

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JUNE 16th.

Destruction of Jerusalem. - MATT. xxiv. 11-28.

Parable passages, Mark xiv. 11-23; Luke xxi. 20-24.

Prove that men may be holy in Christ.

Repeat Psalms 110, 12; Romans 12, 14; Shorter Catechism, 79.

Vrs. 11.

What is the gospel called here? The gospel of the kingdom means the glad news of the kingdom of Christ, that he has come to save us. Mention other names of the gospel. The gospel of peace. Eph. vi. 15; the glorious gospel, 1 Tim. i. 11; the truth of the gospel, Col. i. 5; the gospel of Christ, Rom. xv. 23. Why is it glad news to a sinner? 1 Tim. ii. 4. Why is it glad news to the dying? 2 Tim. i. 10. To whom is this gospel to be preached? Matt. xxviii. 19, 20. What is meant by a witness to all nations? A testimony of God's grace and mercy; the gospel which preaches salvation through the death of Christ is the most wonderful proof or witness of God's love. When shall the end of the age (world, see v. 8) come? Not till the gospel has been preached in all nations.

Lesson, 1. Welcome the gospel, as God's unspeakable gift. It has been preached to you; how have you received it?

2. Aid in extending the gospel. It is equally precious to all nations as to us.

Vrs. 15.

What is the abomination of desolation? The Roman armies. They are called abomination because they were heathens, and for heathens to stand in the holy place, that is, the temple, was an abomination; and they are called desolation because they so utterly wasted the city and temple. What prophecy is referred to? Dan. ix. 27. When was this fulfilled? About forty years after this, when Jerusalem was captured by Titus.

Lesson 1. The inspiration of the Old Testament. We have our Lord's testimony that Daniel was a prophet.

2. The Scriptures must be fulfilled—all its promises, all its warnings.

Vrs. 16-22.

How only could people be saved from the Romans? By flight. They could not be resisted by force. When were people to flee? There must be no delay. What evils were to come on the nation? v. 21. Who are the elect? The people of God. It is related that on the invasion of Judea by the Romans, the Christians, warned by our Lord's prophecy, fled from Jerusalem and were saved.

Lesson, 1. How should we seek salvation. If persons were to flee at a moment's notice, without taking anything out of their house, to save their lives, how much more the necessity for immediate flight to Christ, the Refuge to save the soul, Heb. iii. 7, 8.

2. God hears prayer, v. 20; Ps. xxxiv. 15-17.

3. The value of the Sabbath. It would be an addition to the evils of the flight if they did not enjoy the Sabbath rest.

4. The people of God are a blessing to others, v. 22. The Lord blessed the Egyptian's house for Joseph's sake, Gen. xxxix. 5. Paul's presence in the ship brought safety, Acts xxvii. 24.

Vrs. 28-26.

What does Jesus warn us against? There is but one Christ, the Lord Jesus Christ, the Son of God, who was born in Bethlehem, and died on Calvary's Cross, and who will come the second time, without sin unto salvation. What signs were these? Lying wonders. In all ages false prophets have tried to beguile by pretended miracles. The Mormonites profess to heal the sick.

Vrs. 27, 28.

How shall the Son of Man come? What is meant by his coming? There appears to be, first, a distinct prediction that the destruction of the temple and Judaism is the coming of Christ, and under this an intimation of a similar coming at the end of time. What is meant by the eagles gathering to the carcass? The Jewish people were thoroughly corrupted, and therefore ready for destruction.

Lesson, 1. Be ready, for in such an hour as we think not death may come. A soul resting in the love of Christ is prepared to meet God, Luke xii. 37; Rom. xiv. 8; Phil. i. 21.

2. If persons perish, it is because their sins have prepared them for destruction. They kill their souls by sin, Prov. xi. 5.

I won't say the more intellect the less capacity for loving, for that would do wrong to the understanding and reason; but on the other hand, that the brain often runs away with the heart's best ideas, which gives the world a few pages of wisdom, or sentiment, or poetry, instead of making one other heart happy, shows no question.—O. W. Hobson.

Our Young Folks.

EVER TO THE RIGHT.

Ever to the right, boys, Ever to the right! Give a ready hand and true To the work you have to do— Ever to the right.

Ever to the right, boys, Ever to the right! Never let your teachers say, Why say you do not obey? Ever to the right.

