Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson XI. Dec. 13. Prov. 23 : 15-25.

CAUTIONS AGAINST INTEMPERANCE.

Read Proverbs 23: 1-35. Commit Verses 19-21.

GOLDEN TEXT.

"For the drunkard and the glutton shall come to poverty."—PROV. 23: 21.

EXPLANATORY.

I. THE BEST WISHES OF PARENTS AND TEACHERS.—Vs. 15, 16. 15. "My son, if thine heart be wise." Better, 'becometh wise.' Wisdom is inborn in no one. A true Arabian proverb says, "The wise knows how the fool feels, for he himself was also once a fool." The second part of the saying is, "But a fool knows not how a wise man feels, for he has never been a wise man." The wisdom must be wisdom of the heart, true, deep, belonging to the very sources of life. "My heart shall rejoice." Not only the heart of the Son, but 'my heart',—his teacher, his parent, "even mine." What an argument this is for children to be virtuous and temperate for the sake of their parents and their home. Every boy should feel toward his mother,—

"I am 'as rich in having such a jewel
As twenty seas, if all their sands were pearl,
The water nectar, and all the rocks pure gold.'"

Every sin smites the father's and the mother's heart. Your parents would rather see you going down to the grave than descending to saloons and haunts of infamy. No one can go to ruin alone. "Fancy a man cutting a hole in a ship's bottom inside his own berth, and arguing it only affected himself."

NOTE. How much more our Heavenly Father is interested in the welfare of his children, and rejoices when they do well.

16. "My reins (kidneys) shall rejoice." Here and elsewhere, the "reins," as being among the most inward of the "inward parts" of the body, are looked on as the seat of the deepest and strongest emotions. "When thy lips speak right things." As the fruit of a right heart and wise mind. Words are the easiest outlet for the inner life, and, when rightly judged, declare what the soul is.

Every noble attraction should center in the home and in the school. They should be more sunny, more cheerful, more attractive to the higher nature than any haunt of evil.

II. THE YOUNG WATCHING THE EFFECT OF DIFFERENT COURSES OF LIFE.—Vs. 17-19. 17. "Let not thine heart envy sinners," even though for a time some of them may seem to gain more of the wealth and pleasures of this life by their sin. They say, "Be good and you shall be happy, but not have so much fun." When Socrates was asked what was most troublesome to good men he replied, "The prosperity of the wicked." But whosoever looks on to the future, and sees his end, has no temptation to envy. The future results of sin are most clearly seen and vividly illustrated in the course of the drunkard.

ILLUSTRATION. How powerfully Shakespeare portrays this; for example, in his Cassio, an honest, kind-hearted man, who allowed himself occasionally to be overcome with wine, when he says to Othello; "Reputation, reputation, reputation! I have lost my reputation. I have lost the memorial part of myself; and what remains is bestial!" Again, Iago says: "O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil." Once more: "O God, that men should put an enemy in their mouths to steal away their brains: that we should with joy and revel transform ourselves into beasts."

ILLUSTRATION. Compare the enchantress Circe, in Homer's 'Odyssey' a good illustration of the power of intemperance. She invited the strangers to her marvelously beautiful palace, tempted them with her luxurious feasts, but those who partook thereof she turned into beasts. Only Ulysses, protected by a certain flower, was safe from her enchantments. That flower for us is Total Abstinence. See the story as best told in Hawthorne's 'Tanglewood Tales.'

"But be thou in the fear of the Lord." Professor Miller translates this verse: "Let not thine heart be aglow (full of emotion, passion) in sins: but in the fear of the Lord all the day." Your strong desires, your glowing heart should be kindled in God's service and love. 'The fear' spoken of is not the fear of cowardice of repulsion, but of awe and reverence, that recognize the greatness and goodness of God, the danger of disobedience, and the blessedness of dwelling under the shadow of his wings.

18. "For surely there is an end," R. V., 'a reward', which comes at the end. There is an end to the seeming prosperity of the wicked; there is a day of reckoning at the close of every life; there is a harvest at the end of every spring time sowing.

ILLUSTRATION. THE HORN OF PLENTY. A brand of whisky is called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely, for out of the thing designated shall come

Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame,
Plenty of broken hearts, hopes doomed and sealed,
Plenty of graves in the Potter's field.
—The Royal Legion.

"And thine expectation shall not be cut off." There is a harvest of good as well as of bad, and its hundredfold rewards will not disappoint those who "trust in the Lord and do the right."

19 "Hear thou, my son, and be wise." Listen to advice. Look at the results of the two courses before you. Only thus can you be wise. "Guide thine heart in the way" of life, of righteousness and God.

