SUNDAY SCHOOL LESSON.

LESSON V.-FEBRUARY 8, 1880.

THE TRULY RIGHTEOUS .- Matt. 5: 17-26.

TIME.—The summer of A D 28. Same time as the last lesson.

PLACE -The Mount of Beatitudes. The Horns of Hattin, near the Sea of Gallilee. RULERS .- Tiberius Cæsar, emperor of Rome (15); Pontius Pilate, governor cf Judæn 3. Herod Antipas, of Galilee (32); and Herod Philip, of Perea and other parts (32).

EXPLANATORY.

17. Think not I am come to destroy. To undo, or do away with. Christ's mission not negative and destructive, but positive ation, which, however, conserves and perfects all that is good in the old. The law. The law and the prophets was that system of faith and practice taught by Moses in the law, and by the prophets in their messages. Not merely the Pentateuch as a book, or the prophets as the other portions of the Old Testament, but also the gradual spiritual development of Old Testament revelation which they embody. To significance, as in this sermon. 2. Practically, in his holy life, a perfect pattern | complete. for imitation. 3. By realizing the types and shadows of the ceremonial law. 4. By redeeming us through his expiatory death from the penalty and curse of the broken law. 5. By enabling us, through the Holy Spirit, to fulfil the law in gratitude to him and in living union with him. Not to destroy, but to fulfil, is a general principle in Christ's salvation. 1. He came not to destroy nature, but to fulfil it, by filling it full of spiritual meaning; the stars tell of the stars of Bethlehem; the harvests of spiritual barvests; the flowers of God's gentle care; the water, of the water of life; and food, of the bread of heaven. 2. He fulfils the law. 3. He fulfils the Jewish kingdom, in his kingdom of the Messiah. 4. He fulfils the passover, in his sacrifice and in the Lord's Supper. 5. He fulfils the temple, in every Christian heart and church. 6. He does not destroy our manhood, our humanity, but fulfils it, by giving our natures more power, more enjoyment, better uses, by guiding by his love, and doing all to his glory. 7. He fulfils life, by making it eternal and eternally blessed.

18. Verily. A solemn asseveration, used to introduce important announcements. The first occurrence in the gaspel of the word so common in our Lord's teaching used by one that despises another with seems the right place for dwelling on its meaning. It is the familiar Amen of the church's worship. Coming from the Hebrew roots for "fixed, steadfast, true," it ly court. Thou fool. The word translated was used for solemn affirmation or solemn "Thou fool" in this passage does not prayer "So is it," or "so be it." I say mean a person devoid of sense, but "thou unto you. Christ appeals to himself as vile apostate," or "thou impious wretch," authority, here and elsewhere, in his most a term denoting the utmost malice and solemn and weighty disclosures of truth; his "I say unto you" is equivalent to the prophetic formula, "thus saith the Lord." Till heaven and earth pass. This is a proverbial phrase often occurring in Scrip- nom, under the south walls of Jerusalem. ture, and sometimes in the classics, to Children were burned alive there to Molsignify that a thing can never happen. och till the days of King Josiah. The One jot or one tittle. The Greek iota, the Hebrew yod, the smallest atry made it the symbol of hell, and this of all the letters of the alphabet. The "tittle" was one of the smaller strokes, or twists of other letters. In no wise pass. The meaning is obvious enough: Nothing truly belonging to the law, however seemingly trivial, shall drift away and be forgotten until it has done all that it was meant to do. Till all be fulfilled. Literally, Till all things have come to pass.

19. Whosoever therefore shall break. Rather, relax. The Greek word is generally translated lose, and when not used metaphorically embodies the idea of freeing from restraints. One of these least commandments. Refers to one jot or tittle above, and means one of those minute commands which seem as insignificant in comparison with the greater, as the jot and tittle in comparison with great portions of writing. The "least commandments," then, are those which seemed trivial, yet were reelly great, the control of thoughts, desires, words, as compared with the apparently greater commands that dealt with acts. And shall teach men so. By precept or example leading others into the same false depreciation of the law, or even what seem to be its least important precepts, as no longer binding in the kingdom of Messiah. The least in the kingdom of heaven. In the new dispensation he was proclaiming. Whosoever shall do (obey themselves), and teach. Expounding the law, as Christ in this chapter expounds it, so as to bring out its spiritual meaning, and accomplish its spiritual purposes. Shall be called (i. e., recognized in the highest sense, both generally and by the Highest himself, as sification of the horrors of death; but the such) great. Not greatest. That honor punishment is one and the same,—death. belonged to Christ alone.