Ever to the right, boys, Ever to the right! To every study will attend, To every Schoolmate be a friend— Ever to the right.

Ever to the right, boys, Ever to the right! No known duty try to shun; Be faithful, frank, to every one— Ever to the right.

Ever to the right, boys, Ever to the right! Speak the truth, the right pursue, Be honest in all you say and do— Ever to the right.

Ever to the right, boys, Ever to the right! Trust in God; do what you can To make your mark and be a man— Ever to the right.

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time. In the evening he brought from the garden six beautiful rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days that they may become mellow," said the father. And Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And, with these words he shut the door of the room.

Eight days afterwards he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples, which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"O papa," cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said father, "have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the rotten apples, and kept himself apart from them.

HOW TO GET THE BEST PLACE.

I saw a young man in the office of a Western Railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was, his beautiful accuracy. He began as an errand-boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was sure it was just right. And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the constant look-out, as though they were rogues for fools. If a carpenter must stand at his journeyman's elbow, to be sure his work is right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such an inaccurate workman as soon as possible.

I know such a young man. He had a good chance to do well, but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed, or a mortgage, or a contract, he was sure either to leave out something or put in something to make it an imperfect paper. He was a lawyer without business, because he lacked the noble quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous for searching titles, and when he wrote out the history of a title to a piece of property, it was taken for granted as just so. His aim was accu-

rate accuracy in everything. If he copied a conveyance, or cited a legal authority, or made a statement, he aimed to do it exactly. The consequence is, he is having a valuable practice at the bar, and is universally esteemed.

"But," says some boy, "when I become a man, that is the way I shall do. I mean to be very accurate."

Perhaps so. It would be still better if I know just how you do your work now. There are several ways of getting a lesson. One is, to get it "tolerably well," which does not cost much labor; the other way is to get it faultlessly well, which costs a great deal of labor. A boy can get a general idea of his lesson "in a jiffy," but to get it with accuracy is very hard, and requires both time and industry. If you, my boy, to-day are getting your lesson in the slipshod way, you will grow up a slipshod man; but if to-day your habit is to get every lesson with perfect accuracy, I will warrant you will do that way when you become a man. How is it?—*Pres't Tuttle, in the Little Chief.*

CLERGYMEN'S SORE THROAT.

We have communications asking advice on this subject. The ministerial malady seems to be on the increase.—There are several causes why clergymen are more subject to the "throat-ail" than are lawyers, legislators, lecturers, singers, dramatists, and other talking personages. The clergyman leads a more sedentary life. He is more in doors. He is more confined to his desk in calculating his labors and arranging his sermons. Moreover, clergymen, as a class, are reckless in the matter of hygienic habits. This is not so much from ignorance as from necessity. It is not so much because they are not intelligent with respect to health conditions, as it is because they have little self-ownership. They are liable to be called away any moment, and to be required to do extra duty at home at any moment. Hence they are usually too busy with other subjects to attend to health matters, even if they have time to study them. They are apt to interpret the injunction of the Apostle, "Take no heed of what ye shall eat, drink, or put on" too literally. They may have a wholesome regard for what they put on, because selecting or being measured for a suit of clothes, or for clothes enough to last a year, only requires a few minutes. But eating and exercising take time; and so does the preparation for them. So does the preparation after them. If the hurried minister undertakes to digest his text for the next sermon while he is eating his dinner, he will certainly not digest the dinner in the best manner, whatever may happen to the text. He cannot live a "fast life" with impunity more than others.

Ministers should have a play-ground, or play-room—some sort of a gymnasium, with a museum attachment of pictures, or objects of natural history or art. These would induce them to exercise regularly and compel them to see something interesting while exercising, so they should not lose the benefit of the exercise by studying theology meanwhile. It should be a religious duty with them to spend half an hour before each meal, and an hour after, in the museum, when not otherwise pleasantly exercised. They should at all events have something to see, to do, or to suffer, that would prevent study for certain hours of each day.—*From Science of Health.*

CHURCH CATS.

A church is divided into two parties. What one nukes the other abhors. They feel it their duty to stick to it. In their devotional meetings they pray at each other's inconsistencies, hoping the prayer will go to heaven, but by the way of Deacon Rafferty's pew, just stopping a moment to give him a shaking. If one wants the minister to avoid politics, the other would like to have him get upon the pulpit and give three cheers for John Brown's knapsack, which is said to be still strapped upon his back. When elder Bang sits still in prayer elder Crank stands up to show his contempt for such behavior. If one puts ten cents on the plate, the other throws a dollar on the top to show his abhorrence of such parsimony.