ILLUSTRATION. When I was a child my mother used to draw for me a simple picture of two diverging paths starting from the same point, one narrow, rising up toward heaven, the other broad and descending toward the pit. It was easy to leave the broad road and cross to the upward path at the beginning, for the distance was short and the obstacles few; but not so easy as to start from the first in the right way. But the farther one traveled in the downward way, the greater the distance to the heavenly road. The obstacles grew more obstructive, the rivers broader, the mountains higher, the morasses more miry and extended, and fierce beasts haunted the wilds.

A WARNING. "My reader, beware of habit! Habit is the most significant word to be found in the English vocabulary. Get an artist to paint it in letters of fire and hang it on the walls of your chamber where your eye shall catch its message when you retire, and where it may greet you again with the rising sun. Gaze upon it until it is deeply cut in the sanctuary of your inner being, just where the lamp of life may cast its ruddy light over it. Habit is to be your curse or your benediction; it is either to conquer you or enable you to conquer. To day it is transforming you into a sycophant or a prince of freedom. To-day you are either girding your soul with fetters of sorrow or building a chariot that will conduct you to Paradise. Good habits are as potent for emancipation as vile ones are for slavery and anguish. One may resolutely form habits of purity, honesty, fidelity, till he breathes the air of divinity as his native air. As he eventually becomes an expert and master in melody, by years of inexorable drill, he may become divine by a like inexorable fidelity to the principles of righteousness. Each day his own hand either places a coronal on his brow or pushes the dagger to his vitals. He is building his dungeon or his mansion."

III. KEEPING OUT OF BAD COMPANY.—Vs. 20, 21. 20. "Be not among winebibbers." Who are wasting their bodies and souls for the sake of temporary pleasures, which have death at the bottom of the cup. "Among riotous eaters of flesh." Gluttons at feasts, eating merely for pleasure, and who, by bad company and gluttonous eating, are selling their birthright of health, of character, and immortality for a mess of pottage.

21. "For." Avoid such company, because the results of their conduct are plain. He that goes into bad company has already more than half fallen. "The drunkard and the glutton shall come to poverty." Drinking is the natural opposite of hard and honest work. When the love of it takes possession of a man he is sure to become a useless and unproductive member of society. "And drowsiness." "The lethargy, long sleeping, which necessarily follows a life of riot and revelry." "The disinclination and unfitness for work resulting from night revelry." "Shall clothe a man with rags." Its whole tendency is toward poverty, and this warning is intended as a stimulus to industry and virtue.

IV. THE WAY TO A NOBLE AND HAPPY LIFE.—Vs. 22, 23. 22. "Hearken unto thy father . . . thy mother." For they have seen more of life than you, and are most anxious for your good. One of the first steps to ruin—and a long step it is—is disobedience to parents and doing in secret those things which they would disapprove. Obedience to parents, and especially to the mother, is among the most hopeful signs in youth.

23. "Buy the truth." The truth means the exact faith, the real state of things seen just as they are, and especially in reference to moral and spiritual things. It includes "wisdom," that sees the essence of things and their true relations; "instruction," mental culture and discipline; "understanding," the faculty of of discerning, proving, distinguishing. Jesus Christ himself is the truth, the sum of all truth. These should be sought as the pearl of great price, and as the hid treasure. The truth must be bought. While it is perfectly free, yet it costs much to attain it. Truth clearly seen, the highest spiritual truth, the truth experienced, wrought into the character, can be obtained only at a great price in labor, self-sacrifice, and perseverance. But it is worth more than it costs. "And sell it not." Men sell the truth for pleasure, for idleness, for appetite, for riches, for worldly success. Whatever leads them to give up the search for truth, the love of truth, the living according to the truth, is the price they pay. Truth is not a mere abstract idea, a mere knowledge of things, however perfect; but implies sincerity of soul, a true and broad view of life, that includes the end and fruit, a bringing the life into true relations with God and man.

THE CURE. Here we find the cure of intemperance. (1) Right principles. "It is remarkable how nothing short of the highest remedy,—the new birth,—is effectual for curing even the slightest of human infirmities and sins." (2) Seeking earnestly higher and better things. The nobler conquers the lower. The sun dims the light of the candle. True activities leave no time, energy, or inclination for the base and deadly.

Pride Goeth Before a Fall.

The following anecdote was new many years ago, but will bear repeating. A certain Spanish knight, very poor but poor, as his birth was as high as a king's, arrived late one very dark night at an inn in France. Riding up to the entrance on his forlorn nag, he fell to battering the gate. He finally awakened the landlord, who, peering out into the night, called,

"Who is there?"