20. Except your righteousness. Obedience, rectifude. Purity of heart and life, as set forth in the example by the doing. and by precept in the teaching. Exceed the righteousness of the scribes and Pharisees. Here for the first time the scribes are mentioued in the Lord's teaching. The frequent combination of the two words [thirteen times in the first three gospels implies that for the most part they were of the school of the Pharisees. Consequent upon the wonderful revival of Judaism under Ezra and his associates, an order known, indifferently, as 'scribes' (writers), 'teachers of the law,' or 'rabbis.' gradually rose, who devoted themselves to the study of the law exclusively, and became the recognized authority in all matters connected with it. The PHA-BISEES, the separate—so called from their pretended holiness-represent the traditional orthodoxy, the dead formalism, the legal self-righteousness, of Judaism. The ence, and numbers (they amounted, ac-

quired great political significance. shall in no case enter into the kingdom of heaven. Into this kingdom none can enter who are satisfied with merely an outward standard of righteousness, but those who obey Christ's precepts in their hearts. Forms do not make heaven, only loving hearts can.

21. Ye have heard. This was the report of the law given you by your teathers in school and synagogue. I give you another and truer report. Not what you so heard, but what I now say unto you, is the true completion of the law and the prophets, and therefore the abiding law of my kingdom. By them of old time. Rather, probably, to them of old time (or to the ancients). Either reading is grammatically correct, but the weight of authority appears to sanction the latter. The contrasts here are not between the law misand constructive; Christianity is neither (understood, and the law rightly underrevolution nor restoration, bur a new cre- stood, but between the law and its ancient exposition, and the same as spiritualized fulfilled by Christ; not between two lawgivers. Moses and Christ, but between they of old time and you. Thou shalt not kill. Murder was prohibited (Exod. 20:13); the penalty was death chap. 21: 12); but provision was made for the escape of one accidentally killing another. Whosoever shall kill, commit actual murder, shall be in danger of the judgment, i. e., subject to fulfill. Christ fulfils the law: I. Theoretically, by unfolding its deep spiritual one in the place he lived. The interpretation of the scribes; correct, but not

22. I say unto you. The I is emphasized in the Greek. It was this probably that, more than any thing else, led to the feeling of wonder expressed in Matt. 7:28. The scribe in his teaching invariably referred to this rabbi and that: the new Teacher spoke as one having a higher authority of his own. Whosoever is angry with his brother. The teaching is not that the emotion of anger, with or without a cause, stands on the same level of guilt with murder, but that the former so soon expands and explodes into the latter, that it will be brought to trial and sentenced according to the merits of each case, the occasion of the anger, the degree in which it has been checked, or cherished, and the like. Without a cause. The best authorities omit "without cause." Probably inserted by way of mitigation. Judgment. As no earthly tribunal can take cognizance of emotions as such, the "judgment" here is clearly that of the unseen Judge dealing with offences which in his eyes are of the same character as those which come before the human judges. Hates any man the thing he would not kill? Raca. Raca often occurs in the Talmud. It is equivalent to a worthless person, in used by one that despises another with the utmost scorn. Council. The Sanhedrim at Jerusalem, which consisted of seventy-two members; the highest earth-

contempt. Shall be in danger of hell fire. Gehenna is the word here translated "hell-fire." It was originally Gë benë Hinnom, the valley of the sons of Hinlot is the howling of the infants and the foul idol was strengthened by its being afterward used as the place where the refuse of the temple sacrifices was burned up continually in a fire that was never quenched. Great confusion had arisen here and elsewhere from the use of the same English word for two Greek words of very different meanings: 1. Hades, answering to the Sheol (also for the most part translated "hell.") of the Old Testament, the unseen world, the region or state of the dead, without any reference to their blessedness or misery. 2. Gehenna, which had come to represent among the latter Jews (not in the time of any Old Testament writer) the place of future punishment. There were among the Jews three wellknown degrees of guilt, coming respectively under the cognizance of the local and the supreme courts, called here "the judgment" and the "council" or Sanhedrim; and after these is set the "Gehenna of fire," the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment, and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment seat of Christ. There is here no distinction of kind between these punishments, but only of degree. In the thing compared, the "judgment" inflicted death by the sword, the "council" death by stoning, and the disgrace of the · Gehenna of fire "followed as an intensification of the horrors of death; but the So also in the subject of the similitude, all the subjects are spiritual; all result in eternal death.