The church catches the quarrelsome spirit, and begins to go down. One-half the choir eats up the other half. The pew devours the pulpit, and the pulpit swallows the pew. The session takes down the trustees, and the trustees masticate the session. The Sunday-school and Sewing Society show their teeth and run out their claws, and get their backs up and spit fire. And the Church Councils assemble to stop the quarrel, and cry "Sent! sent!" to the infamous howlers; but the claws go on with work, till there stands the old church by the wayside, windowless and forsaken—nothing more or less than a monument to the dead ecclesiastical cats of Kilkenny!—*T. De Witt Talmage.*

A friend cannot be easily known in prosperity; nor can an enemy be easily hid in adversity.

Temperance.

WILL IT PAY?

EXTRACT FROM COUGH'S LECTURE.

Young men, as you lift the gleaming wine-cup to your lips, in the jollity of the night's spree, will it pay? It is a gross insult to call a man a fool. Every man would resent it; but in the suffering of the next morning, with disturbed conscience, aching head, throbbing temples, racing brain, hot, fevered tongue, and all the horrible reaction of that fool's festival, does not the victim of aches clasp his burning hands and bitterly call himself "Fool! fool!" If the first glass brought at once the suffering of the reaction and excitement the next morning, who would drink? My friends, it does not pay to begin. Search the United States, and you cannot find one man who will say "I regret that I did not learn to drink when I was young," but you can count victims by the thousands who will each declare "I'm ruined by drink." It does not pay to begin. First you tolerate it, then you touch and taste it, then you jest and laugh at it, and then revel in it. When it becomes your master then what? What numbers have been swept down by the hurricane of temptation. In the mad power of this passion they have burst the bonds of a mother's love, trampled a father's counsels in the dust, mocked at reproofs and tears and prayers; and now with tattered sails, leaking hull, and splintered masts, are drifting on amid howling winds and wintry skies to utter ruin, when they might have reached the haven of peace and security, laden with honor and happiness. Fearfully it pays. It is a grand thing for a man so to live that he can look back with complacency, for we do live in the past. It is the past that must tell for or against us. How often we say "It is passed; think no more of it." Why, it is only when it is past that thought begins. The present begun, the past only remains. We are making our past as well as our future. The present has moved and excited, drawn tears or provoked laughter; the mirth has fled the sorrows are comforted, the excitement has died; but the past lives and is perpetual. There are times in every man's life when duty is plain, often difficult to perform. Ease, comfort luxury, inclination, stand in the way. If duty is performed it must be a sacrifice, but it always pays to take the hand of duty and let her lead, whether through storm or sunshine, darkness or light, grief or joy, life or death. Duty, duty; always first. Men have fought mighty battles, but even when they have yielded to sloth or fear or inclination, it has been at a loss; and when triumphing over every obstacle and apparent impossibility, they have obeyed the stern mandates of duty, it has paid them; gloriously paid them. It pays for a man to do his duty. Truly it pays; now and for all times it pays.

TOBACCO'S WORK.

According to the statements of Dr. Rubio, the number of lunatics is much larger in the northern countries, where the consumption of spirituous liquors and the use of tobacco is much greater than in southern countries where the people are very sober, and small smokers. According to Mr. Moreau, not a single case of general paralysis is seen in Asia Minor, where there is no abuse of alcoholic liquor, and where they smoke a kind of tobacco which is almost free from nicotine, or the peculiar poison in tobacco. On the other hand, insanity is frightfully increasing in Europe, just in proportion to the increase in the use of tobacco.

It appears that from 1880 to 1892 the revenues from the import on tobacco in France, rose from £1,250,000 to £8,393,393—a tremendous figure certainly to have disappeared from the pocket of the people into smoke. But hand in hand with the increase in the consumption of tobacco, there appears to have been during the same period an augmentation of lunatics in France from 8,000 to 44,000, or rather 60,000, if we take into account other lunatics.

If one-tenth the alleged evils of tobacco smoking be facts, the entire human race must be seriously injured by the "Indian weed"; for it appears that the average annual consumption by the whole human race of 1,000,000,000 is at least 70 ounces (four pounds six ounces) per head, and the total quantity annually consumed is 2,000,000 tons, or 4,480,000,000 pounds weight.