"Jon Juan Pedro Hernandez Rodriguez de Vellanova, Count of Malofra, Knight Santiago and Alcantara," replied the Spaniard.

"I am very sorry," shouted the landlord, "but I haven't room enough for all those gentlemen you mention." And he slammed the window and retired.—Harper's Round Table.

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The Young People.

Editors: Rev. E. E. Daley, A. H. Chipman.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

Prayer Meeting Topics for Dec. 6.

B. Y. P. U. Topic.—"Following Christ involves self-denial," Matt. 16:24-26.

B. Y. P. U. Daily Bible Readings.
(Baptist Union.)

Monday, Dec. 7.—Psalm 57. "Confessing God's mercy," (vs. 10). Compare Ps. 103:11.

Tuesday, Dec. 8.—Psalm 58. "Confessing God as judge," (vs. 11). Compare Ps. 96:13.

Wednesday, Dec. 9.—Psalm 59. "Acknowledging God's power over men," (vs 11). Compare Ps. 90:3.

Thursday, Dec. 10.—Psalm 60. "Acknowledging God's co-operation," (vs 12). Compare Ps. 89:19.

Friday, Dec. 11.—Psalm 61. "Performing vows in gratitude," (vss 7, 8). Compare Ps. 57:12, 13.

Saturday, Dec. 12.—Psalm 62 "Acknowledging security in God." Compare Ps. 94:22.

Here's a hand to the new Union at Hiram, Albert County!

County Secretaries can now understand their duties. There is work before them.

Pastor Freeman begins this week to care for the prayer meeting topic. He will do this work during December, and his work will be appreciated.

That Local Union has materialized. St. John "Unioners" will meet in Leinster Street church on Dec. 3 to ratify election of officers for the city Union; to listen to helpful addresses; to plan a definite campaign. It is an important work which they have in hand.

It is safe to announce a Sacred Literature article for each issue of the MESSENGER AND VISITOR after January first. Cannot now give names of contributors. If you will trust us in the matter you depend upon having as good as the best. And these articles will give you the help you may need to comprehensive study.

The executive held a successful meeting at Moncton on the 17th. There were present brethren Corey, Jenkins, H. H. Saunders, Sec. Estabrook, President Wall and R. Barry Smith. Others who intended going were detained at the last moment. Bro. McDonald, of Amherst, was away around in Annapolis County doing excellent service for C. C. C.

Constitution of the B. Y. P. U. of the Maritime Provinces of Canada.

Article VI, Section VI.—One Associational Secretary shall be elected to represent each of the seven Associations in the Convention. The duty of each shall be to organize associational B. Y. P. U's where none exist; to represent the Maritime Union at his own association; to gather statistics from the local societies according to a prescribed formula furnished by the secretary; to assist, so far as possible in the organization of local B. Y. P. U's in connection with churches where none exist; to encourage the adoption of the C. C. Courses in all of our Unions, and to perform such other duties as may be required by the executive.

Fraternally,
Nov. 2. H. G. ESTABROOK.

West Yarmouth.

The B. Y. P. U. at Chegoggin recently voted sufficient money to construct two sections of the new horse sheds about to be built by the church. The Union continues to give the pastor an enthusiastic support in all departments of church work. PASTOR THOMAS.

B. Y. P. U. Rally.

The B. Y. P. Unions of Annapolis Co. held their semi annual convention at Paradise on the afternoon and evening of Nov. 17th. After a half hour devotional service, led by Bro. H. D. Starratt, the session opened with Rev. J. W. Brown in the chair. The Minutes of the last meeting were read and approved. Reports from 14 Unions were received. The figures showed 486 active, 128 associate and 5 honorary, making a total of 619 members. Quite a number are pursuing the C. C. Courses. Rev. J. Webb gave a paper entitled "The B. Y. P. U. and Foreign Missions." This paper called forth a very lively discussion. It was picked to pieces and scattered to the four winds of the earth. Finally, however, the writer was requested to gather up the fragments, put them together again and send the article to the office of the MESSENGER AND VISITOR for publication. Rev. F. M. Young gave a very interesting paper entitled "The Junior Unions—Their importance and practicability." The writer claimed that the soul of a young child is worth more to God than the soul of an aged person. The child offers a whole life for service. The Junior Union is a medium. If it is important to save the children, it is important that the means to bring it about should be used. Mrs. J. Harry King gave a very concise and instructive paper, entitled "The Social Committee." This committee was shown to be a very important one. It should hunt up new members and, if necessary, accompany them to the meetings. Miss Spurr, of Melvern Square, read a paper entitled "The Devotional Committee." The young sister thought that the members of that committee should be wholly consecrated to the Master's service. The evening session opened with a half hour devotional service, led by Bro. E. J. Elliott, after which, Rev. J. A. McDonald, educational leader of the Maritime B. Y. P. Unions, gave an eloquent address, explaining the nature and work of the C. C. Courses. The speaker was loudly applauded, and a hearty vote of thanks was passed, thanking him for the pains he had taken to instruct the B. Y. P. Unions of Annapolis County. The last speaker was the Rev. H. H. Hall, who made a very strong appeal for sympathy, prayers and money to help on the work of the Lord in that vast and growing country—the Northwest. The convention, after thanking the good people of Paradise for their hospitality, adjourned to meet again at the call of the president. JOSIAH WEBB,
Co. B. Y. P. U. Sec'y.