23. Therefore. An application of the teaching above. Gift. Sacrifice. Compare Matt. 8: 4; 53: 18, 19. Altar. In the temple. To bring a sacrifice to the altar was the Jewish method of public worship. The modern equivalent would be, "If thou goest to church." Thy brother. In the sense of neighbor. Hath aught against thee. That is the right time for recollection and self scrutiny. The worshipper is to ask himself, not whether he has a ground of complaint against any one, but whether any one has cause of

complaint against him. 24. Leave there thy gift. The picture is drawn from life. It transports us to the moment when the Israelite, having brought his sacrifice to the court of the Israelites, awaited the instant when the priest would approach to receive it at his hands. He waits with his gift at the Pharisees, eminent for learning, influ- | rails which separetes the place where he stands from the court of the priests, into cording to Josephus, to not less than six | which his offering will presently be taken, thousand in the time of Herod), secured a | there to be slain by the priest, and by

to cast himself upon divine mercy, and to it, and which had done its work pretty made which went twice round him. seek in his offering a seal of divine forgiveness, that the offerer is supposed, all at once, to remember that some brother has a just cause of complaint against What then? Is he to say, As soon as I have offered this gift I will go straight to my brother and make it up

with him? Nay; but before another step is taken—even before the offering is presented-this reconciliation is to be sought, though the gift have to be left unoffered before the altar.

25. The ne adversary. Accuser or creditor. In the way. That is, on the road to the court or judge. After they came to the judge it would be too late, the law must take its course. By the Roman law the aggrieved could compel the other party to go with him before the prætor: but they might agree by the way to settle, which was often done. Do not be slow to do justice, for the matter will grow more serious. Officer. The same as sheriff.

19. Verily I say unto thee. The prudent course in worldly affairs points out the prudent course in the higher sphere. Reconciliation with an offended brother in this life is absolutely necessary before his wrong cry agrinst us to the great Judge, and we cast into eternal condemnation. The last farthing. A coin of insignificant value (equal to about seven mills of our money). The meaning is: until every placent smile on the gentleman's tace, thing is paid.

FARM-YARD SONG.

Over the hill the farm-boy goes, His shadow lengthens along the land, A giant steff in a giant hand; In the poplar tree, above the spring. The katydid begins to sing!

The early dews are falling: Into the stone heap darts the mink; The swallows skim the river's brink; And home to the woodland fly the crows, When over the hill the farm-boy goes,

Cherrily calling: "Co', boss! co', boss! co'! co'! co'! Father, father over the hill, Faintly calling, calling still: "Co', boss! co', boss! co'! co'!"

Into the yard the farmer goes, With grateful heart at the close of day: Harness and chain sre hung away; In the wagon-shed stand yoke and plough The straw's in the stack the hay in the

The cooling dews are falling; The friendly sheep his welcome beat. The pigs come grunting to his feet, The whinnying mare her master knows, When in the yard the farmer goes, His cattle calling:

"Co', boss! co', boss! co'! co'! co'!" While still the cow-bow, far away, Goes seeking those that have gone astray, "Co', boss! co', boss! co'! co'!"

Now to her task the milkmaid goes. The cattle come crowding through the

Lowing, pushing, little and great; About the trough, by the farm pump, The frolicsome yearling frisk and jump, While the pleasant dews are falling; The new-milch heifer is quick and shy, But the old cow waits with tranquil eye And the white stream into the bright pail

When to her task the mildmaid goes. Soothingly calling: "So, boss! so, boss! so! so! so!"

The cheerful milkmaid takes her stool, And sits and milks in the twilight cool, Saying: "so! so, boss! so! so!"

To supper at last the farmer goes. The apples are pared, the paper read, The stories are told, then all to bed. Without, the crickets' ceaseless song Makes shrill the silence all night long; The heavy dews are falling.

The housewife's hand has turned the lock Drowsily ticks the kitchen clock; The household sinks to deep repose; But still in sleep the farm boy goes Singing, calling:

"Co', boss! co', boss! co'! co'! co'!" And oft the milkmaik, in her dreams, Drums in the pail with the flashing streams Murmuring: "So, boss! so! -Atlantic Almanac

Our Chat With the Little Folks.

