters the place of temptation. They sleep not, etc. Crime is wrought into their very natures. It becomes a part of their life as the poison tooth is a part of the serpent. For they eat the bread of wickedness. They get their living by wickedness, and injuring others. "For wickedness do they eat as bread, and violence do they drink as wine."

THE CONTRAST.—Vs. 18, 19. The path of the just is as the shining light. Like the coming of the dawn, from the first ray of light on the clouds in the east, till at last the day has fully dawned. The way of the wicked is as darkness, where men stumble, and know not at what they stumble. It is darkness of ignorance, of sorrow, of sin, of punishment, of hopelessness, of despair.

THE RESULT OF OBEDIENCE by Hon. Chauncey M. Depew, president of the New York Central Railroad Company, in a talk to railroad men.—"Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family did it from rum and no other cause. Of those who are church going people, who were steady, industrious, and hard working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care, all his finer feelings are crowded out."

WORDS OF WARNING.—"At the last it biteth like a serpent and stingeth like an adder." At the first, it sparkles and cheers; at the last, it poisons and maddens. At first, it excites mirth and song; at the last, it produces sorrow and curses. At the first, there is a joyful anticipation of good times to come; at the last there is fearful looking for of judgment and of fiery indignation." At the first, it is the wine of pleasant fellowship; at the last, it is the "wine of the wrath of Almighty God." At the first, it is the agreeable excitement of an evening; at the last, it is the long drawn agony of an endless perdition.

THE PLEDGE.

We hereby pledge ourselves to abstain from all intoxicating liquors as a beverage.

(Signed).....

And add: From the use of tobacco and from all profanity.

(Signed).....

Christ's call to a boy to follow him is not a call for the boy to become like his grandfather. The Master wants boy disciples who are thorough boys. He has a work for boys to do that all the wise men in the world cannot do. Many mean things are done in the family for which moods are put forward as an excuse, when the moods themselves are the most inexcusable things of all. A man or woman has no moral right to indulge in an unpleasant mood.—J. G. Holland.

The Lamp-Lighter.

The little lamp-lighter came zig zagging down Barnet Avenue. The gas jets popped into flame, first upon one side of the street and then on the other, as he pursued his God-like mission.

How do you like your job? I asked, as he trudged along with his ladder over his shoulder and his torch in his hand, a Prometheus in embryo.

They always give the meanest jobs to the little fellows, he answered.

How can one job be worse than another when the lamps are all the same height and equally far apart? I inquired.

Oh, but they give us all the run-back, he replied.

And what in the world is a run-back?

Why, said the boy, they are little, short side streets, down which we have to go and run back, with nothing to do on the return trip.

Little man, said I, don't commence to kick about having all the hard jobs and run-backs you will have. There isn't a job in the whole wide world that is not full of them.

Why, there is the mayor now. He don't have any.

Doesn't he? I replied. I reckon by the time he gets through with all his work and the office-seekers, and creeps off to bed, he thinks the whole job is a run-back.

Well, how about a preacher? he inquired.

Let that pass, my boy, I answered. I would rather you thought I had no troubles than to have you remember me as complaining about them. But just lean your ladder against that lamp-post, and sit on the third round, so that your head will be on the level with mine. There, that is good. Now, listen:

There are drawbacks in every career. You call them run-backs. It is all the same. All along the pathway of life there are toll-gates where the travellers have to pay a fraction of their time, their strength, their money, their very life, for the privilege of continuing on their journey.

Those who travel over one road never see the toll-gates on the other, and the mean ones are forever fretting and stewing because they have to pay so much more than any one else. It is bad enough to hear an old man moaning over the drawbacks of his life, but it is intolerable to hear it from a little boy. If you want to make every one despise you, just keep repeating this complaint you have made to me. If you want everybody to love you and honor you; yes, if you want to achieve success, take your run-backs without a murmur.

When the good God gives us ours medicine there is always a little bitter with the sweet, and we must not always be making wry face over it. Keep your torch full of oil, light every gas-lamp on your route, whistle merrily while you make your run-backs, carry your wages home to your mother. Be a good boy, and you'll be a noble man. Good-night.—The Optimist.

Dropped Out.

Perhaps not enough attention is given to the scholars who drop out of our Sabbath schools. There is an enthusiasm about the work of getting new scholars, but it is the ordinary humdrum of work to keep them after they have been gotten. Our schools need to adapt to their work the old adage. A penny saved is a penny earned. And that kindred homely old saw, A bird in the hand is worth two in the bush. It may be that the wanderer is the product of a start for thorough systematic work in your community. A few were brought in by the House-to-house Committee. They showed interest for a few Sabbaths, or as long as the novelty lasted and the new was on; but later they went back, and the teacher showed but little interest in getting them into the class again. There is an entire volume on soul winning packed away in the one living sentence, He went after it until he found it. You will bear in mind that the words lost and found in the Bible have a meaning of greatest depth. To go after until one finds means to keep going and going and going and going, and then going until the effort ends in putting the soul of the scholar down at the feet of Jesus Christ. The trouble with most of our Sabbath school work is we slump too soon. Let us look up the rolls of our classes, and go after the delinquents until we find them. Baltimore Advocate.

Principles of Teaching.

1. The teacher must know thoroughly and familiarly the lesson he wishes to teach; he must teach from a full mind and a clear understanding, and an ardent love for the work.

2. The teacher must gain and keep the attention and interest of

the pupils upon the lesson, and refuse to teach without attention.

3. The teacher must carefully study the language which his pupils are accustomed to use, and communicate with them in that language.

4. Begin with what is already well known to pupils in the lesson, and proceed to the unknown by single, easy and natural steps, letting the known explain the unknown.

5. Excite and direct the self activities of the pupils, and tell them nothing that they can learn for themselves.

6. With the younger pupils the subjects of instruction should mainly appeal to the senses.

7. Constantly review, reproducing correctly the old, deepening its impressions with new thoughts, correcting false views, and completing the true.—Thomas Kirkland, M. A.

Finger-Posts to Success.

The president of the London Chamber of commerce gives twelve maxims for success, which he says he has tried through years of business experience:

Have a definite aim. Go straight for it. Master all details.

Always know more than you are expected to know.

Remember that difficulties are only made to be overcome.

Treat failures as stepping stones to further effort.

Never put your hand out farther than you can draw it back.

At times be bold; always prudent.

The minority often beats the majority in the end.

Make good use of other men's brains.

Listen well, answer cautiously, decide promptly.

Preserve, by all means in your power, a sound mind in a sound body.—Methodist Journal.

During a house to house canvass made in co-operation by the various churches of an Iowa town some years ago, a certain mother promised to send her children to the Sabbath school the next Sunday, but broke the promise. The committee called again, and the promise was renewed for the following Sabbath, with the same result. They called again and again, until they had called nine times, and then the mother sent the children, because she knew the committee would be around the next week again if she did not send them. Twelve years have gone by, and that boy and girl are still faithful to the Sabbath school, the one an honored officer and the other a faithful teacher.

It is not the storm which breaks the image of Heaven in the stream, but the million pebbles over which it chafes.—Mrs. Charles.

Dyspepsia and Indigestion.—C. W. Snow & Co., Syracuse, N. Y., write: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pills we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her."

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