Prayer Meeting Topic.

[Notes by J. D. Freeman.]

Dec. 6.—Following Christ involves self-denial. Matt. 16: 21-27.

"Then said Jesus unto his disciples if any man will come after me, let him deny himself and take up his cross and follow me." V., 24.

The scripture all about here is remarkably illuminating. We have the doctrine of the Person of Christ (vs. 16), followed by the doctrine of the Cross of Christ (vs. 21), leading up to the doctrine of the Glory of Christ (vs. 27). Braided up with all these, we have the doctrine of the service of Christ, and the principles which govern his true disciples.

1. *We have a lesson in the method of discipleship.*

Unifying the statements knotted together in vs. 24, we find this method a three-fold one.

(a) Following Jesus must be voluntary, "If any man will." I force not. I stand at the gate of the will and knock. I call. I draw. But all who come after me, come because they choose to come. I will have no man dragooned into my service. The outflowing banner of "my kingdom" shall never float over any but the lives of the free.

(b) Following Jesus involves self-denial. "Let him deny himself." The frequent application of the term "self-denial" to petty actions and sacrifices has gradually enfeebled it in our conception. We are sometimes asked to practise a "week of self-denial" in aid of some good cause. Catholics and Episcopalians deny themselves by restricting their diet and eschewing social pleasures during Lent. But self-denial does not consist in thus pinching off the blossoms, or hacking at the boughs of the Upas tree of selfishness. "Behold the axe is laid to the root of the tree." Self-denial means self-renunciation. It is capitulation to Christ. As the Jews "denied the Holy and Righteous One," by refusing to have him reign over them, so we deny ourselves when we refuse to be self-governed. Self-denial, then, lies at the very base of a christian life. There can be no true religion without it. "No man can serve two masters." "For to this end Christ died and lived again *that he might be Lord!*"

(c) Following Jesus means taking up a cross. Here, again, we need to beware of reading superficially. A cross is an instrument of death. It is a thing to be crucified on. And what is the sacrifice to be nailed to this cross? Nothing other than that simple self that you renounced for Christ. Convicted of sin in the hall of judgment, we deny self. Then we go forth to Golgotha to crucify self. Self denial leads to cross-bearing. Cross-bearing is the logical outcome of self-denial. The self that we deny for the Lordship of Christ is to be crucified, done to death, slain, in the service of Christ. We are to make ourselves dead unto the world that we may be alive unto Christ. We have condemned "our old man" to the cross. Let us see to it that the execution is prompt. We shall be often tempted to reprieve him. Even when we have spiked him to the cross, we may desire to cut him down. In such moments let us say what I have written; I have written, and leave him there.

1. *We have a lesson in the motives of discipleship.*

"I will draw him with the cords of a man." Behold the triple cords!

(a) Any less involved in following Christ is more than balanced by spiritual and eternal gain.

Self-denial is never easy. Cross-bearing is never pleasant. It means tears and blood to "crucify the flesh." But it pays. A man is working at a machine. His fingers get drawn between the rollers. Another minute and he will be flattened into bloody pulp. He seizes an axe and hacks off his entagled hand at the wrist. It is a terrible thing to do, but it is the only alternative to a horrible death. If we would serve ourselves to the analogous spiritual act, we must lay to heart these words of Jesus: "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

(b) The loss involved in refusing to follow Christ is remediless forever.

"For what shall a man be profited, if he shall gain the whole world and forfeit his life?" Every man who has a life to forfeit, answers "it profiteth nothing." "What shall a man give in exchange for his life?" Again the answer comes quick and positive—"Nothing." To forfeit life is to forfeit all. We forfeit life when we refuse Christ. "He that hath the Son hath life. He that hath not the Son shall not see life.