We are very happy to heartily welcome once more our old friend Captain Walker, whom we have not heard from travelling round the world?

far off. I've kept my eye on you folks, ing the road far and near clear of pass. and have learned all about your chats. ers by, made a step forward, seized the That story you had in last time about the monkey that refused to get drunk mouth, and lifting him up in the air, a second time was capital. I wish flung him down again on the earth with everybody could see what I have seen the upper part of his skull completely of the effects of dram-drinking. But I want to tell you a story that an English lieutenant in the English navy. His pace toward the village, as though noth name was Jack Fraser.

"THE WRONG JUG.

"The captain told me that Jack one afternoon went ashore at Port Royal, and had not returned when all the men turned in, and all the lights were turned out. By and by, Jack came on board and began fumbling about for something to drink. The steward had retired, so he knew he could not get supplied. The captain's cabin opened into the messroom, so he heard him talking to himsels about his misfortune in being so thirsty and in not getting anything to drink. Presently the Captain found out that Jack had discovered some, which he soon drank off, and in a few seconds the captain heard such a spitting and spluttering that he laughed right out, for he at once guessed what

Ye It is at this solemn moment, when about enticing mosquitoes and other insects his memory he had a girdle of leather well that day. It was this liquid which he had drank, and it was these mosqui- having a part for each book in the Bible: toes that he had spit out, except such then for the chapters he fixed points of as had been swallowed past recovery.

lesson, but I understand it did not cure each book; and by other points he dihim. The fact is, it it is no easy mat- vided the chapters inte verses. ter to cure a man of the vile habit of drunkenness. The best way is not to form the habit."

"That's so, Captain," says Uncle John. "It's a great deal easier to get texts quoted. into a trap that it is to get out. What makes you laugh so friend Civil?"

"Why I was thinking, when you spoke about a trap, of a story I read not long ago about a pickpocket, which, if it is thought best, I will tell."

Of course, Mr. Civil we like anything you think worth telling. "Well, then, here it is:

"THE BITTER BIT.

At Milan, one day, the attention of persons in the street was directed to a man who, with his hand in the pocket of a gentleman, followed him wherever he went. It seemed strange, when ob served, that the man did not take his hand out and make off; but the comas he went on smoking an enormous pipe, showed that he was aware he had a follower. From the violent efforts which the man made to get away, it became evident that he was caught, and in this manner he was led until a police 35, 51, 12, 25, 8, 41, was a Syrian city officer was encountered, when the gentleman put his hand into his pocket, 43, 36, 26, 16, 54, 48, 9 was an illustrious opened the tray, and gave the man into custody.

"He then set the trap again, refilled his pipe, and went on his as if nothing had happened."

That's a novel way to catch a pick. pocket, we should think, and a very good one. If such traps were common in people's pockets, theires would learn to be careful where they put their hands The whole is found in the Psalms. least they should meet with a catastrophe. Perhaps some of these little folks don't know what that means. It means what we should call an overturning or a downfall.

"I have a good story about a catastrophe," says Uncle John.

"THE CATASTROPHE. "A Scotch minister, who was a very clever man, sometimes used long words, vi: 7. which he afterward tried to make simple. On one occasion he allowed the word 'catastrophe' to drop from him. on which he immediatly added: 'That, you know my friends, means the end of | Hantsport; Meade P. Harrington. Livera thing.

"Next day as he was riding through his parish, some mischievous youth fastened a bunch of furze to his horse's tail, which might have proved rather WHAT THE DRUNKARD BARTERS serious had the animal been at all skittish. As it was, the horse jogged on with his master, quit ignorant of the decoration, until he heard the shrill voice of an oldwoman exclaiming: Hey, sis! hey, sir! there's a whun (furze) bush at your horse's catastro is so among the high as well as the low. phe.'

Now, Uncle John, that was a laughable blunder. The good old woman re- of cursing; it holds the man a slave who membered better than she understood. "Let me tell you about the memory for drink. of an animal," says Captain Walker.

"A REVENGFUL CAMEL. "A lad of about fourteen had conducted a large camel, laden with wood, from a town in the plain of Baalbek to another at half an hour's distance or so. As the animal loitered or turned out of the way, its conductor struck it repeatedly, and harder than it seems to have I have brought them to you-give me a thought he had a right to do. But not drink and I will give you them. More finding the occasion favourable for tak- | yet : I have snatched the bit of bread ing immediate 'quits,' it 'bode its from the white lips of my famished child time;' nor was that time long in coming. A few days later the same lad had to reconduct the beast, but unladen, to health. More yet: I will give you my his cwn village. When they were about half-way on the road, and at some disfor a long time. Where have you been tance from any habitation, the camel till this while, Captain? Have you been suddenly stopped, looked deliberately round in every direction, to assure itself "Not exactly. I have not been very that no one was within sight, and, find it me!"—J. B. Gough. unlucky boy.s head in its monstrous torn off, and his brains scattered on the ground. Having thus satisfied its renaval captain told me about a young venge, the brute quietly resumed its ing were the matter, till some men who had observed the whole, though unforfunately at too great a distance to be able to afford timely help, came up and killed it."