It is however, to the young that the evil of smoking is likely to be most disastrous. Whatever benefit may be derived from smoking in maturity and old age, it is obvious that the young need not the fictitious help of narcotics. Parents should look to this, and prevent the most deplorable physical or moral consequence of the habit of their children. Many a young man dates the ruin of his health back to the first whiff of tobacco, which, by dint of nauseous practice, he was at length able to smoke, in the foolish imitation of manhood. That smoking must impair the digestion and impair the nervous system of the

young seems certain, and that it may lead to drunkenness or excess in drink is more than probable, from the thirst which it necessarily occasions.

Scientific and Useful.

LAKE SUPERIOR TIN.

At a recent meeting of the New York Lyceum of Natural History, Professor Henry Wurtz exhibited some beautifully crystallized specimens of tin stannite or cassiterite, discovered a few months since on the most northerly shore of Lake Superior, near Neepigon Bay. The deposits are said to be extensive and valuable.

COPPER IN COCOA AND CHOCOLATE.

Careful chemical analysis show that cocoa and chocolate always contain a small percentage of copper. The husks of the cocoa have been found to contain as high as 0.025 per cent of copper, while the kernel of the bean only contained 0.004. Samples of chocolate contained 0.0125 of copper. Substances containing copper, even in the smallest proportions, cannot be very desirable for the diet of invalids, for which the above articles are quite extensively used.

CARBOLIC ACID AS A DISINFECTANT.

C. Homburg, of Berlin, proposes to use carbolic acid as a disinfectant, by saturating sheets of Bristol board, or any thick spongy paper, with a solution of carbolic acid in water. The paper, in pieces of any convenient size, may be hung up in the room to be disinfected, or may be placed in drawers or wardrobes, where it is desired to protect clothing from moths and other insects. This suggests a convenient method of using this excellent disinfectant and insect destroyer.

BUTTER.

The German *Agriculturist* says that a great portion of the fine flavour of fresh butter is destroyed by the usual mode of washing, and he recommends a thorough kneading for the removal of the buttermilk, and a subsequent pressing in a linen cloth. Butter thus prepared is pre-eminent for its sweetness of taste and flavor, qualities which are retained for a long time. To improve manufactured butter, we are advised by the same authority to work it thoroughly with fresh cold milk, and then to wash it in clear water; and it is said that even old and rancid butter may be rendered palatable by washing it in water to which a few drops of solution of chloride of lime have been added.

EARTH-CLOSETS.

The system of earth-closets has been adopted by two towns of considerable size in England, and the municipal governments have made arrangements for removing the daily accumulations. It is certain from the success of these experiments that the system will obtain wider adoption. A company has proposed to the Government of Buenos Ayres to introduce their system in that city, and to collect the refuse for economical purposes. We suppose ourselves not to be behind the age in all civilized appliances, and yet we have to hear of the first movement to adopt this admirable system to the public requirements in this country.—*Heath and Home.*

GERMINATION—ITS RELATION TO LIGHT.

The theory of the germination of plants, which has been heretofore admitted, requires that the germinating seed be excluded from direct sunlight. Late experiments appear to establish the fact that, while exclusion from the luminous rays of the solar spectrum is necessary to the healthy germination of seeds, yet the chemical or actinic rays are indispensable to that process. These penetrate much deeper into the soil than do the luminous rays. The exclusion of the chemical rays, and not the absence of oxygen alone, is assumed to be the cause of seeds failing to grow when buried too deeply in the earth. Will our agricultural colleges settle this question by careful experiments? Let us have all that can be known of the mysteries of plant life.

THE EFFECT OF COLD ON IRON.

The effect of cold on iron, concerning which much diversity of opinion exists, is illustrated pretty forcibly by the experience of the Grand Trunk Railway of Canada, which is exposed to a severe cold and a great deal of it. At the recent half yearly meeting of the company in London, the President said that 8,500 to 4,000 rails on the line break every winter! But he found comfort in the fact that, about 110 miles of steel track, only eight or ten rails have broken. It was feared when Bessemer rails were first introduced that their resistance to wear would be counterbalanced by unusual liability to break, and that they would be especially dangerous in severe climates, the impression being apparently that, having something of the hardness of cast iron, they had also something of its brittleness. This experience of the Grand Trunk, however, indicates that they are especially fitted for such climates.