(c) But the stoutest cord that draws us after Jesus, the cord that tugs the strongest, is his sacrificed love.

"For my sake," is the most powerful plea in all this paragraph.

When Jesus uttered these words about self denial and cross taking, he was standing in the cold shadow of his own cross. Verse 21 reads, "From that time began Jesus to show unto his disciples how that he must go to Jerusalem," etc. He had reached a new epoch in his ministry when he "began" to speak of his cross. Henceforth he has a new motive to apply, a motive that by and by would become supreme. Can we resist that motive? that love? that cross?

On the night of election day the Christian Endeavorers of Janesville, Wis., held a celebration to hear the election returns. The purpose of the meeting was to keep men and boys from visiting doubtful places for this same purpose.

A Boston Free Baptist Christian Endeavor society recently sent out several members by twos to visit the various city missions. Their report on returning made an interesting meeting, and inspired the society to undertake practical home mission work.

A convict in the Indiana State prison has written these words that are worth pondering by every Christian. "Had the same care and interest been manifested in my behalf in bygone years, that Brother Curry and our prison Christian Endeavor society now afford me, I would never have been a convict."

Two English merchantmen recently stopping in San Diego Harbor were visited systematically by the local Endeavorers, with the result that before the ships left port an officer on each, and nineteen men on one, and twelve on the other, had confessed Christ. A prayer circle was formed on each ship.

After an address, "Evangelistic Effort," by Rev. J. Wilbur Chapman, D.D., before the Philadelphia Christian Endeavor Union, on a recent Monday evening, four young women employed in the same establishment went home and organized a noon prayer meeting among their work fellows. Three of their companions were converted before Thursday night.

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The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

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For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by hold ing my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

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WILLIAM RITCHIE, Derby Centre, Vt.

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I was almost totally deaf 25 years; could not hear a steam whistle; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication, surprised my friends by discarding the slate. I steadily improved, and now can hear the slightest noise and can understand conversation and public speaking perfectly.

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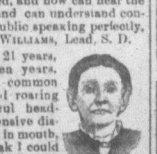

I had catarrh 21 years, was deaf eighteen years, could not hear common conversation, had roaring in ears, dreadful headaches, green offensive discharge, bad taste in mouth, and eyes so weak I could not see to read. I used Aerial Medication in '92, it stopped the roaring and discharge from my head, fully restored my hearing and for over four years my hearing has been perfect and am entirely free from Catarrh.

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There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twenty-sixth day of DECEMBER, now next, at the hour of eleven o'clock in the forenoon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on the Thirty-first day of August in the Year of Our Lord One Thousand Eight Hundred and Ninety six, in a certain cause therein pending, wherein Patrick L. Kennedy is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, Mary Ann Connolly and Patrick Connolly her husband, John Kennedy, George R. McDonough, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hannebury are Defendants; and by amendment wherein Patrick L. Kennedy is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, John Kennedy, George R. McDonough, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hannebury are Defendants with the approbation of the undersigned, a Referee in Equity, duly commissioned and sworn to act in and for the County of the City and County of Saint John, and nominated and appointed under said Decretal Order, the lands and premises directed to be sold by the said Decretal Order and therein and in the Plaintiff's bill described as follows:—

"ALL the western moiety or half part of all that certain tract or parcel of Land situated, lying and being in the Parish of St. Martins, in the County of Saint John, and bounded and described as follows, that is to say: Beginning at a marked spruce stake at the northwest angle of land granted to Alexander G. Howard, on the second lot south of the road from Loch Lomond to Quaco; and thence running by the magnet south one degree west one hundred and thirty four chains; thence north eighty nine degrees, west twenty-five chains to the eastern line of land granted to Philip Mosher, thence along the same, north fifteen degrees, west twenty-six chains; thence north, one degree east, one hundred and twenty-three chains to the southeastern angle of Jeremiah Cash's grant; thence along the rear line thereof and the extended south sixty-seven degrees east, thirty-four chains, all of four poles, each to the place beginning, the whole tract containing five hundred acres more or less, with the usual allowance of ten per cent. for roads and waste.

For terms of sale and other particulars, apply to the Plaintiff's Solicitor at Hampton, Kings County, or to the undersigned Referee, at St. John, N. B.

Dated the Sixteenth day of October, A. D. 1896.

R. LEE TWEEDIE, Plaintiff's Solicitor. E. H. McALPINE, Referee in Equity.

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Secretary-Treasurer.