That was a hard fate for the poor boy: but he ought to have treated the camel better. He probably did not think the animal would recollect its injuries.

"You were speaking of memory," says Uncle John. 'I read not long since of a man who had a wonderful memory Powders and feed them out to their herds and a curious way of helping if.

"A WONDERFUL MEMORY.

"John Bruen, who died in 1625, was a man of great fortune, and sound learning, and spent much of his time in hearing sermons, which he committed Lung complaints, I believe it to be a certo writing from memory.

"His servant, Robert Pasfield, was had happened. Jack had got hold of as fond of sermons, but unfortunately lungs, there would be very few cases of powerful party among the people, and ac- him presented upon the altar of sacrifice. the jug which contained a mixture for could neither read nor write; so to help fatal consumption."

This he divided into several parts leather and make knots by fives and tens "This ought to have taught him a on them, to distinguish the chapters of

"He made notes on his girdle of all sermons he heard, and when he came home he could repeat the sermon through all its heads and the various

"After he died, his master kept this girdle in his study and named it the Girdle of Verity."

That man was certainly girded round with the truth. We hope he kept the truth in his heart also. "Thy word have I hid in my heart," says the Psalmist. If we have it in the heart, it will be sure to show itself in the life.

SCRIPTURAL ENIGMA

No. 10. 57 LETTERS

57, 27, 46, 10, 42, 16, 29 and 26, 43, 15, 20, 30, 52, 47 are books in Bible.

6, 37, 52, 13, 21, 53, 19, 24 was a Roman Emperor who expelled the Jews from

18, 51, 45, 35 was a Jewish King. 49, 22, 7, 40, 14 was one of the prophets.

28, 39, 37, 5, was a Judge of Israel.

built by Solomon.

Ionian city. 31, 23, 17, 3, 37, 30 is a tree mentioned

in the old Testament. 4. 15. 11. 49. 33 was one of the valuable

articles brought to Tyre by the men of 56, 24, 35, 20, 44, 38 is a bird which by

the Mosaic law disallowed for food.

Answers to Enigma No. 8 have been received, as follows:-1—Rehoboam 7-Elymas 8-Timotheus 2-Philadelphia 3-Faithful 9-Our Father 4-Sisera 10-A nathoth

11-Samson

12-Manoah 6Theudus "All the labor of man is for his mouth, and yet the appetite is not filled."-Eccle

5-Huldah

From Medicus, Hollis Street, Halifax James Vroom, Clementsports; E. B. B. River Phillip; D. C. Palmer, Halifax; Minnie G. Troop, Belle Isle, N.S.; Bessie, pool; J. S. Harding, Liverpool; A. E. Ryan, Coverdale; M. C. C., Spring Hill Mines and Mary Anderson.

AWAY.

Oh! it is pitiful, it is pitiful, the appetite for intoxicating liquor, when it becomes a master passion; one of the most fearful that man was ever subject to. It as we call them, and the illiterate, those whose first words they uttered were words stands in front of the counter and pleads

"Give me drink! I will give you my The circumstance happened in Arabia; hard earnings for it. Give me drink! I will pay for it. I will give you more than that. I married a wife; I took her from ter girlhood's home, and promised to love her, and cherish her, and protect her-ah! ah! and I have driven her out to work for me, and I have stolen her wages and -I will give you that if you will give me a drink. More yet: I will give you my manliness. More yet: I will give you my hopes of heaven-body and soul; I will barter jewels worth all the kingdoms of the earth-for what will a man give in exchange for his soul?—for a dram. Give

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> Nor the least important feeture in Feblow's Compound Syrup of Hypophosphites, is the comfort, buoyancy, and vigor which is inspired by its use, and which is developed as the patient recovers from sick-

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DR. A. R. SCOVILL, of Cincinnati, says: -" For coughs and all the early stages of tain cure; and if every family would keep it by them, ready to administer upon the first appearance of disease about the

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